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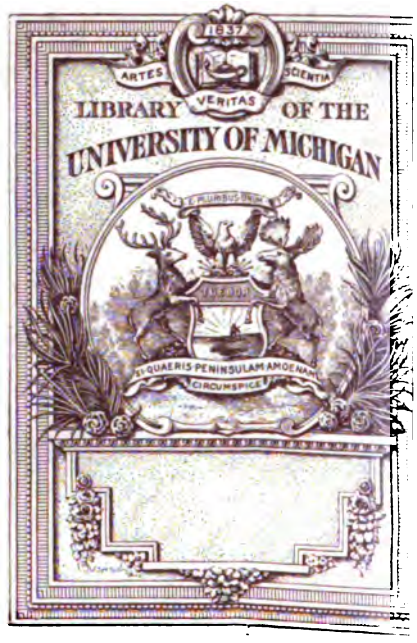
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THE CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

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[From the *Cosmopolitan*.]

THE TRUTH ABOUT CHRISTIAN SCIENCE.

EARL OF DUNMORE.

Charles A. Murray, seventh Earl of Dunmore, born in 1841, is a prominent Scotch peer and baron of the United Kingdom. He served with distinction in the British army and was for many years a lord-in-waiting to Queen Victoria. He is also a noted hunter and traveler and has published several books on India and Central Asia. With his family he is a firm believer in the teachings of Christian Science, and the following article explains the reasons for his faith. He has been most influential in the spread of Christian Science throughout Great Britain, where it is now making relatively greater progress than in America, and one of his daughters, Lady Victoria Murray, is a Science practitioner in Manchester, England. Lord Dunmore spends much of his time on his magnificent estate of nearly eighty thousand acres in Inverness-shire, Scotland.

EVERY political and religious movement of any consequence has invariably become an important factor in the making of the world's history; and just as every political movement has had its head, so in like manner has every religious movement had its leader, from the days of Moses to those of Mrs. Mary Baker Eddy.

There is no doubt that every circumstance connected with religion is being more diligently investigated to-day by deep thinkers of both sexes than it ever was before. This is nothing more nor less than the spiritual activity of the human mind making itself felt in its research for that truth which elevates human thought and purifies human aspirations. Consequently when the most important religious movement that mankind has witnessed since the foundation of Christianity itself, namely, Christian Science, was revealed to the world, it was at the same time divinely decreed

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that the revealer of this great truth should be a woman, devout, unselfish, and with a spiritual understanding of those laws which relate to Christ and his teachings as found in the Bible—a woman whose loving, self-sacrificing nature should be ever prominent before the world as an example for every one to follow. Thus was Mrs. Eddy's mission ordained to be a mission of love in the true spiritual acceptation of the term, and that she has conscientiously fulfilled and is still nobly fulfilling that mission has been amply demonstrated, during the whole of her ministry, not only her immediate followers, but to the world at large.

The first proof vouchsafed to me of the healing power of Christian Science came in the summer of 1892, in Kashmir. My wife, who was at that time a great sufferer from spinal complaint, and had not been able to put her foot to the ground for a number of years, was literally snatched from the jaws of death, through reading the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. This book had been sent to her by a lady who, like herself, had left India in search of better weather for the more congenial climate of Kashmir, the English doctors in Kashmir not only declaring my wife's case a hopeless one, but went so far as to warn her of the sentence of death. There was no Christian Science practitioner in the country, and Christian Science in the year 1892 was so little known outside of the United States and Canada that none of my family had ever heard of it before. Still, there was the book, and she studied it diligently, and by dint of that study she learned that there is but one Life, that Life is eternal. She also learned that mortal mind, with its expressed by her physicians had no power to make a person die, that there is no necessity for her to die, that there is but one Life, that should condemn her to die. She learned that man is governed by spiritual and not by material law, and that her body was sustained by spirit and not by matter. She learned that was able, through the study of Science and Health, to realize the truth of being, to know that God is Love, and that is indeed a loving Father, who never ordained that His children were to die. *And she lived!*

That was my first experience of the healing power of Christian Science, and I have had many experiences since. The next one was my own case. When I joined the Christian Science Church I had been suffering for four years with an ailment which one of the leading surgeons in

told me was incurable. I was unable in consequence to take any violent exercise. As soon, therefore, as I realized what Christian Science meant, I put myself unreservedly in the hands of a member of my family, and after five weeks' treatment was completely healed. This took place nine years ago. Two years after I was healed I had occasion to be medically examined in Scotland, by a doctor attached to an insurance company in whose office I was about to take out a life-policy, and when I called his attention purposely to the fact that I had suffered from a physical ailment and been healed of it, he made a minute examination of me, and declared most emphatically that there was absolutely no trace of it, and asserted, in the same manner that the London surgeon had done, that such a malady was incurable. On another occasion a surgeon, a perfect stranger to me, having heard of my case, came to my house in London and asked leave to examine me, which I, in the interests of Christian Science, permitted him to do. He also pronounced me perfectly sound in that respect, and it was not until I had shown him a letter, written to me by the London surgeon referred to, on the subject of my ailment, that he would believe that I had ever suffered from such a malady. That letter is still in my possession. I may add that I have not touched a drop of medicine nor called in a doctor for the past ten years, and the same can be said by other members of my family for the past fourteen years.

It is not, however, for the physical benefits alone that I have received from Christian Science, that I am so grateful. It is rather for the great change it has brought about in my home and in my every-day life. To enlarge upon this subject is not possible, nor is it desirable, because there are often incidents and episodes in a man's life far too sacred to lay bare before the eyes of the world, however anxious he may be to give the world the benefit of his experience in that direction. Suffice it to say that, so far as I am personally concerned, I can affirm that I never knew the meaning of real happiness until I became a Christian Scientist. Amusements, relaxations, tastes, and pursuits that seemed to me in the old days the only things that made life worth living, I now know had never the true ring of happiness about them; they afforded me but a spurious kind of satisfaction, which I, in my ignorance of what life really means, mistook for happiness. The world that one day appeared to me so full of what I mistook for happiness and

joy, would the very next day appear to me to be gloom and miserable, full of doubt and discord; whereas to-da there is no shadow of uncertainty over the world as reveale to me in Christian Science, but a lasting sense of peac sunshine, happiness, and love. Even money troubles ca have no power to disturb the equanimity of the Christia Scientist, once he has brought himself to realize that Go —and not man—is the source of all supply.

Christian Science teaches us to depend upon God fc everything. It defines the relationship between God an man, showing man to be inseparable from his creator. I defines God as the one infinite Mind, and man as th infinite reflection of that Mind. Like all exact science Christian Science rests not on theory for the evidence c its truth, but rather on proof, and it must be and is sup ported by indisputable demonstration. Notwithstandin the fact that the proof consists of the healing, yet th healing itself, to quote Mrs. Eddy's words, is but "the bugl call to thought and action, in the higher range of ir finite goodness" (Rudimental Divine Science, p. 9). I sa this because I believe there is a very prevalent idea tha Christian Science is simply a newly discovered healin process for physical ailments, and has little or no ethica side to it at all; and it is that erroneous idea which raise so much antagonism in the minds of those people wh talk about it as the new religion, the new faith cure, littl knowing that, so far from being a new religion, it is i reality the oldest Christian religion in the world, inasmuc as it is simply a clear understanding of the religion c Christ, the practice of which was carried on nearly tw thousand years ago by Jesus himself. The students c Christian Science soon learn that the healing of physica ailments is but a very small part of the Christian Scienc whole.

There is one more personal experience I feel constraine to give, not so much as a manifestation of the healing powe of Christian Science for physical ailments, but more a proof of its efficacy to overcome and destroy that most subtl of all the emotions, namely, *fear*.

It happened in 1899, in one of the islands of the Sout Pacific Ocean, where I was living at the time, being per sonally interested in some mines. I was about two hun dred and fifty miles from the so-called capital of the islanc and was preparing to return there on important busines

when the little steamer which put in to take me brought the news of a severe outbreak of the plague at the capital. The captain of the steamer strongly urged me not to think of going; my mining staff said, "Stop up here at the mines, where you will be quite safe," and fear whispered in my ear, "Stop here; why go down and take the plague and die?" I certainly felt strongly inclined to stop where I was, for fear of the plague had taken possession of me. Still, I knew that duty called me to headquarters. In a state of pitiable indecision I went back to my little bungalow at the mines, and the first thing that caught my eye was Science and Health, lying on the table. A small, accusing voice seemed to whisper within me, "Are you a Christian Scientist or a coward?" I knew which I was at that moment, and I knew it was fear I had to fight, fear of getting the plague and dying, for recovery in a case of the plague was rare. I took the little book off the table, and it seemed to open itself quite naturally at the following paragraph: "Fear is based on false beliefs about life and health, and is also undoubtedly propagated and sustained by the universal but erroneous supposition that sickness, pain, and disease are an institution of God, and that man is powerless to protect himself against them. But here Christian Science comes in and shows how man can obtain the mastery over both pain and disease, and just in proportion as he gains this understanding, so will he gradually lose all consciousness of fear and be able to say with the evangelist, 'There is no fear in love; but perfect love casteth out fear.'"

After reading and digesting this, I had a severe struggle with my fear, but by evening had it quite beaten, and went on board the steamer with those beautiful words of the 91st Psalm ringing in my ears: "Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. . . . There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways."

The next day the plague broke out on board the little steamer, and for four days and nights I was shut up in that plague-stricken ship, whose crew of Chinamen nearly all took the disease and mostly died in a few hours. Again I turned to Christian Science for help, and this time knew no fear. For seven weary months after this I was forced to live in that plague-stricken town, with people whom I knew

outside world, Australia, the nearest continent, being sixteen hundred miles away, and sending no ships to the island till the plague had died out. I am quite sure that had it not been for Christian Science I could never have gone through those terrible seven months.

There are thousands of people, no doubt, who are in utter ignorance of the great debt of gratitude that mankind owes Mrs. Eddy for her unwearied labors for the regeneration and salvation of humanity. And there are also, on the other hand, thousands of people who cannot plead ignorance of the splendid work she has accomplished in the world, but who still seek some sign—skeptics who still desire some convincing proof that she herself practises the love and Christian forbearance which she preaches. To these I would simply say, Study for yourselves the events of the past few weeks, and you will get your answer and find your proofs of Mrs. Eddy's Christlike forbearance in refraining from administering any well-earned rebuke, or making any bitter replies to the cruel and unprovoked attacks made upon her by her enemies, showing thereby that she implicitly follows in the footsteps of him "who, when he was reviled, reviled not again." By this, her patient, long-suffering, and dignified silence, Mrs. Eddy has gained the respect of that portion of the civilized world which knew her not before, and she has earned the additional love and increased veneration of her many followers,—followers who would fain emulate her example had they sufficient spiritual understanding to enable them to love their enemies as she does. Mrs. Eddy is so spiritually minded herself that she is able to bless them that curse her, and do good to them that despitefully use her and persecute her.

We learn from the most authentic source that even as a child she was imbued with a spiritual consciousness rare to find in one so young; that at a comparatively early age she studied natural philosophy, logic, and moral science. A few years afterward she became a candidate for membership in a Congregational church, the pastor and members of which believed in the doctrine of predestination. Against this terrible creed the child protested, declaring she could never join the church if adherence to this doctrine was an essential of membership. She was, however, together with her protest, finally accepted as a member, and she remained a member of that church until she discovered Christian Science and founded a church of her own. It was in 1866

that this discovery came about. It was occasioned by an accident, a fall considered fatal, from which she recovered by relying unreservedly upon God.

Reasoning from effect to cause, Mrs. Eddy felt certain that there must be a divine law somewhere back of this healing, and feeling impelled to find it out for herself, she retired from the world for a period of three whole years, during which time she gave herself up entirely to a search of the Scriptures, in order to find (in her own words) "the Science of Mind, that should take the things of God and show them to the creature, and reveal the great curative Principle,—Deity." She declares that the Bible was her only text-book, that it answered all her questions as to how she was healed, "but," she says, "the Scriptures had to me a new meaning, a new tongue. Their spiritual signification appeared; and I apprehended for the first time, in their spiritual meaning, Jesus' teaching and demonstration, and the Principle and rule of spiritual Science and Metaphysical Healing,—in a word, Christian Science" (Retrospection and Introspection, p. 39).

It is impossible to overestimate the value of the results gained during those years of retirement, because when they came to an end Mrs. Eddy was not only able to present to mankind the Science of Being, but was in a position to announce the glad tidings which were destined to revolutionize the world; namely, that she had demonstrated *beyond all doubt* the Principle she had discovered.

Such has been the rapidity of the growth of this Science that, notwithstanding the comparatively short time that has elapsed since its foundation, there are to-day in America, Canada, Australia, England, France, Germany, and Holland, nine hundred and ninety-five Christian Science organizations holding Sunday services. Some thousands of duly qualified practitioners are doing noble work among the sick, while as for these latter who have benefited by the practice of Christian Science, it was authoritatively stated at the World's Congress of Religions in 1893 that more than one million cases of disease had been healed by Christian Science up to that date, many of these cases having been previously pronounced incurable by the medical profession.

It is but a short time since I had the pleasure of seeing and conversing for some time with Mrs. Eddy at Pleasant View, Concord, New Hampshire. (And I am sure my

readers will forgive me if I state here, for the benefit of the skeptics, that it positively was the same Mrs. Eddy that I have known so certainly for eight years. There is but one Mrs. Eddy in the world.) Directly I saw her I was much struck with her healthy and vigorous appearance, and I watched her as she got out of her carriage and noticed how firmly she walked up the steps into the hall.

When I was ushered into her study she rose without any effort to greet me, and conversed with me on various subjects, and I was as much struck with the extreme vigor of her mind as I was with her extraordinary memory, for she recalled to my remembrance incidents which took place eight years ago, when I first went to Concord to visit her. I have had the pleasure of seeing her several times since that date, 1898, and I never saw her looking better than she looked the other day. Mrs. Eddy is as vigorous and healthy as any woman of half her age, and she takes a keen and lively interest in all the leading subjects of the day. The amount of work she gets through in one day is almost incredible, writing, as she does, all her own letters without glasses, and finding time to go up and down stairs to attend to her household arrangements.

CARDS IN THE GERMAN PERIODICAL.

Application blanks will be supplied by The Christian Science Publishing Society to practitioners who wish their names and addresses inserted in the advertising columns of *Der Herold der Christian Science.* These applications should be properly endorsed and forwarded to the Society. The rate for advertisement will be $2.00 for the first line, and $1.00 for each additional line. It is desirable that those who offer their names in this way should be able to communicate with patients and inquirers who speak the German language only.

CLERK OF THE MOTHER CHURCH.

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.D., Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

PROPHECIES FULFILLED.

W. D. MC CRACKAN, A.M.

WE are living in an age of re-arrangement and re-establishment, in science, medicine, and theology. We have reached an hour when long-cherished hopes are being realized. Joy born of the triumph of spiritual Truth over material error fills the hearts of those who are receptive of the advanced idea. To-day is pre-eminent through the fulfilment of prophecy. The world is beginning to experience gratitude towards the Discoverer and Founder of Christian Science for her life-long labors, and to appreciate, though tardily and incompletely, the prophetic nature of many of the statements made by her years ago in her epoch-making book, "Science and Health with Key to the Scriptures." Although not receiving encouragement from those particular sources from which she might reasonably have expected it, Mrs. Eddy during all these many years has maintained her position before the world, and is now entering into the joy of seeing her teachings widely accepted.

The changes which are taking place in the theories advanced from time to time by physical science, *materia medica*, and scholastic theology are so rapid that the public finds it difficult to keep pace with them. Kaleidoscopic reversals of former beliefs would seem to be the order of the day. Thus the atomic theory, which but the other day appeared firmly established as a working hypothesis in physics, designed to account for the formation of all things, has now been so far modified by many prominent investigators of physical phenomena as to threaten its destruction. And yet this already discredited theory continues to underlie the teaching given in our universities and schools, to color the sermons preached from many pulpits, to determine the practice of all schools of material medicine, and even to control legislative enactments passed for the purpose of regulating the practice of medicine.

It was many years ago that Mrs. Eddy with prophetic insight exposed the untenable nature of the atomic-theory philosophy or doctrine, both from a Christian and from a scientific standpoint. Since then a long list of Lesson-Sermons in Christian Science churches, based

upon the Bible and the Christian Science text-book, have year by year been laying bare the inadequacy of this theory to account for the origin of the universe. In order to keep abreast of the times, advanced thinkers must study the Scriptures in the light of Science and Health, and learn to discard the superstitions about matter which clog their progress; else their wanderings in the wilderness of human hopes will be unnecessarily prolonged and their struggles towards the light protracted. Indeed the irresistible logic of events is forcing mankind all along the line to abandon outworn concepts concerning the physical universe.

The X-ray has greatly modified popular belief as to the solidity and substantiality of matter. Under the scrutiny of the microscope matter is supposed to turn to dust, dust to molecules, molecules to infinitesimal points in space, and infinitesimal points in space to higher attenuations of energy, force, or whatever term the human consciousness may choose to employ. Matter in its last analysis, whether finally divisible or indivisible, becomes imperceptible to the physical senses and purely theoretical in its nature, while divine Mind remains supreme, indestructible and eternal. Mrs. Eddy has summed up the whole truth about the universe in a single sentence, "The world would collapse without Mind, without the intelligence which holds the winds in its grasp" (Science and Health, p. 209).

In our day no physical scientist of the first rank is content with only the explanations afforded by physics. He sees the necessity of breaking through the obstacles of material belief in order to understand primal causation as found in metaphysics. The importance of time and space, which have heretofore been viewed as necessary working factors in all problems concerning the universe, is becoming strangely lessened in modern thought, and these factors are being regarded as only hypothetical, temporary, and vanishing concepts, waiting for their total destruction. What are regarded as the material discoveries of this wonderful age have contributed largely to this result; or rather, to state this process in its scientific sequence, the general awakening of popular consciousness to the omnipotence of Mind has produced physical expedients which are destroying the fixity of former human concepts of time and space.

Steam and electricity have been notable agents in bringing this to pass. Moreover, the telephone enables one person to talk to another a thousand miles away. The phonograph reproduces the voices of those who are now in another plane of consciousness, and the biograph places them before us in active life. Wireless telegraphy permits the transmission of thought over an invisible track. With a proper medium of transmission, space and time are no longer supposed to enter into these advanced problems (just as if you take a perfectly rigid stick, lay it on a plane surface, then push it one inch at one end, it will move one inch at the other, no matter how long the stick may be). Mrs. Eddy long ago wrote in regard to space, "Science can heal the sick, who are absent from their healers, as well as those present, since space is no obstacle to Mind" (Science and Health, p. 179). And of time she declared, "The objects of time and sense disappear in the illumination of spiritual understanding, and Mind measures time according to the good that is unfolded" (*Ibid.*, p. 584).

These metaphysical facts which Mrs. Eddy has so long been holding before the world for its recognition, are being verified in unexpected ways by the collapse of cherished physical theories and the substitution of better beliefs. Indeed her work is seen to be prophetic to an astonishing degree, and full of profound significance to those who are watching the trend of world tendencies. For instance, in the practice of medicine no tendency is more marked to-day than the value now set upon mental symptoms. The administration of drugs is being pressed into the background. It is even being called old-fashioned. The curative effect of such medicines as are being given is more generally than ever ascribed to the faith of the patient rather than to any inherent virtue in the drug itself. The medicine which succeeds in one case fails in another. Not one of the professions is more subject to rapid changes than that of *materia medica*. The text-book of one decade is obsolete in the next. Methods of handling disease are constantly being reversed and often a diametrically opposite treatment prescribed, showing the essentially empirical nature of the practice of medicine by material means. The specialization of mental symptoms now observable is being largely influenced by the highly successful practice of Christian Sci-

ence in healing the sick by spiritual means. Here again proper credit must be given to Mrs. Eddy, who years ago offered the following reasonable explanation concerning the effect of drugs: "Drugs and inert matter are unconscious, mindless. Certain results, supposed to proceed from drugs, are really caused by the faith in them which the false human consciousness is educated to feel" (Science and Health, p. 484).

Thought rules the human body in every particular. All action, whether called voluntary or involuntary, springs from thought. As the tear is produced by thought, and the cheek reddens or pales in accordance with thought, so the unnoticed processes of the human body, those of which we do not even seem to be conscious, are controlled and guided by thought. Many persons succumb to the anticipation of events which never occur; others to diseases which are not present even in belief. It is commonly conceded that *many* diseases arise from injurious mental action, notably from fear in all its forms, and it only remains to be popularly understood that *all* physical discord is due to discordant thought, as Christian Science teaches. In fact, it becomes more and more apparent, in this age of what are termed great material discoveries, that the writer of Proverbs was supremely just when he said of man, "As he thinketh in his heart, so is he." Shakespeare, too, was wiser than he knew, in a lofty metaphysical sense, when he wrote, "There is nothing either good or bad, but thinking makes it so."

While the modern psychologists and physiologists do not hesitate to define matter in terms of thought, it remained for Christian Science to proclaim an absolute and final statement concerning this question. In the Christian Science text-book (p. 277) occurs the following uncompromising utterance: "Nothing we can say or believe regarding matter is immortal, for matter is temporal and is therefore a mortal phenomenon, a human concept, sometimes beautiful, always transitory." When it is remembered that Science and Health was brought out as long ago as 1875, and that although the phraseology has been changed in different editions, the meaning has remained the same, the courage of the author, as well as the prophetic significance of this quotation, can be better appreciated.

Every sincere and fearless student of the physical sci-

ences sooner or later reaches the point beyond which his physical senses will not carry him, and at which all his laboriously acquired knowledge concerning material phenomena leaves him powerless to proceed. If his journey lies into the realm of metaphysics, into the beyond physics, he needs some surer indication of the true goal. What, then, is the ultimate object of all knowledge, of all science? Mrs. Eddy answers this question in another straightforward and characteristic phrase: "The term Science, properly understood, refers only to the laws of God and to His government of the universe, inclusive of man" (Science and Health, p. 128). In these words she lays all Science at the feet of God, and in naming her great discovery Christian Science she links Science to Christianity.

With the apparent intention of trying to leave God out of His own universe, physical science has resorted to many surmises and expedients. For instance, the invention of a supposititious ether is a case in point. In physical science ether is thus defined, according to the Standard Dictionary: "A supposed medium filling all space, through which the vibrations of light, radiant heat, and electric action are propagated. Called also luminiferous ether. This medium, whose existence most modern authorities consider to be established, is thought to be more elastic than any ordinary form of matter, and to exist throughout all known space, even within the densest bodies. Electric and magnetic phenomena can be explained as due to strains and pulsations in the ether."

Does not this assumed medium "filling all space," and yet imperceptible to the five physical senses, this imponderable, unseen, and unfelt something, "whose existence," for all that, "most modern authorities consider to be established,"—does not this something denote an effort on the part of the physical scientists to find a first cause in matter? But no physical science can reveal the first cause to us. God is not matter, nor in matter, and the real universe is not material. Jesus said to the Samaritan woman, "God is Spirit" (St. John, Rev. Ver.). By this saying Jesus showed conclusively where all true knowledge lies; namely, in knowing God as Spirit. God is omnipotent, omnipresent, and omniscient Spirit or Mind. Therefore to be truly scientific means in the last analysis to be spiritual. Every true seeker for the truth is instinctively, whether consciously or unconsciously, search-

ing for God, and is truly spiritual only as he finds Him. Who shall say that the sincere materialist, caught in the meshes of his own human inventions, and suffering from them, is not better prepared for the hour of spiritual illumination than the half-hearted, self-satisfied worshiper who attempts to construct images of mixed mind and matter?

It is a comforting conclusion to reach,—after passing through the illusion attending the worship of the physical senses and of matter,—that true Science concerns itself solely with God and His spiritual universe, that it is equivalent to what is generally called religion, faith, or theology. In Christian Science faith means spiritual understanding. On page 23 of Science and Health, Mrs. Eddy writes: "Faith, if it be mere belief, is a pendulum swinging between nothing and something, having no fixity. Faith, advanced to spiritual understanding, is the evidence gained from Spirit, which rebukes sin of every kind and establishes the claims of God." Faith rises to understanding, to Science; belief often sinks to mere credulity. Understanding rests upon Truth and brings harmony, while credulity sometimes rests upon the error which first enslaves its victim and then destroys him.

In view of the growing perception, on the part of many psychologists, that thought alone is force and that matter is a mere concept of the human mind, the writings of Mrs. Eddy are becoming ever more impressive to the general public. The trend of the more progressive thinkers lies clearly in the direction of Christian Science; nevertheless, its teachings are still far in advance of general modern thought. For this reason Christian Science is at present more readily apprehended by those who are hungering and thirsting after righteousness, by the poor, the receptive, who are ready to make sacrifices of self in their search for the solution of the problem of being.

As a matter of practical experience, then, every honest effort to penetrate the fog of material theories turns the investigator towards the clear light of metaphysics, towards the realm of Mind, and ushers him into the presence of God. Theology, or the Science and understanding of God, is the real goal and rightful aim of all manner of students everywhere. Among the changes observable in the attitude of popular thought towards theology, may be cited several which already bear out Mrs. Eddy's pro-

phetic utterances. There is a change of view going on in regard to the atonement, and also in regard to the necessity of healing the sick by spiritual means. The theory of mere vicarious atonement, of faith without works, no longer satisfies. Mrs. Eddy has seen this for many years, and her words are coming true: "The time is not distant when the ordinary theological views of atonement will undergo a great change,—a change as radical as that which has come over popular opinions in regard to predestination and future punishment" (Science and Health, p. 24).

The careful observer of current events may note many signs and indications that the refusal of scholastic theology to entertain as a present possibility the healing of the sick by spiritual means, is breaking down. Jesus' command, "Heal the sick," is no longer completely disregarded, on the supposition that his words were intended only for a limited period of time and for a certain few. Of this unchristian view Mrs. Eddy has prophetically declared, "This teaching is even more pernicious than the old doctrine of foreordination,—the election of a few to be saved, while the rest are damned; and so it will be considered, when the lethargy of mortals, produced by man-made doctrines, is broken by the demands of divine Science" (Science and Health, p. 38).

Nevertheless, if the world would enter into the kingdom of heaven, the reign of Spirit, it must not try to climb in by some other way or to drag in with it material notions which are antagonistic to Spirit. It will not succeed in doing this, for opposites cannot coalesce. The leaves which are "for the healing of the nations" grow upon "the tree of life." Efforts to make them grow upon the tree of the knowledge of good and evil must fail. It is impossible to expect spiritual success while dividing the garment of truth and manufacturing a contradictory patchwork out of fragments styled "medication, material hygiene, mesmerism, hypnotism, theosophy, or spiritualism" (Science and Health p. 484). Spiritual healing demands nothing less than consecration to absolute Spirit. No compromise or surmise can satisfy the demands of scientific Christianity, but sincerity and single-minded obedience to the one God will bring its reward and produce its fruits. A magnificent sweep and a bold con-

viction characterize the statements of the Christian Science text-book, and its words are instinct with the might of Truth. Christian Science is not a sect, nor an exclusive religious faith, but is open to all who come honestly; and it stands ready to refresh, strengthen, and heal the sick, the weak, and the needy of this age.

The awakening in the churches of the land goes on apace. Glimpses are even now attainable of the truth of Mrs. Eddy's prophecy, made long since in her book, "Pulpit and Press" (p. 31), "If the lives of Christian Scientists attest their fidelity to Truth, I predict that in the twentieth century, every Christian church in our land, and a few in far-off lands, will approximate the understanding of Christian Science sufficiently to heal the sick in His name."

Mankind is on the march from physics to metaphysics, from sense to Soul. The speed is accelerating, and at every step the mastery of Mind is being emphasized. There is hardly the possibility of a choice left in public opinion between materialism and idealism. The idealist, even though incompletely equipped, has already overtaken and passed the materialist. Success in every occupation is now more than ever felt to be a matter of right thinking. Brute force and physique count for less every day. Thought is being recognized in practical affairs as the fundamental moving cause. The world is conscious of becoming hourly more of a thought-world.

Let the traveler on this journey be meek and childlike. The way of true Science, as it appears to mortals, is always narrow. The call of real Science, as men hear it, is a "still, small voice." Self-sacrifice, self-denial, self-immolation is required in order that triumph may crown human endeavor and the prophecies of the Discoverer and Founder of Christian Science may continue to be fulfilled in an ascending scale.

CHURCH TREASURER.

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

[Written for the *Journal.*]

RESURGENCE.

MARY J. ELMENDORF.

THOU hast fallen asleep, O my burden, asleep! And I know
Thou never wilt wake through the centuries' ebb and flow.
Thy sovereignty of semblance is over at last;
Barred are the doors of my being, thou pitiless foe,
Forever to thee.
Outward thou, with thy lethal legions, hast passed
Into silence unfathomed—yet not alone;
Thy passing wrenched from my breast what thou gavest—
a stone;
And uncovered a heart
Where robins pipe and the smiles of daffodils start
At the call of the south wind. Outward through viewless
space—
A gray gull lost on the surge of a shoreless sea.
Gone, gone;
Effaced from thought, from the world of promise with-
drawn:
And oh, the rapture, the rapture that bourgeons apace!

Since God made all that was made and pronounced it good,
Can wrong with right have brotherhood?
Can hate be united with love, or rage with ruth,
Silence with clamor, the high spring tide with the neap,
Or fulness with famine affinity keep?
Can a lie—the shadow, distorted, false, of a truth—
With the substance be one?
Since light is the infinite law of omnipotence,
Can dark its enforcement withstand
Or restrain in effulgent suspense
By epic command—
As the olden prophet on Gibeon stayed the sun—
Its august, perpetual sweep?
Nay—nay; truth and light unfettered reign,
Knowing no pause, retrogression, deflection, stain;
Of sin and night they proffer no evidence.

Pain and grief are shards of the poignant dream
That matter is supreme,
And chance its shibboleth;

That life hath shores divided by breakers of death;
That the roots of peace in the soil of suffering grow,
And heavenly bliss is won
By blind submission to woe;
A dream, a gossamer dream
That is gently wafted away by the first dawn-breath,
Revealing the splendent archangels of the Lord,—
Michael, strength with flaming sword,
And Gabriel, faith with unfurled wings,—
Waiting like cedars of Lebanon
In the serene and might of a patient love,
To guide awakening thought to loftier things,
Tenderly, slowly, to changeless things above;
Waiting to lead through doubt and seditious despair,
From fens of falsities, thickets of care
Into that calm where broods nor gloom nor strife,
Into the empire of peace, the Spirit-sphere;
To lead beyond self and the last outpost of fear
Into the kingdom of Life—of absolute Life
In whose grasp the firmament, oceans, and continents are,
The sun and the moon and the fire of the outmost star.

Auroral and pure comes the sense of this conquest to be,
This fulfilment of promise transcendently sweet,
Bringing man with a song in his soul to wisdom's feet,
Stilling the passionate call of his inward sea
And replacing with tender blue the gray of his sky.
As with purpose undaunted upward he fares,
Ever higher, higher, higher,
One after one his lingering sorrows die,
One after one his sordid longings and cares,
Till his thought, triumphant, attains its Sinai.
Then peace breaks over his heart, dissolving all blight,
And waves of harmony, mountain-full, sweep
Its caverned deep,
Rich as the organ-swell of Orpheus' lyre
Yet clear as the exquisite voice of the hermit-thrush,
Spun of the sunrise and winged with woodland hush.
And forth he stands, untrammeled, wide-visioned, high,
In conscious strength of the Word, in the primal Light.

Above the weeds of time—
Now laden with dust, now leafless and heavy with rime—
Gleam the white lilies of eternity,—

The milk-white lilies sublime
Whose splendor is beckoning, beckoning me.
Farewell, O sorrow! Farewell, O mist of woes!
He leaves thy illusions behind who onward goes;
The constant indwelling of all that is pure and true
Leaves no room in thought for shadow and rue.
The cross is the guide-post pointing the pilgrim to heaven;
Though his steps be halting and the pathway dim,
The crown is ever in sight and the angels are given
Charge over him.

Reflections of Love can neither be altered nor lost;
The tropical garden feels not the shears of the frost;
Nor the gold that is mined in the heart, the fangs of rust.
Companions, unknown to material cognizance, live;
Flesh and its servitors only are fugitive.
Being that springs from the Highest ends not in the dust;
Progress, its spur, is immutable, active, just.
Out of the forest of seeming, entangled by frond
And creeper, by branch and brier, together we tread,—
We the living and they the misnamed dead,—
Approaching the open, the wonderful open beyond.
United are we by golden cords unseen,
Bonds of love that never shall be undone,
In the cosmos of Spirit nearing the central Sun,
And the grave lies not between.

Keep us the long way through, Almighty God,
Aloof from the thickening fog that curtains the night,
From kinship with sin and the stain of the sod.
As sentient heirs of the light,
May we climb, the immortal Word our oriflamme,
Till the temporal thunders of earth in echoes spend,
Till Thy presence we reach, the beginning, the end,
And, clothed in Thy likeness, our ultimate quest,
With Thy name
In our foreheads written, our birthright claim—
Everlasting rest
In Thy bosom, Thou eternal I AM THAT I AM!

IF CHRISTIAN SCIENCE IS NOT TRUE, WHAT IS?

SAMUEL GREENWOOD.

THE persistent efforts put forth in certain quarters to bring discredit upon Christian Science, naturally suggest the question, If Christian Science does not correctly interpret the Truth of Being, by which men are made free, what does? Under equal conditions and opportunity, what other teaching brings greater good into the experience of its believers? Truth should be known by the liberty it confers, not by its acquiescence with human beliefs and prejudices. If Christian Science is not true, then that which is should be found doing greater works in the healing of the sicknesses and sins, the sorrows and sufferings of mortals. What is doing this?

Christian Science has not departed from the teachings of Jesus or of the apostles, but has followed the premises of divine Truth to their logical conclusion, and made Christianity practical for mortals. Popular systems of theology, on the other hand, have surrounded the teachings and works of the Master with human opinions, and with conformities to materialistic theories; and this addition to the spiritual simplicity of Christ's gospel is what has impeded the progress and usefulness of the Church and now antagonizes Christian Science. It may be pertinent to ask, If Christian Science is not worthy of belief, why do other religions pass uncensured whose declaration of faith includes the same fundamental truths upon which Christian Science, the Science of Christianity, is based?

Although objections to Christian Science are chiefly made concerning the practical application of its teachings to the betterment of human conditions, yet the question primarily rests with the truth of these teachings; for if this be admitted, their application must be the most natural thing possible. The rejection of the belief of matter has drawn to Christian Science the opposition of those who champion this belief, but these opponents should consider the hopelessly antagonistic natures of Christianity and materialism, and also what is comprised in the problem of the salvation of mortals from evil. If it is wrong to deny that materialism has a place in Christian belief, what are we to do with the exclusive spirituality of Christianity as founded by Jesus,

the understanding of which made his demonstrations of Truth's power possible and natural? The belief of matter, with its array of "laws," has not arisen since our Master's time; it antedated the Christian era, and therefore holds no different relation to Christians to-day than it did to the Founder of Christianity. It was this belief which held the claim of mortality over Jesus, and which he overcame through his knowledge of spiritual law, and not through any counter-manipulation of material belief. It is the same belief in matter that to-day holds mortals bound to disease and pain and death. Why should Christian Science be discredited because it is restoring the spiritual understanding of the Christ as mankind's physician as well as redeemer? If the Christianity that heals and saves from all wrong conditions, physical and moral, is not the true Christianity, what is?

Christian Science does not ignore matter as a phase of human belief, but regards it as something to be superseded by a better understanding of Truth, not as something spiritually created or as having any divine control over man. The fact that there appears to be material substance all about us, that we ourselves seem to be a part of it, does not prove anything more than that human thought has yet but a feeble apprehension of spiritual things. This lack of understanding does not imply that the supremacy of God, Spirit, is not true, but simply that mortals in their ignorance of this truth do not use it in their own behalf. If the teaching is false that the flesh or matter is to be overcome, grown out of, put aside for the spiritual fact, then what is true? Is it true that mortals must continue bound to those sensuous conditions which cause and include all their misery?

If there is a point at which mankind must begin to put off the man of flesh, the man of sin, as the Scriptures imply, is not that point their first glimpse of the truth, spiritually discerned. Jesus' demonstration of Christianity lifted him above the material sense entirely; then in obedience to his teachings and example, Christians should also be rising above materiality. If not, in what other direction should they go? Christian Science teaches that as we understand more of God we gravitate towards Spirit and away from matter, away from its sensualism and sin and disease. If this is not the true teaching of Christ, then what is? What other alternative is there but to accept the hopeless despair and godlessness of materialism?

What is true if God's omnipotence is not? At what point regarding its unqualified acceptance of this Scriptural teaching is Christian Science untrue or unpractical? The admission that evil is a self-existent power and intelligence does not benefit mankind. It holds no promise of freedom, no concept of eternal peace. What possible better help could mortals have in struggling against a sense of evil, than the knowledge that it is a delusion of false education, the result of human ignorance of good, which will cease as God is understood and obeyed? The acceptance of evil must perpetuate its conditions, while the denial or rejection of evil opens the way for its overcoming, opens the way whereby mortals may put off the old man for the new, and become conscious of the kingdom of God within. Which of these is the better way?

On what other teaching than the Divine infinitude, the allness of God, does the Christian Church found its beliefs? If the Christian shrinks from accepting the logical and natural conclusion of this truth, the fault is not with the teaching but with his lack of faith in good. The question is not whether this teaching shall be accepted, but whether it is true. The apparent presence among men of something the opposite of good, does not disprove the actuality of God's infinitude, and should not be regarded as deciding the question. If it is true that the sense of evil disappears as goodness is admitted into human thought and life, then the case is established for Christian Science; but if this is not true, what becomes of the efforts of Christendom to evangelize mankind? If we may not teach in our churches nor to our children the all-power and presence of God, with its correlated truth of the unreality of aught else, what shall we teach in place thereof? Those who decry Christian Science for teaching this truth in its full significance, should say what the world has been or can be taught that will be more helpful in working out its salvation from error, —from sin, disease, and death.

To dispute the right of Christian Science to heal the sick is to impugn the wisdom of Jesus for enjoining this duty upon his followers. If it is not true that God heals the sick, as well as the sinner, through Christ, with what shall we replace this feature of primitive Christianity? Can it be true that there is no hope for the sick beyond the drug and the knife? Do such things accord better with Jesus' teachings than does the healing work of Christian Science?

If Christian healing has no divine truth behind it, is it truer to Christianity to say that men may pray year in and year out to be delivered from their sufferings, without any ground of hope? After the drug and the knife have done their best and their worst, is there nothing left but to give up and die? Is it true that God has no mercy or succor for the sick man, unless medicine or surgery can help him?

These are earnest questions, which the opponents of Christian Science should carefully consider before repeating arguments whose only basis and support is the testimony of the physical senses. Indeed it is these same physical senses from which Christ Jesus came to rescue mortals; how then can we accept their testimony as in any sense conclusive? After all the decisive question is, Which ideal, when realized, would be nearer the Divine, the spiritual or the material? The great distance between the spiritual Christ-ideal accepted, and this ideal realized, is not an argument against its truthfulness, but an indication of the immense work to be accomplished before human thought is lifted above its material beliefs to the divine "image and likeness."

The invariably good effect that follows the right understanding and application of Christian Science should attest its correctness. It is the belief that there is another creator and power than God that makes Christian Science seem abstract and obscure, not that its teachings are not true. If the critics of this Science can discover and give to mankind a system of Christianity that has more of God and of Christ in it, that better heals the sick, and that copes more successfully with sin than does Christian Science, they may be in a position to deny the truth of its teachings. Until then, is it too much to ask that it be given a fair field and a "Godspeed" in its work? God will decide with the sign of His approval which is the true way, and human opinion can well afford to ponder the signs of the times, and await the Divine judgment.

I SAW one night a star slip down to earth,
From out the void of Heaven's deep dome of blue,
And grieved,—till, at the morning's sunbathed birth,
It laughed up at me from a drop of dew.

Warwick James Price.

HEAVEN'S FIRST LAW.

MABEL S. THOMSON.

POPE'S maxim, "Order is Heaven's first law," has become so familiar as to be almost a platitude, but it is surprising to see how little its absolute truth is realized in the affairs of individuals or of nations, and it would be interesting to know if Pope himself recognized how strictly his statement is in keeping with Biblical teaching. Can there be anything more calculated to bring a sense of perfect order to the human mind than the wonder of a starlit night? As the eye travels over the panorama of stars and planets spread out in what seems to be an infinite array, and we realize that beyond are millions upon millions of other worlds, other suns, other planets, whose distances are measured in such numbers that finite sense reels in the attempt to grasp them, we can but be overwhelmed by the calm, the quiet, the majesty, the unbroken order of that vast multitude "moving in the harmony of Science" (Science and Health, p. 514).

The old, old question, asked in every age and still unanswered by any human hypotheses, must again recur: What is man's place in this great scheme, or has he no place there? Is he part of it, or merely "an atom of dust thrown into the face of spiritual immensity"? (Science and Health, p. 263). That many who tortured themselves with such speculations have found at last the solution to the problem is due to the author of "Science and Health with Key to the Scriptures," to whom, if even for that one blessing alone, humanity owes an immeasurable debt of gratitude.

As, through practical understanding and demonstration of Christian Science, the human concept of the universe is lifted even slightly from the material toward the spiritual, the thought of Principle, hitherto supposed by the majority of people to be a vague idea which concerned students of science, but with which the "man in the street" had nothing whatever to do, takes a more prominent place, and the general belief that man is a creature of chance gradually gives place to the conviction that man and the universe are alike governed by divine Principle. Further, if the Scriptural description of man be true, he is not only the

highest and most complete manifestation of Principle, or the Father, sustained in the one unchangeable law and order which governs all the ideas of infinite Mind, but, as we learn in Science and Health, he includes "all right ideas" (p. 475). If this is the ultimate to which our sense of man and his place in Mind has to attain, it is obvious that we have a long journey before us, and that we shall do well to see that we are at least making a start in the right direction.

In an illustration taken from that most scientific of all the arts—architecture—the prophet Isaiah gives a very emphatic declaration of the scientific order which prevails in the kingdom of God. In the 28th chapter the prophet describes the foundation stone which is to be laid in Zion. In that spiritual building there will be no haste, nor confusion, nor disorder, because judgment will be laid "to the line, and righteousness to the plummet."

It is perhaps a surprise to many who have flattered themselves on their sense of system and method, to find when they begin to travel towards this kingdom, in the light of Christian Science, how extremely difficult it is to keep their thoughts in order; and their first effort has to be that of learning to think right on every subject, to think in an orderly manner, instead of being swayed by impulse or sentiment. This one discovery alone will perhaps show how far the religious teachers of the past have been from realizing the necessity of systematic, accurate, and orderly thinking as a preparation for the establishment of the kingdom of heaven within. The student who takes the thought that order is heaven's first law into his study of the sayings of Jesus, will find it underlying them all, as indeed it must, for all his teachings were based on divine Principle, and order is its manifestation.

Let us consider a Biblical injunction which is often quoted by Christian Scientists, "Agree with thine adversary quickly." The meaning of adversary is, one who opposes or denies, and in some form or other impersonal evil is constantly claiming to oppose the progress of the student. If his thoughts are in order he will instantly be able to detect the error through which the attack is being made, and it will be met and defeated while "in the way with him." On the other hand, should he be mentally asleep, indolent, off guard, in other words "out of order," the enemy may drive in his outposts, rush his trenches, and even

attack the citadel before he is aware of what is going on. An illustration of this point has come within the writer's observation. In establishing an important branch of Christian Science work, in which a number of members of a church were engaged, a great fear of certain results, inevitable to the ordinary belief in physical cause and effect, was expressed by some people who had no knowledge of Christian Science. One of the Scientists, who was about to leave to do some other work, was conscious of this extreme fear, but instead of agreeing with the adversary quickly, she put the suggestion away with the thought that there was other work to do and this must be left to those immediately concerned. Late that night an urgent call for help came from one of those "immediately concerned," who had been left to fight the battle alone when help should have been given. The other student recognized instantly that the adversary was the same error that should have been met and routed in the morning, and so was able to destroy its attempt at manifestation without further loss of time.

Truth demands orderliness, and it often requires many months of alert work upon the part of the student of Christian Science before he can eradicate the habits of exaggeration, prevarication, slipshod thinking, and inaccuracy which have characterized mortal thought and its expression. Falstaff's thirty men in buckram with whom he fought for an hour by Shrewsbury clock, stand as a warning at which every one laughs, but which many do not heed. And yet it would be impossible to enumerate the discords, disasters, and failures which could be traced to some want of order in thought or word.

Another mental adjustment which the student of Christian Science finds himself obliged to make, is in the ordering of his comings and goings. Every one is liable to be touched by the prevailing unrest, showing itself in the constant desire to be on the move, to be seeing something new, and to the Scientist it may present itself as a suggestion that a little help is needed here, a little encouragement there. After yielding to this for a time, he will return to his own place, expecting to find, as formerly, that he can pick up the threads of his own work where he dropped them, and he is likely to be much disconcerted by discovering that this is not so easily done. The first suggestion is, of course, that some one is keeping him out of his

place, or that no one wants him, or that he is being overlooked, when the blame really rests entirely on his own disordered mental attitude. When such a one recognizes where the error lies, and readjusts himself to a more ordered condition in Science, he will find his place and his work ready waiting for him.

If, then, "order is Heaven's first law," it follows that those who are endeavoring to aid in the establishment of the kingdom of heaven on earth, must manifest in their thoughts and lives the same orderliness as is manifested in that harmonious and immutable sequence of cause and effect which even the human concept has grasped in its sense of numbers, of notes, and in the ordered "rolling of the spheres."

THE NEW AGE.

WHEN navies are forgotten
And fleets are useless things,
When the dove shall warm her bosom
Beneath the eagle's wings,—

When memory of battles
At last is strange and old,
When nations have one banner
And creeds have found one fold,—

When the Hand that sprinkles midnight
With its powdered drift of suns
Has hushed this tiny tumult
Of sects and swords and guns,—

Then hate's last note of discord
In all God's worlds shall cease,
In the conquest which is service,
In the victory which is peace!

Frederick Lawrence Knowles.
In "Love Triumphant."

SCIENCE AND CHRISTIANITY.

REV. CHARLES D. REYNOLDS.

THERE is but one true system of mathematics, one correct way to add, subtract, multiply, and divide, and that is known to be the true way by its practical, definite, satisfying results. Distances are thus determined, and the exact time calculated when a given point will be reached at a fixed rate of speed; weight and contents are ascertained, quality and values computed, estimates made, and contracts drawn and executed. The world's entire industrial and economic system, by which just and amicable dealings between men are made possible, stands as proof that the system of mathematics as practised throughout the world is scientific, is based on correct premises. If there were no recognized mathematical science the state of affairs throughout the world would be very different. There would be universal confusion, division, and strife, in every department where mathematical computation enters.

With this illustration before us, let us candidly ask ourselves why there are so many differing religions in the world. The existence of divisions is conceded by all, and that the disadvantage of these schisms is recognized, is shown by the many attempts to find a remedy, a basis upon which all can agree. In spite, however, of all that has been done to secure unity, there are multitudes who still hold that their own particular religion or sect is the best if not the only true religion, and who even persecute as unbelievers and deceivers the adherents of another faith. Much confusion, both as regards the teaching and the practice of religion, still reigns. It is safe to say that there is not a subject known to man in which there exists so many disagreements, irreconcilable traditions, opinions, forms, and dogmas as in religion. Even Christendom, while claiming for itself the only true expression of religion, is sadly divided.

Now what does all this signify? Does it not prove conclusively that the statement and practice of religion is unscientific, is more or less a matter of guesswork, influenced and controlled by human opinions, in short, experimental? But why should the practice of religion be less exact, less scientific than the practice of mathematics?

There is not a subject in our modern world which has been thought of or studied so unscientifically as has religion. And why should this be the exception? why should we continue to regard it as a realm of mystery, governed by special providences, an unknowable, impenetrable region into which the light of understanding cannot penetrate? Does not religion deal with, law and order, with facts and relations that are exact and eternal? Feeding upon abstract doctrines instead of relying upon demonstrable statements concerning the eternal verity, conformed to doctrinal molds of thinking, dwelling upon an awful providence whose ways are past finding out, Christians have naturally come to believe that religion is no proper sphere for science or exact knowledge. Many of them readily confess that their religion is unsatisfying, and no wonder, when the knowledge they have of God and their relation to Him and His government is so vague and uncertain, and falls so far short of absolute proof. Believing that the truth of revelation is something especially devised, "a mysterious plan," it has been argued that religious knowledge belongs to a category by itself and cannot be subjected to the ordinary methods of test. A religion so conceived rests upon faith more than understanding, upon ecclesiastical authority more than upon tangible proofs, upon intellectual assent to mysteries more than upon demonstration or intelligent application of known laws.

Opposed to this unscientific procedure in the practice of religion stands Christian Science, a system of religion which in its demonstrations of divine Principle is in accord with the methods of exact science, and which presents all the signs or phenomena of proof which accompany the practice of the so-called exact sciences, notably mathematics. Sufficiently understood and applied, the rules of Christian Science result in no less definite achievements than do the rules of mathematics. The application of the statements laid down in the text-book of Christian Science results in the healing of the many so-called incurable diseases and appetites. Dishonesty, jealousy, anger, fear, lust, and pride are destroyed; and virtue, peace, prosperity, and religious unity follow wherever its teachings are faithfully applied. The Christian Scientist furnishes as good proof that this Science elevates the practice of religion to the rank of an exact science, as does the mathematician or astronomer in proof that mathematics and astronomy are exact studies,

The practice of the one demands knowledge and the application of exact laws no less than the other. The healing of disease results from the operation of law and order, and is the achievement of definite result no less than are the computations which follow the application of mathematical rules.

The practice of Christian Science shows that guesswork and human opinions no more enter into the worship of God and man's service to man than into the solution of a problem in mathematics, and it is better to practise religion scientifically rather than unscientifically, just as it is better to practise mathematics scientifically rather than unscientifically. One would not allow his grocer or his banker to be indifferent to the rule of mathematics. To attempt to discharge one's religious obligations by "hit or miss," to pray without having any clear understanding of what true prayer involves, leaves the worshiper half in the dark, and his labors are rewarded with only chance results. Random efforts, blind faith working in the dark, miscalculation, doubt,—if any of these should enter into the work of the Christian Scientist, his activity no more belongs to the Science of religion than could careless, blundering calculations to the science of mathematics. Any failure to proceed according to the rules, and thus demonstrate correct results, lies not with the rule but with the inefficient practitioner, for whom the task is too great; just as a mathematician fails when the problem involves more than he understands. Guessing is no better in the practice of religion than in the practice of mathematics—one cannot deal effectively with his problems that way. Never has the thought of discharging their religious obligations at random been more intolerable to intelligent men than now.

Aside from the healing of sickness and sin there is no stronger proof that Christian Science elevates the study and practice of religion to an exact science than the fact that theological controversies and divisions are practically eliminated thereby. The unity of teaching and practice among Christian Scientists is a most interesting phenomenon, when it is understood that this unity is not secured by pledge, creed, or organization; that it is not the result of the exercise of human will, fear, or force, but rather of the fact that they have recognized the demonstrable Principle of Christian Science, and are impelled to test the correctness of their apprehen-

sion by practical demonstration. In the Science of religion, as presented by Christian Science, the demonstration of truth leaves no occasion for controversy, and the sense of unity which results therefrom is parallel and analogous to the unity that exists among mathematicians. That the practice of Christian Science tends to eliminate from religious codes all that is irreligious, just as the practice of mathematics eliminates all that is unmathematical, is the contention of Christian Scientists. This Science reveals the fact that isms are unnecessary in religion; that, as one has said, "We can and must all think alike when we think rightly."

What excuse have Christians for rejecting the term science as applied to religion, and the Christian religion in particular. Thus far history records but one instance when religion was practised so perfectly that time is strengthening rather than lessening the conviction that the method in the instance was absolutely correct or scientific. Christians have no doubt that Christ Jesus practised religion aright. As he taught and illustrated it, religion not only reformed the sinful but it healed all manner of sickness; even death was overcome. Religion as Jesus practised it was the only means of escape from evil; it was no barren creed; it removed obstacles; it gave access to the Father; wherever introduced, it solved life's problems,—the inauguration of reforms, honesty, peace, harmony, prosperity, followed as light follows the sun. His prayers were no random efforts, they were not an unintelligent, indiscriminate venture; he knew the rules and what might be achieved by means of them.

There can be no doubt that the Master intended others should attain to the same understanding which enabled him to do these works, and that religion rightly practised has for its phenomena physical as well as mental and moral healing should not surprise Bible students, the professed followers of Christ Jesus. Inability to comprehend Jesus' method aright, and to see in his works the signs that follow whenever religion is correctly practised, accounts for past failures to establish the Science of religion. Because of this widespread defectiveness—lack of demonstrated certainty and need of definite knowledge of spiritual things—dogmatism entered the arena of religious contentions to allay the battle of free controversy, strife, and divisions. Teachings that bore no higher seal of authority than human

approval have been made to pass for divine truth, and have tyrannized the lives and consciences of unnumbered human beings; but unity has not resulted, and bloodshed and cruelty in the name of religion has not infrequently been chronicled.

Considering the wideness of the disagreements existing in the teaching and practice of religion, is it too much to declare that science in religion is humanity's greatest need to-day? There is no point on which critics have assailed the Discoverer of Christian Science more persistently or vehemently than for her conjoining the term Science with the sacred name of Christian. Grant, they say, that religion may now be studied, taught, and practised as an exact science (just as one demonstrates the propositions of mathematics), why should this science have been named Christian Science? It is due to the fact that this science has come to humanity through the Christian religion. However much other channels may seem to have contributed toward opening the way for the discovery and interpretation of the spiritual science underlying the Master's work, it was a Christian and a woman who made this discovery and gave it to the world as the impersonal truth. Through study of the Bible, through her clearer insight into the letter of its text and the words and works of Christ Jesus,—the letter of Scripture serving to purify and elevate consciousness,—there came to Mrs. Eddy a spiritual perception of the absolute law and scientific nature of Christianity. This clearer interpretation of Christianity she found to be the Science of religion, exact, demonstrable, universal.

It needs no prophet to see that when the great mass of our intelligent men and women, who are now so interested in the progress of science and who spend large sums annually in the cause of scientific education, investigation, and discovery, learn what Christian Science really is, they will rejoice in its discovery, support and defend it as loyally as they now do any of the useful discoveries that are being made in the material realm. The introduction of science into the realm of religion is the most notable achievement in modern times. It stands as the complete triumph—the crowning event—of scientific discovery. It heralds the disappearance of all religious differences, and points to the "one fold, and one shepherd" under whose rule all men will be united in the same teaching and practice. In view of

what has already been achieved, there seems little less excuse for rejecting the Science of religion as revealed in Christian Science than for rejecting mathematics or astronomy.

The Science of religion thus set forth demonstrates the fact that the true order of nature is spiritual in cause and effect and has nothing to do with matter or evil. It removes all materialistic hypotheses and methods, and this explains why Christian Science was not discovered by a theologian, scholastic divine, or scientific naturalist, searching for the knowledge of God and His government and man's true relation thereto from a material or semi-material standpoint. To discover this Science it was necessary to rise to that point of perception where it begins to appear clear that God is perfect Mind and is reflected only in the visible realm of spiritual law. With the dawning of this fact material sense evidence is rebuked as false, and begins to disappear. Through severe discipline the Discoverer of Christian Science clung to the truthfulness of her vision, until God and His infinite and unchangeable law was interpreted,—the Science which covers and includes all truth. She saw that Christ Jesus was "a divine Scientist" (Retrospection and Introspection, p. 41), and in perceiving this fact she has proven herself the benefactor of the race. And are we not justified in saying that those who attain this understanding are entitled to the name of Scientists? What shall we say to those who refuse to make the test for themselves, who are willing to plod in old paths with an imperfect unscientific method and who refuse to try the better way? Those who are satisfied need to have their awakening before they will seek Christian Science. But those who are dissatisfied with the uncertain and aimless manner in which they have practised religion, and are engaged in making observations and experiments with the view of arriving at some great apprehension of truth which will unite all the discordant elements in one absolute, universal religion,—to these we may say, "You will find in Christian Science that for which you are seeking;" and we stand ready to prove it by demonstration.

It is now too late to discover the Science of religion, just as it is too late to discover mathematical science. The practice of religion has now passed its inductive or experimental stage and has been raised to the rank of an exact and deductive Science. This proposition will be so self-

evident and well established at no distant period that no argument will be needed to defend it. To try and discover what has already been discovered and accepted by an ever-increasing body of thinking people is a waste of effort and time. The willing disciple rejoices that the search has ended, that empiricism in religion is done away with, and that the time for work has arrived, even the task of reducing to practice what has been discovered and tested and not found wanting. This discovery is giving fresh impetus to endeavor. With a scientific method of overcoming the enemy, the stupendous problem of human salvation becomes an intelligent enterprise. The question, What must I do to be saved? is clearly answered when the student finds that progress in this Science of sciences involves such a transformation of thought and character within as to make all things new, and bring home the meaning of the Scripture, "The kingdom of heaven is within you."

[Written for the *Journal*.]

THE PIONEER.

AGNES FLORIDA CHALMERS.

SPRING said to the early violet:
"Thy work is needed here,—
Here where the dead leaves linger yet
And the earth is cold and sere."
Spring said: "Dear message-bearer,
Thy work is needed here."

Spring said to the early violet:
"Hope of the waiting land,
Earth's weary ones will now forget
The winter's severe command."
Spring said: "Dear woodland prophet,
God shields thee with His hand."

Spring said to the early violet:
"When earth awakes again,
And vale and hill are thickly set
With the buds of April's rain,
Thou then shalt see, brave pioneer,
How mighty is Love's gain."

THE WARFARE BETWEEN THE FLESH AND THE SPIRIT.

RICHARD P. VERRALL.

(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.

ST. PAUL.

IN answer to the question of some Roman soldiers as to how they might bring forth fruits worthy of repentance, John the Baptist replied, "Do violence to no man, neither accuse any falsely; and be content with your wages." When we remember that the Roman nation for eight hundred years had worshiped Mars, the god of war, we can understand the soldiers' difficulty in accepting the advice of this unorthodox teacher. Referring to the only legitimate method of permanent conquest, Jesus declared, "The meek . . . shall inherit the earth;" and at another time he said, "The kingdom of heaven suffereth violence, and the violent take it by force." Mrs. Eddy, in referring to this latter statement, adds, "Therefore are its spiritual gates not captured, nor its golden streets invaded" (Retrospection and Introspection, p. 106).

Commenting upon the barbarous method of settling national differences by means of battle and bloodshed, a *New York Herald* editorial writer remarks that "victory is only another name for defeat, but the spirit of gentleness is eternal." Human history certainly furnishes abundant evidence that victory achieved by mere force of arms, and not as the result of justice and right, has invariably been the forerunner of defeat; whereas a righteous cause has often been victorious in the face of numerical superiority. Galileo's announcement that all physical action is succeeded by a corresponding and opposite reaction, has proved to be as true in the affairs of nations as in the swinging of the pendulum of an eight-day clock.

The fundamental mistake upon which human conflicts have been based seems to have been the misapprehension that evil is a thing rather than a false concept. When we learn in Christian Science that all reformation must necessarily begin at home, and that we can never destroy a mental image by physical force, we can see the truth of

Jesus' words when he said, "Blessed are the peacemakers: for they shall be called the children of God." The Peace movement which is now attracting the attention of the entire civilized world, brings to mind the prophecies of Isaiah and Micah, both of whom declared that "it shall come to pass in the last days" that "nation shall not lift up sword against nation, neither shall they learn war any more."

In an article on temptation recently published in an English magazine, the late Rev. Cunningham Ellis, referring to the warfare between the flesh and the spirit, makes the following significant statement: "The devil is always going about seeking whom he may devour, ever trying to lead men into sin; to induce them in any way to disobey God, so that he may regain his dominion over them, and make them his slaves throughout eternity. To this end he avails himself of man's weak and fallen nature. He presents temptations to the senses and appetites, and tries to persuade men to gratify them, regardless of the holy law of God or their own highest good. What we want, therefore, to enable us to resist the devil successfully, is some principle stronger than any natural desire; something strong enough to induce us to follow it and deny the other. Man always obeys the impulse that is strongest within him. . . . Love is the only permanent principle of obedience; it 'is the fulfilling of the law.'"

Although this earnest writer plainly sets forth the vital need of "some principle stronger than any natural desire," and emphatically declares that "love is the only permanent principle of obedience," he still offers no practical solution to the difficulty, but leaves his readers very much where they were before. Christian Science, on the other hand, meets this important need in a most definite and satisfactory way. It not only reveals divine Love as the only Principle and motive power of all spiritual progress, but shows us scientifically how to apply the dynamic force of spiritual law in healing sickness and destroying sin.

The three cardinal temptations which must be met and conquered in Christian warfare are briefly enumerated as "the lust of the eyes," "the lust of the flesh," and "the pride of life." The dialogue between the serpent and Eve, the mother of mortals, is illustrative of the same subtle methods and allurements with which Christian Scientists have now to contend. It will be noticed that the serpent did not wait to be addressed, but unceremoniously forced itself upon

the attention of the woman, exclaiming, "Yea, hath God said, Ye shall not eat of every tree of the garden?" The woman, ignorant of the subtle nature of the serpent's argument, allowed herself to be drawn into the discussion, and replied, in her attempt to justify God, "We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." The serpent, having paved the way for further audience, then grew bolder, and replied, "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." And when Eve "saw that the tree was good for food and that it was pleasant to the eyes," she succumbed to the subtle suggestions of the serpent, and forgetting the commands of God yielded and fell.

The above allegory briefly outlines a three-fold process of temptation,—an appeal to the eyes, to the appetite, and to the pride of life. The serpent, having gained a hearing on all three of these points, withdrew from the scene, leaving the woman to complete the work; Eve thereupon persuaded her husband to follow her example. The record then adds, "The eyes of them both were opened," and a material universe came into view. The first result of this disobedience was a consciousness of nakedness, of which they were both ashamed. (Science and Health, p. 532.) Next follows the awful denunciation, spoken to the woman, "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." Unto Adam it was said, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; . . . In the sweat of thy face shalt thou eat bread. till thou return unto the ground."

In St. Matthew's account of our Master's temptation we can trace the same three-fold argument which had been employed by the serpent in the garden of Eden, but with a very different result. When the devil came unto him, he said, "If thou be the Son of God, command that these stones be made bread;" but Jesus, although severely tested by his forty days' fast, did not respond to the lust of the flesh; instead he made the decisive answer, "Man shall not live by bread alone, but by every word that proceedeth out

of the mouth of God." "Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them," designing, no doubt, to awaken in Jesus a desire for temporal power by an appeal to the lust of the eyes. Jesus, knowing that all things belonged to his Father in heaven, and unmoved by the promise of earthly dominion, boldly met the tempter by saying, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him."

Christian Science uncovers the whole plot of satanic deception, rends the flesh-veil from the eyes of sense, and reveals the true man in God's image and likeness. According to Christian Science, Jesus' victory over the world, the flesh, and the devil was a living example for all Christians to follow. Jesus' mission was to point out the way of salvation and to show men how to conquer the temptations of sin.

The use of the term animal magnetism, as employed in our text-book, has a much broader and more far-reaching meaning than that originally attributed to it by Mesmer (an Austrian physician), who applied it almost exclusively to the phenomena of hypnotism. The introduction of this term into the Christian Scientist's vocabulary furnishes a term for the suppositional parent of the entire progeny of sin, sickness, and death. Mrs. Eddy has taught that disease responds more quickly to the healing power of Spirit when the truth is addressed to it, and that, although disease is theoretically unreal, it can only be proved so by practical demonstration. In the light of Christian Science, it is apparent that the failure to perpetuate primitive healing, and the ultimate loss of the spirit of Christ's teachings in the early Church, was directly due to ignorance of the right method of a spiritual warfare, which, if understood, would have protected the martyrs from the opposition of their enemies and enabled them to maintain the supremacy of Spirit. Mere appeals for divine aid, coupled with a belief that God made evil, can never bring a response from the giver of all good; but declarations of the unreality of evil, on the ground of God's goodness and allness, by those who live consistent lives, are now bringing health and happiness to thousands of sufferers. Mrs. Eddy's courage and inexorable logic, which involves a complete refutation

of all evidence of evil, might be regarded as a mere flight of transcendentalism, were it not for the fact that her claims are established by practical demonstration.

The Christian Science method of resolving everything, mental or physical, into thought, and then separating the evil from the good as by a process of mental filtration, is in full accord with the teaching and practice of Jesus and Paul. Explaining the failure of his disciples to heal a lunatic boy, Jesus is reported to have said, "This kind can come forth by nothing, but by prayer and fasting;" showing that the power to heal was not in matter but in Mind. Paul also bore testimony to the omnipotence of good when he said, "Never be conquered by evil, but conquer evil with goodness" (Twentieth Century New Testament). In summing up the true method of spiritual warfare, in the last part of his Epistle to the Ephesians, St. Paul eloquently enumerates the complete mental equipment of a Christian soldier, and concludes by saying, "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God."

Clement of Alexandria, an early Christian Father and one of the founders of Christian literature, early in the second century declared that "virtue is rational and sin irrational." He saw that virtue was the only remedy for sickness and sin, and said, "The greatest of all lessons is to know one's self. For if one knows himself, he will know God; and knowing God, he will be made like God." The necessity for self-knowledge, which is so repeatedly emphasized in the text-book of Christian Science, is an important factor in the Science of Christian warfare. It has a two-fold aspect,—first, humility, which reveals human weakness; then the awakening of the true sense of man and his rightful dominion as a child of God. Our great Leader, Mrs. Eddy, who has demonstrated beyond all others her fitness to speak on this subject, says emphatically, "Know thyself, and God will supply the wisdom and the occasion for a victory over evil. Clad in the panoply of Love, human hatred cannot reach you" (Science and Health, p. 571).

THE success or failure of this land, or of any land, depends upon the moral forces and not on the physical forces. In the long run that government succeeds which does right, and that government fails which does wrong.

Edward Everett Hale.

THOUGHTS.

WILLIAM BRADFORD TURNER.

AS offspring of the infinite we are ever in God's presence, but we are conscious of this only as we entertain good and right thoughts. It is insufficient to bask emotionally in the glow of another's good thoughts, or to sit in the intellectual enthralment of the contemplation of great possibilities. We must embody good thoughts if we would possess them. We must feel them and live them to experience their power. Right thinking is more than valid syllogism, more than correct conclusion, deduced from empirical knowledge. Right thinking is a moral and spiritual attitude, inclusive of legitimate deduction; the *sine qua non* of conscious and untrammeled good, regnant in those who are quickening to things spiritual. Right thinking is a possibility to each and every individual, and implies attainment through individual experience, effort, and achievement over evil. To think effectively one must do his thinking in the irradiance of his highest concept of good. This alone confers upon him the power of discrimination, wherewith to reject or endorse the conclusions of others. He can think thus purely only as he is governed by God, divine Mind; only as he thinks things true, things lovely, things of good report.

The possession of such a thought standard is made possible to us as we apprehend divine Principle through Christian Science. It makes direct and final appeal not only to our religious but to our rational sense. We see instinctively, as we follow Mrs. Eddy's teachings, that Principle is spiritual; and we apprehend her discovery of what constitutes the truly spiritual, as opposed to the generally accepted meaning of this term. With advancing comprehension we behold in the spiritual the thought of God, bearing witness of Himself to human consciousness, in a perfectly simple way, through those quickening instincts which in spite of material contradiction attest the presence and sovereignty of good, and which testify to the constant capacity of a purified humanhood to recognize this great and redemptive fact.

Nominally one may long have accepted the postulates that God is Spirit and that God is all; but now we discern,

with the dawn of understanding, that Spirit is "intelligent good" (Miscellaneous Writings, p. 267). We are therefore prepared to hail the inspiring conclusion that everything, being of Spirit, must when viewed aright prove to be the expression of intelligent good. There enters thus into the mental grasp the essential concept of infinite Love as underlying cause, the Principle of all that is; and the universe acquires a new meaning. We have found a basis from which to think logically on the plane of good; a basis from which with admiration we behold arise the perfect structure of our hopes, the bulwark of a complete salvation, in which are welded indissolubly what were long considered opposites, science and revelation.

The disciple of truth may bring to the threshold of his discovery some research in philosophy. If so, and especially if he be conversant with its latter-day unfoldments, he has been measurably prepared to look upon the phenomenal world as the externalization of a transitory consciousness, essentially mortal and untrue. In its stead there comes to recognition the noumena of Truth, presaged to him through the past in spiritual intuitions, which now gather themselves to clearness and cogency. The Scriptures unfold with surprising pungence, and long-forgotten texts glow as the aureolas of Christ-touched consciousness, with the light of a new and deeper meaning. A glimpse is had into the deep of wisdom, and every gate of wakened thought is thrown wide open to the tidal flood of revelation which is borne inward through the "Spirit" and the "Word." The purpose of our being stands disclosed, and finds in him who seeks, capacity, resolve, and power to present in living epitome, as time shall further him, the Decalogue and the Sermon on the Mount. He sees that this is possible, yea, inevitable. Truth is with him to aid. It cannot be removed. It is the "I Am."

Before Truth's all-reducing light mortal sense dissolves as a mist of misconception, and man is seen to be the effulgence and the glory of "I am." "The light of this revelation leaves nothing that is material; neither darkness, doubt, disease, nor death" (Miscellaneous Writings, p. 165). Divine Mind, through the essential vehicle of thought, determines everything within the universe; and generic man, created the highest, is also the inclusive idea of all else besides. Through thought our individual

relation to Spirit is made clear; our unchanging nexus with good is revealed and made of practical import; human guidance and achievement are given explanation, and the future beckons us to ever greater fulness of accomplishment and joy. "As a man thinketh," must he be. This holds, not only for the human and temporary, but for the spiritual and eternal, where all thought must be unfoldment in the realm of good. With such knowledge it is inevitable that we watch more zealously over our thinking. It becomes our inspiration to see that the hidden recesses of thought no longer absorb the shadows of self and sin, but that they are ever open to the radiance of Truth. A light heart, light with the steady glow of good from God, becomes naturally a lamp unto our feet, a beacon on the path of others and a star to those who wander wearily within the labyrinth of material sense and living.

It is true that those who lend themselves to the domination of wrong and wicked thoughts, who seek only aggrandizement on the highways of the world, may seem for a time to escape the inevitable outcome of their error, and this has perplexed and troubled many through all the centuries. For a season, indeed, the wrong-doer shares, through His mercy, the bounty of God's goodness, which looks to his repentance and regeneration, for "he is kind to the unthankful and the evil;" but we need not be disheartened nor become dismayed. The psalmist says: "Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb." And the chronicler adds, "The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee."

Assuredly those who steadfastly give themselves to righteous thinking and doing shall enter step by step into that fulness of peace which is consonant with a useful and harmonious activity, and which is prepared for those who through understanding and overcoming seek Spirit only as the source of every good. And this assurance of peace must come in spite of present-day besetments of evil, to which the ever-lessening remnant of worldliness in mortal consciousness continues to expose mankind. The unwelcome legacy of unfortunate past thought must be given over for the common inheritance of Truth and Love. Evil must become less real to us,

and old-time pleasures which were wont to please must pall, that the joys of Spirit may find entrance to our lives.

In thought infused with unselfed love Truth finds an effective channel. Love thus furnishes the inspiration which wings the truth to the hearts of men. The power is divine. "The Spirit itself beareth witness with our spirit;" namely, Love bears witness with our love. And true love is abiding affection for good,—impersonal, pure; loving not body, but ideal, wherever seen. Nothing short of this conception of it will meet the test imposed in the exalted summary of the great apostle found in the 13th chapter of 1 Corinthians. Thoughts inflamed with selfish zeal and passion, or drunk with mesmeric emotion, furnish us no hint of the impulse which urged forward those early Christians whom we long to emulate. That was love, love aglow with understanding, a compassion that was of the infinite. Unworthy passions and emotions are but expressions of self-will and self-love; and all too frequently do they lead mankind astray. They are of the "beast," the progeny of error, and their inevitable end is darkness and destruction. Beguiled of such are they who are "murmurers, complainers, walking after their own lusts; . . . having men's persons in admiration because of advantage. . . . These be they who separate themselves, sensual, having not the Spirit."

If we would be found keeping the faith, we shall do well to bear in mind Paul's words with regard to "bringing into captivity every thought to the obedience of Christ." And we should likewise remember our Leader's assurance in respect to "a life wherein calm, self-respected thoughts abide in tabernacles of their own, dwelling upon a holy hill, speaking the truth in the heart; a life wherein the mind can rest in green pastures, beside the still waters" (Miscellaneous Writings, p. 227). We enter God's kingdom as our thoughts are guided and governed by God, divine Mind.

FEAR does not prevent the approach of that which is feared; it only exhausts beforehand the strength which one needs to meet the thing feared. Most of the things which we fear to meet are not in reality so terrible as they appear to be when looked at from afar. When they meet us they can be borne.—*Carl Hilty.*

TESTIMONIES FROM THE FIELD.

FROM early childhood sensitiveness to spiritual impressions inclined my thought naturally toward religious topics. For a while the current orthodox interpretations, which I had been brought up to regard as final, were accepted without question. Later, however, by reason of expanding concepts and maturer ideals, acquired through research in the natural sciences and arts, these views began to appear incompatible with a higher sense of the fitness of things, and ceased to appeal to my thought with their former cogency. I began to investigate various doctrinal schemes which promised a more rational explanation of the phenomena of mortal existence, but after a fruitless search, in which one *ism* and *ology* after another was tried and found wanting, I became a confirmed agnostic. Keen sympathy with human woes, and the depressing atmosphere of a pessimistic philosophy, intensified by adversity and disappointment, finally induced a state of mind which almost eventuated in despair. Following in the train of this mental demoralization, a brood of physical ills contributed to render existence still more intolerable. At this juncture a series of liberating experiences opened my eyes, in some degree, to the truth revealed in Christian Science, but under conditions which occasioned misapprehension, and in many respects confusion of thought regarding its Principle and practice. Nevertheless a sufficient measure of the truth had been apprehended to clear the mental atmosphere and cause physical ills to subside one by one.

Antecedent habits of thought, however, led me at this time to seek an explanation of these experiences along the lines of other channels than that marked out and defined by the progressive unfolding of Christian Science. Current movements resting on a semi-metaphysical foundation received attention, together with various ancient and modern philosophical and ethical systems; but none of these, for more than a brief period, seemed to offer a satisfactory basis for the solution of the more vexing problems of human existence. I thereupon continued the search for Truth, avowedly on independent lines, seeking to follow the highest leadings of intuitive perception. As the

needle turns in the direction of the magnetic pole, so a growing conviction seemed to point to premises grounded in absolute Principle as alone adequate to meet the requirements of a demonstrable Science. Thus, quite unintentionally on my part, thought was drawn more and more toward the position of Christian Science, until acceptance of its teachings might have been regarded as the only alternative; but pride and self-will, fostering a subtle sense of fancied independence, and arguing with a certain plausible show of reason in favor of individual rights and privileges, hindered a complete surrender to the authority of Truth and its divinely-appointed agencies. I seemed to have arrived at the stage described by our Leader in Science and Health, p. 552: "Thought, loosened from a material basis, but not yet instructed by Science, may become wild with freedom, and so be self-contradictory."

Although on a previous occasion I had read Science and Health, it was in a more or less perfunctory way, and not with that openness of heart which alone can render the letter of Science intelligible; so that, although the inspiring tone and exalted standard of the work had compelled recognition, it remained a sealed book so far as its full scientific import and unique relation to the vital problems of the age were concerned. In addition to this superficial estimate of our text-book, an unjustifiable prejudice against the Discoverer and Founder of Christian Science, and the Cause in general, based on untrustworthy information and misconception of the ideals involved, served still further to divert attention from the real issue at stake. The attempt to maintain a position of security without observing the fundamental scientific distinction between the divine Mind and a counterfeit mortal mentality, led to confusion of thought such as must sooner or later attend every attempt to work out the problems of existence according to humanly constructed premises. Thus by degrees the fact of man's spiritual estate seemed to grow less tangible, and the previous glimpse of Truth was obscured until I found myself in a state even more deplorable than the former desolation. This condition of outer darkness continued until thinking, reading, conversing, and every sort of mental or physical exercise caused acute distress. I began to be haunted by the fear of becoming mentally unbalanced. At times I could not sleep for several nights in succession, and heart

trouble and a complication of other disorders developed. But "man's extremity is God's opportunity." Prejudice yielded by degrees to the demands of Truth. I turned to Science and Health, satisfied that my only hope of deliverance lay in the direction of its teaching. Later I began to attend Christian Science services. As self-will subsided and understanding developed, the symptoms of mental and physical discord gradually disappeared.

While these preliminary steps in the "passage from sense to Soul" (Science and Health, p. 566), were slow and devoid of the dramatic features presented by many cases of sudden physical and moral healing, they serve in no less a degree to prove the power of Truth to dethrone error. I am glad to be able to acknowledge my debt of gratitude not alone to God, but to the one who, through selfless devotion to Truth, was enabled to pass through "the valley of the shadow of death," and point the way to a host of sufferers whose struggles to emerge from darkness into light by other avenues have proved futile.

Frank H. Sprague, Wollaston, Mass.

IT is with a feeling of love and gratitude for Christian Science that I tell of the first time that I ever saw or heard of it. Eight years ago I was in great sorrow and darkness, because I saw no light, nor did there seem to be any hope or way out of my trouble. Only to suffer on and on, was all that was told me, in regard to my little daughter, who was greatly afflicted with her eyes. This trouble was contracted when she was about three years old. Night after night I sat with her in my arms, trying to soothe her, when her pain was so intense. This continued for three years, though I tried every remedy I could hear of with no help at all; indeed she grew constantly worse and I was in despair. About this time we moved from Albany to Americus, Ga. After we came here I decided as a last resort to take her to Atlanta to see a noted oculist, and have him treat her.

When speaking of it to a dear friend, she asked me why I did not try Christian Science; that she had seen some wonderful healing done by it. I had never heard of Christian Science before, and I thought such a thing absurd, as in my opinion Jesus and his disciples were the only ones ever intended to heal by spiritual means. I was sure that the oculist could heal her if any

one could, and so I told my friend. I have since been glad that I did go and have him try, for when I turned to Christian Science I had no other hope. After this oculist examined her he told me it was one of the worst cases he had ever seen; that she would have to wear glasses all her life, and he did not know whether she would ever be able to go to school. He gave me a lot of medicine to use, and I stayed there one week, then came back out of heart; the remedies were so severe, and I could see that she was growing worse every day.

Nearly a month after this my friend again spoke of Christian Science treatment; so I began to consider the question, and in a few days decided to try it. I shall never forget the kindness shown me by those dear friends. We went on Saturday morning. The Scientist talked with me and gave the child a treatment; she also told me not to worry about her, that God would care for her. I went home wondering at the love which I saw expressed, and tried to do as I had been told. I worked and waited, and on the following Tuesday the child came to me and said, "Mamma, it seems like lightning flashes through my eyes." A terrible fear came to me that her sight was going out, but I tried not to think of it and she went away. Directly she came back, and pushing back her little bonnet said, "Mamma, I can see!" and looked up at me with bright, clear eyes.

Oh, the joy! I wanted to shout the glad tidings to every one. Such rejoicing I can never express with pen or in words. My child was healed, and to-day has lovely eyes. She has been attending school regularly for eight years, and has never worn glasses at all, as her sight is perfect. She attends the high school now, and will graduate in music in four years. All this through Christian Science! I owe all we are to this blessed truth, for to-day we are a happy family, trying to follow our beloved Leader and Teacher, and to gain a perfect understanding of God.

My heart goes out in love and gratitude to God, and to dear Mrs. Eddy, who has brought us this wondrous truth and has gone ahead, beckoning and leading us onward and upward with so much patience and love. With joy I write this, and press on.—*Mrs. M. A. Fields, Americus, Ga.*

FOR the good that it may do to others I will give an

account of the healing from an accident which occurred to me on the 11th of September, 1903, while working with a bridge crew on the Southern Pacific Railroad near Oregon City. It happened at noon while we were resting after having eaten our dinners. We were sitting around the hoisting engine, and I was leaning against the drum when one of the boys for a joke started the engine, which caught me and jerked me back into the gearing. As the engine continued to run, it caught my clothes and pulled me into the machinery, where I was repeatedly struck by the crank-pin, resulting in terrible injuries to my back. I at once asked to have my mother come to me, and one of the boys went for her while the rest put me on a handcar and started for Oregon City, about two miles distant. When we got there I was so weak from loss of blood and so distressed with pain that I was scarcely conscious. The surgeon there fixed me up the best he could and sent me to the hospital at Portland. My mother is a Christian Scientist, and as soon as she reached me, asked me if I wanted Christian Science help, and I told her I did, for that was the first thing I thought of after I was hurt. When we got to Portland the doctor would not let me know how badly I was hurt, but he told my mother that the case was the worst of its kind he had ever seen. He advised her to prepare for the worst, saying, "There is no chance in the world for him." They took me from the operating-room into one of the wards, still dressed in my soiled clothes, and when my mother asked the nurse why they did not change my clothes, she said, "It's no use; he can't live." My mother replied, "Yes, he will live;" and when the nurse asked, "What makes you think so?" mother told her of Christian Science, that it taught us that God is the Life of man and an ever-present help in the hour of need.

And I didn't die. I came out from under the influence of the ether and was not sick from it, but was in terrible pain from the wound. My mother had sent for a Christian Scientist, and when the practitioner came she asked if I wished to have Christian Science treatment. I told her that I did. After she treated me the pain left me and I had no more of it. When the doctors saw that I was not going to die, as they first expected, they told mother that if I recovered I would be helpless and would probably be an imbecile; but I continued to get better every

day under Christian Science treatment, and in four weeks' time I was able to be up and walk around—almost as good as new. The doctors could hardly see how I did it, but I knew it was due to Christian Science. They told me afterward of the dreadful condition of my back, and one of them said to me when I left the hospital, "I guess that Christian Science did have something to do with your getting over this, for no power on earth could have saved you."

The nurses at the hospital in Portland knew the condition I was in, and the verdict of the physicians as to my chances of recovery, and they rejoiced with me in my healing through Christian Science. I am sure they would be glad to substantiate the truth of this statement of my case. My father and mother, who were with me day and night, can give a more complete account of my case, for the reason that many of the details were kept from me at the time, and they will be glad to furnish further information to any one who may be interested.

The following paragraph from the Oregon City section of the Portland *Evening Telegram* of Sept. 12, 1903, gives the press report of the accident and may also be of interest:—

"DAVENPORT STILL LIVING.

"Earl Davenport, the young man who was so seriously hurt at the Clackmas bridge accident, is at last reports still living, and it is said there is some hope for his recovery. A hole was torn in his back at the base of his spine and the spinal cord was broken. Dr. Summers of this city attended to the injured man's hurts, after which he was taken to Portland on a special train sent over for that purpose, and placed in the Good Samaritan Hospital."

I hope that this may be the means of bringing others to Christian Science, that they may be relieved of their sufferings and afflictions, as I have been.

Earl Davenport, Oregon City, Ore.

A SUFFICIENT length of time has elapsed since my healing was manifested through Christian Science, to permit the removal of all doubt as to any possibility of the return of former conditions; hence this testimony goes forth to the world for what it is worth, as a further help

in the redemption of suffering mankind. Until sixteen months ago I was a fair specimen of the average man of the world who has been permitted to drift away from church and lead a life of carelessness. I was filled with iniquity and void of Christianity. More pleasure was found in the company of worldly associates and riotous living than in the company of my family or my own home. Generally speaking, I was what the world is pleased to term "a good fellow."

My attention was first directed to Christian Science for the physical help. The liquor habit had begun to make inroads on my health, causing kidney and liver complaints. That brought me to a sense of the pace my downward career had assumed, hence my antagonism to Christian Science was more easily overcome. A practitioner was called and treatment for the liquor habit was begun. My healing may easily be classed as instantaneous, as since the first treatment there has never been the slightest desire for intoxicating liquors of any kind. It was some time before I realized that the pain supposed to come from the kidney and liver complaints had also disappeared, so astonished was I at the wonderful results obtained from the Science thus far.

Soon after I realized that a permanent healing had been effected, I began the reading of "Science and Health with Key to the Scriptures," by Mrs. Eddy, and attended regularly both the Sunday and Wednesday evening services. After reading Science and Health through the first time, the habit of chewing tobacco suddenly disappeared, then the smoking habit was discontinued, both having been daily companions for over thirty years. Other habits have disappeared during the past twelve months without any effort on my part, such as swearing, card playing, etc. I consider the physical healing of great value, but not to be compared with what I have received through the moral and mental healing,—the understanding of Life, Truth, and Love, as spiritually explained by Mrs. Eddy. My sense of life and its daily problems has been reversed to me in many ways. Things that formerly offered much pleasure now seem to be least attractive, and *vice versa*. I find use for Christian Science each hour of the day and each day of the week. Every undertaking calls for an apprehension of its teachings, in order that a more complete and comprehensive understanding may be had

of that which is about to be entered upon. This fact alone proves the value of this great blessing as an ever-present help, in business as in all else.

Absolute proof has been made to me that any man who earnestly desires to be rid of any worldly ills or pains, sickness, sorrow, or any disease, need not wait longer, or look farther. Christian Science is here as the great redeemer of mankind, and is just as available for others as it was for me. Let us be thankful to God for giving us such a blessing as has been manifested through Mrs. Eddy, which shows the way to thousands upon thousands of suffering mankind, and will make them whole again.—*Walter A. Scott, Cincinnati, O.*

ABOUT two and a half years ago Christian Science was presented to me. It found me a wreck in body and nearly so in mind. I had suffered more or less with stomach trouble for four years; I had taken medicines almost continually, but found no permanent relief. I continued to grow worse, until it was thought best to send me from home for treatment, as our family physician gave us little encouragement. I also suffered from catarrhal trouble and was deaf in one ear from the effects of it. I was sent to Guthrie, Okla., with the hope that I might get relief. Some of my friends have since told me that they never expected to see me again, when they bade me good-by. I had the help of one of the best physicians there for my stomach trouble, and a specialist for the catarrhal complaint. At first they seemed to relieve me somewhat, but only for a short time; then I grew worse again. A diagnosis of my case was made, and I was told that I had serious lung trouble.

After another medical experiment I resolved to try Christian Science. I had attended the church services twice, and the beautiful Lesson-Sermons had deeply impressed me. When I talked with some of the Scientists of my condition, they assured me there was help for me and that I could be made well, which I had ceased to expect. I was taken to the home of a Scientist for treatment. The misgivings, doubts, and anxieties of the first three days were torture indeed. I felt that this was my last chance for life, and if it failed I was indeed lost. My mental state was if possible even more deplorable than the physical; but man's extremity is truly God's opportu-

nity, and I was transformed by the renewing of my mind. After ten days' treatment I returned home, and was treated a little longer, with most satisfying results. To-day I am free; the stomach and catarrhal troubles are all gone, and the deafness is disappearing. After wearing glasses for ten years my sight has been restored, and I have not worn glasses for fifteen months.

We have had many proofs of divine Love in our home life, for which I am truly grateful. In place of discord, love and harmony reign supreme. The Bible is now a new book to us, read in the light of Divine Science, as taught by our beloved Leader, Mrs. Eddy. I cannot find words to express my gratitude to her for this wonderful healing and uplifting truth, which ever leads my awakening thought to the fountain of Life, Truth, and Love that never fails.—*Mrs. Clara E. Van Petten, Pond Creek, Okla.*

IN August, 1893, I went to Lynn, Mass., to see a noted specialist. He decided I had a dangerous disease on the cheek, which had been caused by a blow received about seven years before. After an examination I submitted to a very painful operation, and returned home in about three weeks. In October, 1899, I went back to the same doctor and had another operation for the same trouble, in the same place, but worse than before. He did not think it would do much good to remove the growth, but he did operate, and I came home in a very weak condition. The next spring, in trying to work, I found I could do but little, and continued to have trouble with my face. I did some work, but was nervous and slept little.

In the winter of 1901 I was very ill and frequently collapsed. The doctor told my son not to be surprised to hear of my death at any time. He said the disease was all through my system, and affected the heart, so that there was nothing to be done. I was a member of an orthodox church, and prayed earnestly to be healed, but I continued to grow worse and felt that I should soon pass away. About this time, June, 1901, a friend who was a Christian Scientist asked me to come down to their meetings, as she felt sure I could be healed. I said I would go, and I did, and what a change, from no faith to great faith, before the meeting was half-way through! The silent prayer, the hush over all,—"Surely God is here!" I thought. I wanted to know more, so I bought a copy of Science and

Health, also the *Journal* and *Sentinel*. I came home and read Science and Health till eleven o'clock, then went to bed and got about two hours' sleep,—the first sweet, natural sleep I had had for months. I read a great deal the next day, doing some work; retired at twelve o'clock and slept the rest of the night. I got up feeling almost as well as ever. I had arranged for the cutting of ten tons of hay by a neighbor, but I now decided to do it myself, and I did it. Feeling that I had but a grain of the truth, I took two weeks' treatment of a practitioner, and now call myself a well man, not having missed a meal that I can remember since that time. The physician had said, "You must give up work," but I have done just the opposite; for I know there is no power aside from God, and His law is the only law to be obeyed.

I destroyed all the drugs I had and have never taken one drop of medicine since. I want to express my heartfelt thanks to our heavenly Father, and to our dear Leader, who I believe was spiritually directed to do His work.

Charles Forbes, Lancaster, N. H.

A LITTLE over six years ago a friend told me some things about Christian Science, but I could not see anything of any interest in it for me at that time—I was not ready. Three years later I saw my way clear to accept its teachings. I was supposed to be under a law of hereditary stomach trouble, and was in great distress at times for about twelve years. I had doctored with several prominent physicians, and tried a good many remedies without any permanent relief. In June, 1903, I was taken home from the store in which I was employed in a semi-conscious condition. A physician was called, and after a little while I received some relief, but by the next evening I decided to take no more medicine. The following morning I was not able to go to work, so I borrowed a copy of Science and Health from a kind neighbor and began to read the chapter on "Prayer;" and there I found the truth that healeth all our diseases. It seemed as though the healing stood out on every page. I had read for a little over an hour when I felt a sense of freedom; I was healed, and I knew it!

I began at once to study Science and Health in connection with the Bible, and to attend Christian Science services. I have missed none since, when it was possible for me to attend. I had also been a slave to the cigarette habit; I

drank some, chewed tobacco, and was very profane. All of these errors have entirely left me, and without my "swearing off." I have found that the way to keep from sinning is to quit sinning. To say I am grateful is not sufficient. My daily desire is to prove my gratitude by reflecting love. My wife took up the study at the same time I did, and we have learned that Christian Science is a very good thing to have in the home, as we have three children and there has been no medicine used in our family for over three years. We have proved the power of Christian Science many times, and it has never failed.

My heart is full of gratitude to Mrs. Eddy, who has proven that all things are possible with God. I hope to be faithful over a few things, knowing that thus I shall be made ruler over many things.

William O. Freeman, Rushville, Ind.

In the early part of February, 1898, I received an injury to my right eye which placed me in the hospital for fifteen days; during which time and after I was in constant pain until the following February, when I was again placed in the hospital for six months. While the doctors did everything they could to subdue the pain, the only relief I received was from the application of cocaine. In 1890 the sight of this eye left me entirely. For eight years, after being examined by different doctors at different times, I was still a constant sufferer. Even with the use of cocaine there was a dull, heavy, throbbing pain over my eye. I was examined in the mean time by thirteen different physicians. The only hope for relief was the removal of the eyeball. I visited specialists in regard to having it removed, and but for want of means would have had the operation performed. Such was my condition that I had wished some one would put me out of the way, but in March, 1897, I began to investigate Christian Science. At that time I could read only a half page of Science and Health without resting, but in about two weeks and a half I could read for hours without any sense of fatigue whatever. The sense of suffering was gone and the soreness had disappeared, and with the disappearance of the sense of suffering, went the drug. I had always worn a pair of smoked glasses, but these also were laid aside, and I have had no use for them since. For about four months after the pain had gone and the use of

the drug had been stopped, the fear that this was only a resting spell was with me constantly, and a sense of suffering would return, until I realized that it was the reading of Science and Health that had healed me of this suffering and that it would also destroy several false appetites which I had cultivated—some for twenty-five years. This it did, and I resolved to put its teaching into practice as nearly as I could understand it for the rest of my days. Suffice it to say, that in four days these appetites were destroyed, and not only so, but I was made a new man. Since that time I have enjoyed splendid health, and even my sight that was gone has returned, although the demonstration is not yet perfect, but I am entirely sure it will be through this healing truth. Christian Science found me without hope, without God in the world,—a total wreck, morally, mentally, and physically; but through the uplifting power of Truth, as revealed in Science and Health, and the understanding of man's relation to God, I have begun to realize man's birthright, and this understanding enables me to put aside self-will, selfishness, malice, envy, and hatred, and to know that none of God's ideas can give offense to another.

Daniel M. Myers, Lebanon, Ill.

I WOULD like to tell of the healing of my little girl, now grown to young womanhood. She had a serious affection of the ankle-joint, which did not respond to medical treatment; in time, indeed, it extended toward the heel. She suffered intense agony, which affected her system to such an extent that she could not sleep, and became so weak that she had to be fed like an infant. The physician then told me that she must undergo an operation, and another was called in consultation, who agreed with him. I asked what the result would be, and was told that in all probability she would be a cripple for life. Immediately on their leaving the house I called upon a Christian Science practitioner and stated the case to her. She commenced treatment at once, and the child slept that night as sweetly as a newborn babe. She continued to improve daily, and the foot, which had not borne the slightest resemblance to one, regained its normal appearance. In two weeks the child was restored to perfect health, and was out at play.

I am indeed grateful for this healing,—grateful to God, the giver of all good, and to Mrs. Eddy for bringing this truth to the world in His name.

Florence W. Copp, Beachmont, Mass.

The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER G. EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
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EDITOR'S TABLE

WE are pleased to publish the following extracts from the very able speech of William Lloyd Garrison, who appeared before a committee of the Massachusetts Legislature in opposition to two bills which had been announced by their author as intended to prohibit the practice of Christian Science. The committee reported unfavorably on these bills, and their report was concurred in by the House without dissent. Mr. Garrison said in part,—

"As a citizen of the Commonwealth who believes in individual freedom and abhors paternalism, I come to protest against the bills proposed for your consideration. They ask that a fallible body of interested persons shall be given a monopoly of the professional treatment of disease in Massachusetts. A special privilege is demanded. Whatever the pretense that justified the concession, a large monied interest certainly attaches to it. It is well to be cautious when personal and professional rewards are involved in the exclusive license sought. While many unregistered practitioners would be injuriously affected by the bills' enactment, it is plain that the animus of their framer is one of hostility to a special organization which bears the name of Christian Science. I am not a member of the Christian Science organization, and bear no authority to speak in its behalf, but I stand unflinchingly for the right of its healers to alleviate suffering and to receive just compensation for their services.

"The tree is to be judged by its fruits, and from my own enforced observation I am compelled to bear witness to the practical beneficence of the form of treatment iden-

tified with the name of Mrs. Eddy. On all sides I find minds once dominated with fear of illness and death transfused with cheerfulness and courage. I see long-time invalids take on the hue and energy of health. What pills and powders failed to reach, I have seen a changed attitude of mind accomplish. Where anger and other disturbing passions had swing, I have seen them replaced by calmness and self-restraint. Above these I hear the law of love exalted. Whatever the cause of this phenomenal and widespread change, it seems to me a blessing to the world. I say this while unable to accept many of the Biblical dogmas incorporated in Christian Science or to trace its logic in one unbroken chain. And the most striking tribute to its efficacy is the appropriation of its vital virtue—the use of mind to conquer bodily ills—by physicians of the regular school, who are trying to graft it upon their own treatment.

"Thus much I am forced to acknowledge as a candid observer. On the other hand, among the duly registered physicians of the medical fraternity, I see practices and hear opinions against which my soul revolts and my sense of justice cries out. The torture of dumb animals, ostensibly in the service of science, the compulsory poisoning of the human body, especially the helpless infant, by the vaccine cruelty, the empirical administration of drugs often more dangerous than the disease,—these things I see practised and defended by the organized body that demands the legalized monopoly of curing disease. And one must differentiate between a system and its individual members. I have never failed to pay homage to the tenderness and sincere solicitude for patients shown by doctors whose friendship I esteem; but however humane, they are involved in a system against which grievous charges lie and to which professional fealty binds them all. There were slaveholders in old times of sensitive conscience and kindly sympathy for their slaves. I have neighbors who would not wrong a fellow-being of a farthing in any business transaction, yet in the systems of slavery and protection—both legalized robberies—they were of necessity respectively pledged to the support of organized plunder. If corporations have no souls, the wonder is what has become of the souls of the members who compose them.

"The etiquette of any profession is the shield of wrong.

The maintenance of a medical creed has many times been held superior to human life in critical moments. The reputation of the medical body must be held paramount to truth. If all the deaths resulting from regular ignorance or carelessness were exploited, as are the cases where Christian Science has failed of success, what fright would take possession of the community.

"I grant the dangers from ignoramuses and quacks. I know the gullibility of people where matters of health are in question. I do not forget the criminal and deliberate sacrifice of life by outlawed practitioners. But the combined results of all malpractice is, in my belief, as dust in the balance compared with what would follow were all medical treatment exclusively surrendered to the accredited trust that included the regular physicians of the State. For the sake of the doctors themselves no such power for good or evil should be lodged in licensed hands, maintained in secrecy and irresponsible to the people's revokal. Against such surrender of power I protest as I would against a privileged priesthood, and as I do protest against a commercial combination that curses the nation.

"In conclusion let me say that should the Christian Science Church arrive at a time when its strength should lead it to decree all other practice unlawful, I trust that there will not be wanting citizens of the Commonwealth to resist it to the end and stand as solidly for individual freedom then as now. Institutions perish; human rights are imperishable."

Mr. Garrison stands for personal rights and individual liberty in the fullest sense, and it was to be expected that an attempt to restrict the personal liberty of individual citizens of the Commonwealth would call forth a protest from him. There can be no more oppressive tyranny than that which would deprive the citizen of his right to freedom of choice in religion, which in the case of Christian Scientists includes choice of the means of healing the sick. To compel a person to employ for himself, or for those depending on him, a system which had failed him in his time of need, and to prohibit him from employing another system which had rescued him from the grave, is repugnant to the thought of every liberty-loving citizen.

It is no wonder that public-spirited men such as Mr. Garrison are aroused to protest against this violation of the

fundamental rights of a free people. There is no public demand for such legislation, and members of the Legislature should look well to the animus of these attempts to invade the rights of the people. Nearly every one of these efforts to abrogate constitutional rights is said to be based upon "the police power of the State," a high-sounding phrase of mystery, but of this much-talked-of and little understood subject the American and English Encyclopedia of Law says, "The police power cannot be used as a cloak for the invasion of personal rights or private property, neither can it be exercised for private purposes, or for the exclusive benefit of particular individuals or classes."

ARCHIBALD MCLELLAN.

IT would hardly be possible to state more concisely and clearly the reason for the existence of Christian Science than has Mrs. Eddy on page 107 of Science and Health: "Through Christian Science, religion and medicine are inspired with a diviner nature and essence; fresh pinions are given to faith and understanding, and thoughts acquaint themselves intelligently with God." The significance of this statement came very vividly to thought in reading an article published in a New York paper, under the caption, "The Limits of Medical Skill," in which some very interesting statements are made respecting the medical treatment of disease. It cites the case of a French doctor, who was recently sued because of his failure to cure a patient whom he had treated for a supposedly incurable disease. In his defense the physician gives prominence to "chance" as an element to be counted on, and then says, "What would you? Man is mortal. The doctor is not God." The article goes on to say, "Is it for our good that physicians should thus declare their relative helplessness? It is a difficult question; especially nowadays, when we are coming more and more to believe that a great part of the blessing which the doctor dispenses comes not from his prescriptions, but from the courage he lends us to make head against disease."

It was contended in the case cited that the word "cure" has a "different signification, according as the disease we combat is acute or chronic;" indeed it was stated that "cure in its complete sense can only be used of acute maladies, that in case of chronic disease the physician can only retard the approach of the fatal end." This theory, which is based

upon the mistaken assumption that disease has entity,—that it may become a part of one, inseparable from his existence, has been proved untenable in the case of many sufferers whose diseases had been pronounced incurable by medical authorities, but who were healed in Christian Science. In a number of instances these patients were afterwards examined by their former physicians, or by others equally reliable, and pronounced entirely free from the maladies from which they had suffered.

The admission that "the doctor is not God" would not be disputed, and is certainly deserving of the earnest consideration of all thoughtful people, as it raises the question to what extent the Divine power is taken into account in the ordinary treatment of disease, by people at large, and especially by doctors and ministers. An orthodox clergyman once censured very severely a doctor who in a crisis asked the clergyman to pray for the recovery of his [the minister's] wife. He took the position that the doctor did not know his own business; that if his remedies cured disease they did so according to law, and that prayer had nothing to do with that law. He was at least consistent on this point, for he held firmly to his belief in material law and frankly admitted his ignorance of any spiritual law which would heal the sick.

It is not to be supposed that any Christian would deny that God can heal the sick, and the greater number would hesitate about denying His willingness to do so. Many would, however, contend that God works by law, meaning in this case material law, or rather that the law works, while God "watches it go," as some one has said. Now Christian Science agrees with the statement that mortal man cannot cure disease. It teaches that only an influx of Divine light can dispel the darkness called disease; and it maintains that such an influx is not only declared possible in the Scriptures, but that it was demonstrated in the ministry of Christ Jesus, and is to-day being widely realized in Christian Science, which teaches that God is the only Life; and that as He is Spirit, He works only by spiritual law, which is at every point opposed to the asserted material law of sin and death.

Christian Science presents an ideal of "cure" which is absolutely perfect, which is inseparable from law, and which heals every manifestation of disease in the same way that light dispels darkness. The method of Christian Sci-

ence is to let in the light,—to bring to the darkened sense of the sufferer the recognition of the divine Life which is indeed "the light of men," and which knows no distinction between acute and chronic evils, but which "healeth all thy diseases." Healing as made known in Christian Science means something; it stands for the eradication of all disease tendencies,—fear and sin,—it is a working-out process by which all that is unlike God, good, at last disappears forever from the human consciousness. Surely all Christians should ponder the full import of these lines from Wesley's familiar and beautiful hymn,—

Thou, O Christ, art all I want;
More than all in thee I find:
Raise the fallen, cheer the faint,
Heal the sick, and lead the blind. . . .
Thou of life the fountain art:
Freely let me take of thee;
Spring thou up within my heart,
Rise to all eternity.

ANNIE M. KNOTT.

RELIGIOUS reform has usually found its beginning in a protest against a hard and fast dogmatism which, though it may or may not be repressive, has become unendurable to liberal and progressive thought. It has been a strike for larger freedom, for hospitality to new and better ideas. Such a reaction always heralds a new day, and yet when it becomes extreme it may beget a mental condition which is quite as dangerous as that which incited the protest. To illustrate: in a recent address which unsparingly condemned the domination of religious creeds, a distinguished educator is reported to have pronounced against anything and everything which speaks for "finality in religion." "Outside of what is called religion," said he, "there is no place where absolute truth is fixed, and there is an irresistible trend toward the belief that truth cannot be fixed. In the region of philosophy and metaphysics there is an immanent flux. . . . Why should the theologian say that he has reached a fixed point in his research?"

It is possible that the speaker may not have so intended, but these words carry the intimation that we do not and cannot have any absolute knowledge of spiritual things, and that all so-called knowledge is but a conviction which the wise will hold tentatively. Such an

attitude of thought is not uncommon. It readily lends itself to religious skepticism and closely approximates the dictum of Gassendi (1592), when he said, "There is no such thing as knowledge; we can only affirm what appears, not what is . . . knowledge is not meant for man, only opinion." This idea is altogether at variance with the Christian Science teaching that the only true faith is a scientific faith, and its fruitage is seen in the fact that to-day unnumbered thousands who do not think deeply enough to declare that they are agnostics, offer this argument in extenuation of their indifference to spiritual things. Religion, say they, is all a matter of conflicting opinions anyhow, and so long as I pay my debts and play a fair game I am willing to take my chances! When undemonstrated concepts of truth are cast into the form of a creed, unreserved loyalty to which is made the brand of a religious body, the lovers of spiritual progress have great occasion to weep; at the same time, nothing proves more deadening to spiritual aspiration than a prevailing skepticism as to the possibility of actually knowing or proving anything about God and the spiritual man.

There is an ecclesiastical dogmatism which maintains that the revelation of divine truth is a consummated fact, that nothing further can be added to it through the illumination of human consciousness. It resists the thought of a continuous unfoldment of truth in keeping with the spiritualization of human sense, and the criticism of such a "finality" is no less needful than legitimate. A discrimination must be made, however, between stereotyped and unprogressive human opinion and that scientific dogmatism (if this phrase may be allowed) which is the egoism of an illumined sense, the assertive perception of a truth that has been proved to be true beyond all question and peradventure, a sense which, from a basis of the demonstrably known, has a clear and inspiring foresight, an intuitive expectation of the as yet unknown. Though he frankly concede the relative modesty of present achievement, the mathematician or astronomer has acquired, through demonstration, a knowledge which is so positive, definite, and provable as to be no longer questioned or questionable; therefore, however vast and complicated the further problems presented, he unhesitatingly addresses himself to their solution, as soon as the necessary data can be secured. He is sure that they are subject to that law and order of which he has a degree of definite knowledge.

In the spiritual realm the possibility of such a knowledge hinges upon the nature of man, his relation to divine Principle. To intelligence the manifestations of Truth must be intelligible. If man is the "image and likeness" of God, that likeness must be in thought; *i.e.*, it is grounded in the capacity to entertain the same idea. Hence, to deny the knowability of ultimate religious truth is to deny our sonship and birthright. It is to separate man forever from at-one-ment and communion with his source.

Further, speaking metaphysically, to know is to embrace in consciousness, and if, as all Christians agree, God is Spirit and man is his offspring, then the unreasonableness of the assumption that man is debarred from knowing the things of God is laid bare. Denial of the possibility of knowing anything of the supersensible may be entirely in keeping with the materialistic point of view, but that the followers of Christ Jesus should maintain such a position is explained only when we remember that for centuries Christian teachers and leaders have ignored the one means of verifying truth upon which the Founder of Christianity relied, and which he unequivocally commanded his followers to honor.

The distinguished educator to whom we have referred is an earnest Christian man, and would not question that in the character of his teaching Jesus gave abundant ground for the conviction that he not only had an exact knowledge of spiritual truth, but that he knew that he had it. Nothing could be more positive and unreserved than his didactic statements, and while he sometimes frankly expressed a lack of knowledge respecting certain things, it would be difficult to find a single statement in which he betrayed any uncertainty, a mere tentative hold upon the truth regarding the great themes of his daily discourse. Moreover, the "finality" of a teacher's knowledge is always shown by the efficiency with which he works out the problems in hand, and that Jesus and his disciples gave this convincing evidence of their definite and authoritative knowledge of divine Truth, few Christians would be disposed to question. While the religious dogmatism against which our friend has inveighed, as presumptuous and out of keeping, has abounded in that tenacious assertiveness which would be the warranted expression of well-grounded conviction, it has not been able to point to practical proofs of its knowledge, and hence the arraignment of its unyielding assurance is no less merited than severe.

Christian Science maintains a position which certainly cannot be assailed by thoughtful and consistent Christian believers, when it affirms that divine Truth is knowable because of man's kinship to God; because Christ Jesus asserted his knowledge of Truth and solved the vital problems of life in proof of his comprehension of the Principle and rule of being, and because he specifically asserted both the possibility and the necessity of this knowledge upon our part. The teaching of Christian Science is further buttressed by the fact that it insists, as did the Master, upon the evidence of practical demonstration in support of alleged knowledge, thus allying itself with that scientific procedure which has emancipated the study of natural phenomena from its bondage to the ignorance and superstitition of the past. While insisting that "we must give up the belief that belief is the limit of our attainment," Christian Science subjects all religious theory and profession to the one fair and final test of demonstration, and its position in thus discouraging all professional presumption and dogmatism, and in demanding the proofs of right understanding,—that all faith must be verified,—can but commend it to every man of an unbiased and scientific attitude of thought.

While maintaining that we may acquire that knowledge of Truth which was manifested in the wondrous works of the Master, and which alone is adequate to the overcoming of sin, sickness, and death, Mrs. Eddy has frankly said that "Christian Science must be accepted at this period by induction. We admit the whole, because a part is proved" (Science and Health, p. 461). Incompleteness of knowledge is not inconsistent, however, with actual knowledge in part; it simply emphasizes the time element involved in the progressive attainment of that understanding in which we are assured that ultimately we shall know even as we are known.

JOHN B. WILLIS.

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PEACE AND BROTHERHOOD.

W. D. MC CRACKAN, M.A.

WHEN mortals, in their capacity as individuals or as nations, cease to contend against each other's real interests, and unite in destroying their common enemies, they will bring peace on the earth. When the energy heretofore expended in resenting wrongs by attempting to destroy life shall have been turned into Christianly scientific methods of establishing justice by saving life and healing hate, the era of "good will toward men" will have arrived. The horrors of war naturally enough shock mankind; the frightful waste of power and treasure it entails greatly disturbs the commercial world; its aftermath is one of sin, sickness, sorrow, and death. To-day the governments of the nations are setting themselves seriously to the task of bringing about international arbitration, looking to disarmament and eventual world-wide peace. Their action is the expression of an irresistible desire on the part of Christians everywhere for the cessation of war as a means of settling disputes.

Deep down in the heart of mankind there is an urgent demand for peace, for the assurance of unity with God and man, and for the realization of the sweet solace of a Sabbath rest; but this peace must be earned before it can be enjoyed. Generally the six days of suffering have been found necessary to usher in the seventh of Science. "Suffering or Science," writes Mrs. Eddy, "must destroy all illusions regarding life and mind, and regenerate material

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sense and self" (Science and Health, p. 296). Jesus promised his disciples peace, therefore he must have felt that their desire for it was legitimate; but he also explained to them that his peace was "not as the world giveth," rather was it that peace which ensues after a decisive victory over evil. In Revelation the blessings of peace, such as the "right to the tree of life," immunity from "the second death," "power over the nations," and the final inheritance of "all things," are promised only "to him that overcometh."

While the world is ripe for the present movement looking to the settlement of all international difficulties by arbitration, to establish perfect and abiding peace on the earth it is necessary first of all to obtain a series of victories over the enemies of all mankind; namely, fear, greed, envy, hatred, lust, revenge, etc., that motley, fantastical, and ragged array which parades and masquerades as an army, but which is only a leaderless mob with self-destructive proclivities. In Christian Science peace is not synonymous with idleness or inactivity, but rather with a heavenly, harmonious assurance of God as all-powerful, with a consciousness which is really the very acme of activity and which obliterates discord of every kind. It is the realization of this peace which in the twinkling of an eye converts a life-long enemy into a friend and heals the sick instantaneously of diseases pronounced incurable by material means. But are mortals as a rule cognizant of the enemies to be fought and of the nature of the peace which Jesus gave, which Christian Science explains? Are they prepared and equipped with the understanding necessary for this peace, and do they present a united front against the foes that would rob them of their enjoyment?

Let us see how mortals generally act towards each other in material matters, when uninstructed in the Principle of Christian Science. They profess to believe that they are living upon a material planet which is supposed to supply them with everything they need; everything for their food and drink, for their clothing and shelter. This mother earth, so called, is admitted to be so fruitful that nobody need go hungry or thirsty, without clothes or without a home. There is plenty for everybody. This affluence being conceded, one would suppose that the inhabitants of the earth would promptly supply themselves with everything that they needed, and that there would be no hungry,

thirsty, unclothed, or homeless individuals at all. But, as a matter of human experience, we find on the one hand some inhabitants of this planet who seem to have more than they can eat and drink, more clothes and houses than they can possibly use; and on the other hand a multitude who appear to have an insufficiency of these things. Instead of all the inhabitants of the earth being equally well supplied, there is an apparent over-supply for some and an apparent lack of supply for others. This unequal distribution might be more easily understood if those who had the over-supply were also those who worked the hardest and the longest, and if those who suffered from a lack of supply were those who worked the least and the shortest time. But in reality some of those who work the hardest and the longest are also among the poorest, and some of those who work the least possess the greatest material wealth.

Mortals can never be thoroughly consistent; so, on the one hand, poor men are found starving for want of food, and on the other, rich men are found starving for fear of food,—because they have been told that food is harmful. Mortals are evidently in need of a precise, unvarying Principle to bring law and order, logic and common sense into their affairs; and this Principle, so greatly desired, so essential to peace, is God, the loving Father-Mother parent; not the god of war coming with threatenings and turbulence.

The greed, envy, hatred, and revenge which mar the relations between mortals, and set the nations at variance with each other, are greatly stimulated by an unreal specter called fear. Fear begets the impulse which prompts mortals to trample upon each other, where there is room for all; and to rob each other, where there is more than enough for all. Fear leads the mortal who has too much to accumulate more, and causes the mortal who has too little to try to plunder his neighbor. It is not too much to say that fear is the principal agent in filling our hospitals, our prisons, and our asylums. Fear of what? Fear of want; fear of sin, sickness, and death.

Here Christian Science intervenes. The learner is led to ask, What is the opposite of fear? Love. Then divine Love, understood as Principle, is not only the medicine which will cure sin and sickness, but it is also the final and sovereign remedy for all false social, economic, political, and international conditions; and it is the glad harbinger of

peace on earth. Christian Science, which teaches the availability of divine Love in all things, is destined to become the right hand of the reformer by proving to him that the way to reform others is first of all to learn to reform himself. In this manner Christian Science is establishing the understanding that what helps one helps all.

It may be that we sometimes forget to recognize how greatly mortals depend upon harmonious co-operation even for their commonest needs. Imagine the diversity of activities involved in even a single one of the many industries. Here is represented to us a marvelous co-operation, most of which is unconscious on the part of the participants. It is not likely that the final consumer will ever meet the original producer or any of the vast number of producers who have contributed to the finished article. Yet each, acting according to his best understanding, has labored for the given end and has thus proved that what helps one helps all. In the mental realm, in Christian metaphysics, the same holds good. Unknown to one another we help each other by laboring to keep our own thoughts clear, our hearts tender, our sympathies sweet. Without necessarily coming into personal contact, we thus contribute to create a better state of consciousness and a purer tone in public opinion, and to express in a measure the brotherhood of man.

It is evident, in order that the brotherhood of man may be made manifest in any organization, and the constructive work of society be finally placed upon that basis, that this brotherhood itself must be properly understood. Mind must ever take precedence of matter. A mental concept must first be formed before any outward action can take place. He who desires to build a house first goes to an architect to have him draw up plans; the architect forms a mental concept of the house, modified by the wishes of the owner in regard to the matter, and this mental concept is the basis from which will presently blossom forth a complete plan. The architect then takes his plan to a builder, and soon we find a house of wood and stone or brick erected on the desired site. Suppose ten years to go by and the house to be torn down to make room for city improvements; still the plan of the house is not affected thereby, but lives on as a mental concept capable of being reproduced at the will or wish of the architect. The vital part of the house, then, is its plan. In considering this subject of the brotherhood of man, it is essential to arrive, first of all, at a proper

understanding of the idea for which it stands. This idea having been established, the application of it will unfold itself as the need arises.

Mrs. Eddy has stated in her great work, "Science and Health with Key to the Scriptures" (p. 340), "One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neighbor as thyself.'" Since man is spiritual this brotherhood of man must be a spiritual fact. Whatever material contrivances, societies, or co-operative plans mankind may formulate and establish to carry out the idea of the brotherhood of man, the kernel and essential fact of the situation is that this brotherhood is in its nature spiritual.

It is of little avail to attempt to establish the appearance of brotherhood and of fraternal relations on any supposed material basis, until the spiritual fact has first been clearly recognized in the minds of men. If some benevolent despot, arrayed with unlimited power over the affairs of mankind, commanding unlimited means, controlling all avenues of traffic and transportation, all deposits of wealth, directing all legislation and all administration of the law, should, by the utmost exertion, finally accomplish the herculean task of establishing a system of government which would guarantee to all mankind equal right and justice, so far as their material needs and aspirations were concerned; and if a system of absolute social, economic, and political equilibrium could, by such an agency, be established to-day and placed in thorough working order, to-morrow it would already be out of order and in need of repair. A little bit of malice, a speck of envy, a taint of jealousy, a grain of greed or of any one of the common sins with which mankind is afflicted, would suffice to stop the whole of this elaborate and cleverly devised machinery, or at least to interfere perceptibly with its harmonious action.

If we follow the history of any nation, we shall find that constant attempts to disrupt the brotherhood of man have been made throughout its course, and have all too often been successful. In the Bible narrative we find that the brotherhood of Cain and Abel had no sooner been established than it was violently disrupted by envy and jealousy on the part of Cain. We are told that when Cain's offering received no respect, he "was very wroth, and his countenance fell." If we follow the history of the Hebrew people as depicted in the Bible, this same disruption

will be recognized as constantly re-occurring, and it was due in every instance to some form of sin. We find Jacob and Esau separated; the sons of Jacob ridding themselves of Joseph by reason of envy; we find the kingdoms of Judah and Israel drawing apart, and eventually punished by being sent into captivity. Similar illustrations might be quoted *ad infinitum* from the history of all nations and peoples. Upon closer study, then, the prerequisite to any practical scheme for expressing the brotherhood of man is found to be in the exposure and uncovering of evil; in the self-knowledge which leads to humility and love; and in the overcoming of evil in the individual consciousness.

Suppose that two persons should agree never to hate again, no matter what the provocation, no matter whether they were seemingly justified by the customary codes of mankind; suppose a third person should join these two; a fourth; a fifth; ten persons; a hundred; a thousand; suppose a million persons should agree never to hate again; and suppose this process were, by degrees, to take in the whole human race; would not hatred be as completely obliterated from our midst as though it had never been? Suppose all the other sins to which flesh is heir were to be eliminated, one by one, from human consciousness in the same manner; is it not evident that by degrees sinless man would make his appearance, and also the complete brotherhood for which we so greatly long?

Christian Scientists do not decry the various attempts which are now being made and which have been made to express the brotherhood of man in human affairs. They honor all those who in many ways are laboring to express this idea in social, economic, and political conditions. Reformers in various activities are contributing to the final perfect expression of this lofty ideal, but the point never to be forgotten is that this brotherhood must be recognized and cognized as a spiritual fact, must be so understood and accepted before the long desired and fully satisfying consummation can take proper and lasting form. It is important, therefore, to call attention to the noble results which a study of Christian Science is destined to produce in bringing out this ideal. The human race has been too prone to put the cart before the horse in all these problems, to look at material conditions and manifestations as cause, and to relegate man's mental attitude to the realm of consequence or effects. Jesus reproved this false method of

reasoning when he said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Christian Scientists do not look upon heaven as a locality to be reached through death, but consider it to be a mental altitude wherein good is understood to be omnipotent and every semblance opposed to good ceases to have significance, entity, reality, or existence. When men know this good to be infinite and the source of all supply, they cannot desire to oppress their brethren, nor can they be influenced by greed, fear, envy, jealousy, or malice, but must know each other as the children of a common parent. Then must "all these things . . . be added," for the expression of the true mental attitude brings, as a necessary consequence, the safeguarding of the rights of others and a tender solicitude for their interests. When the true brotherhood of man is understood, we can never be lonely. When this brotherhood is recognized, primarily and essentially, as spiritual and not material, then it follows that man really chooses his comrades irrespective of material circumstances and surroundings, independently of time and space.

For instance, there are many people in our day, in many parts of the world, who feel themselves to be the comrades and companions of the writer of Shakespeare's plays, although that writer lived some four hundred years ago. They know how he thought, and his thinking was the true Shakespeare. There are others who are intimately acquainted with Homer, who is supposed to have lived three thousand years ago approximately. It is evident, therefore, that in true companionship the question of time and space may be eliminated. There are many persons to-day who are friends and acquaintances of Beethoven, although they have never seen him. They know his musical thought. Beethoven himself, we are told, after he became deaf, continued to compose, although he never heard the sound of his own compositions. He thought his music and wrote it down, and thousands of persons have heard that music since and can think it after him. There are those who are so well versed in music that they can think music without actually hearing it through the physical sense of hearing. And so it is with all the great men who have ever lived. They live to-day and our appreciation of them and our companionship with them is mental and not material.

May we not say that it is the privilege of the Christian

to enter into such companionship with Jesus the Christ, his disciples and apostles, and the early Christians? Is it not true that when we possess the key of understanding which unlocks the meaning of their lives and explains their sayings, we become their companions, although nearly twenty centuries separate us from them in point of time? These considerations open up a vista of great possibilities which Christian Science explains and emphasizes. When it is understood that the works of Jesus and his followers were not supernatural, or illegitimate in the sight of God, but were supremely natural, lawful, and normal, and when it is perceived that God's laws hold good for all men at all times, then Jesus the Christ becomes an elder brother, showing the way by actual demonstration and proving every step to be taken; while his words of advice, such as his Sermon in the Mount and the parables he related, acquire a fraternal meaning which they could never have had so long as Jesus was considered to be a worker of wonders instead of a demonstrator of eternal spiritual law.

Jesus was engaged, from the very beginning of his ministry until its close, in meeting and overcoming so-called material laws and beliefs which men may have looked upon as natural, and possibly as God-given, and yet Jesus overcame all that was evil and disastrous in so-called material law. He did this work both for himself and for others. We are told that Jesus, after his temptation in the wilderness, went through Galilee healing the sick of all manner of diseases, in every case exposing and dissipating the customary procedures of specific diseases. The Bible narrative not only records his destruction of disease, but it is related that Jesus fed the five thousand in such a way as to break the law of human limitation, that he walked the waves and stilled the storm, that he raised the dead; in every instance overcoming established beliefs which the general human consciousness had formulated into laws. We find in the Gospels that the disciples and apostles followed his teachings and demonstrations to the best of their ability, and in the Acts are recorded their experiences after Jesus himself had left them in the flesh, and had sent them the Comforter, the "Spirit of truth."

It is possible for the man of to-day, be his occupation what it may, his profession what it may, to form a lasting friendship with the great Elder Brother of Christianity, to know him well, to follow him truly and to love him deeply.

Need we any further confirmation of Jesus' own sense of the brotherhood of man than those profoundly touching words of his to Mary Magdalene after his resurrection, "Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." If the newly-risen Saviour, the Wayshower to eternal life, having just gained for himself and in behalf of all mankind his final victory over death and the grave, could call his disciples his "brethren" and claim for them the same "Father," surely it should not be difficult for us who have proven so little in comparison with him to acknowledge with joy our common brotherhood with all men under one God, even universal, divine Love, which is impartial in its nature.

The advent of world-wide peace is being hastened through the experience of individuals. First there is the longing for peace in the hearts of men. Then comes the understanding of the means by which it must be acquired, namely, by the destruction of evil in mortal consciousness. This brings about the gradual elimination of all the common causes for strife and the establishment of peace between individuals as the natural and normal condition of their association. Peace between individuals grows into peace between groups of individuals, and culminates in the unity of all under the perfect Principle which governs the universe, including man.

BEFORE I was, Thou knewest me;
Safe wilt Thou keep what is of Thee,
How could I stand without Thy aid?
How should I walk if Thou forbade?

Or speak? My thoughts are in Thy hand,
No help, unless Thou understand!
Thee have I sought. At Thy blest hour
Answer me, shield me with Thy power.

Arouse me, that I seek Thy ways;
Awake me, that I speak Thy praise.

Tehudah Halevi, 1085–1140.
Westminster Gazette, London.

[Written for the *Journal.*]

THE DAWN.

ETHEL DOUGLAS.

SOFT, rosy, sweet, on nature's wings there steals the dawn;
Each songbird waking, almost whispering sings, See, comes the morn!
A soft breeze o'er earth's fields with reverence blows,
Fearful lest aught too rough should bid each flower unclose.

In wondrous mystery of color-dreams the dawn-light grows,
And almost breathless nature seems in golden hues;
Till with one shout of life earth's grateful throng
Welcomes with pulsing joy the risen sun!

'Tis past, and twilight comes with saddening ray.
Despite the sunshine men have cried, How cold earth's day!
Despairing, sinful, sad, in matter's tomb,
Lone wanderers seeking God in godless gloom.

'Twas well, this twilight in the hopes of men,
This weary turning from the dreams of earth,
For this great darkness of unanswered pain
Foretold Love's dawn and prophesied its birth.

Strife stills, men listen now, O wondrous hush!
God's messenger stands forth, and life's long wish,
The dawn of Truth, is here,—of Life, of Love,—
And thought is rising on new wings above.

Earth's twilight almost o'er—behold the dawn!
The gloom of matter from earth's brow is torn.
No longer watchers with a hope forlorn,
Men rise in Spirit's might and claim their own.

At loving altar each one waits the morn,
Lays humbly each earth shadow sacrificed,
And waiting, watches, as thro' faith is born
In resurrection thought the risen Christ.

CHRISTIANITY IN THE LIGHT OF CHRISTIAN SCIENCE.

PROF. JOEL RUFUS MOSLEY.

OUR debt of gratitude and love to Christianity and its Founder is too great ever to be adequately paid. Those whose lives have been fullest of good and worthy deeds feel that they have received so much and given so little that their salvation is by divine grace and not by personal merit. We have not even begun to appreciate all that God means to us, and all that Christ and historical Christianity have done for us, until we desire and work to become Christlike—that is, Godlike—in thought, words, and deeds. It is only by emulating the example of Christ Jesus —by loving, trusting, and obeying God, and by loving and serving mankind as he did—that we express true love for him as well as for his life-motive and work.

Nevertheless, everything that makes Christianity and its Founder better understood and loved; everything that makes Christianity more simple, universal, practical, and vital; everything that honors God and blesses mankind not only glorifies the life and teachings of the personal Jesus, but is an assertion of universal Christianity and an enrichment of historical Christianity. The purpose of this paper is to point out some of the ways in which Christian Science makes a contribution to historical Christianity, and by historical Christianity we mean the assertion and manifestation of the eternal Christ, not only in the character, words, and works of the individual Jesus and his immediate followers, but also in the whole of Christian history; and by the eternal Christ we mean the immanent and yet purely spiritual, all-consisting manifestation of God, the light which brightens and blesses every one coming into the world.

The Christianity of Jesus and his apostles, viewed in the light of Christian Science, is a necessary and vital union of religion and morality; of divine metaphysics and religious ethics; of God and the manifestations of God; of the divine Principle of all good and the activities of good. The metaphysics and ethics of Christianity are seen to be so inextricably bound together that they mutually determine each other. Christ's Christianity is also seen to be a healing as well as a redemptive religion. It is not a dogma,

a ritualistic system of worship, or a sect, but universal, practicable, and demonstrable truth. The forms of historical Christianity are seen to be Christian only in so far as they are true and as their adherents realize the freedom of the truth. All manifestations of God, good, in human history and in human experience, under whatever name they may appear, are likewise seen to be Christian; and all that worketh evil, though it be done in the name of God, or even Christ himself, is seen to be anti-Christian. One is a Christian only as he is Christlike, only as he has the spirit and does the works of Christ.

Christianity, when viewed metaphysically, in the light of Christian Science, is a revelation of what God is, what man is, and what the universe is, and of the relation of God to His creation; when viewed ethically, it is a revelation of the Christ way of overcoming the world, the false sense of self, and the whole sense of evil, and of coming into harmony with God, our own true selfhood, and all the manifestations of God. The metaphysics of Christianity explains why we should live the Christ-life—even reveals the necessity for living this life. The ethics of Christianity teaches us how to live this life as individuals, and in relation to God, man, and the universe.

God is revealed as the Father of man; as the self-conscious, self-determining, and self-sustaining Principle of man and the universe; as omnipotent, omnipresent, omniscient, and omnibeneficent Spirit, Mind, Life, Truth, and Soul: man is seen as God's own image and likeness, and the universe as His reflection. The mortal, material, and imperfect sense of man and the universe is the outgrowth of the human mind, and it will disappear and give place to God's perfect universe and man—the new heavens, the new earth, and the new man—with the coming of Christ, the true understanding and love of God and of the things of God.

The ethics of Christianity, as we have already seen, is a corollary of its metaphysics, for what God is and does he requires man to be and do. This expression by man of what God is and does is man's greatest privilege as well as highest duty. When we see God as He is and understand His ways and works aright, we find He is just what we would have Him be and does just what we would have Him do. We also find that He wills only what is wisest, best, and most loving for us. Indeed, our lives are har-

monious, joyous, and free only as we express what God is, as we do what the Father does and would have us do.

Since God is Love and we are the manifestations and objects of His love, that we should love God with all our heart, mind, soul, and strength and our neighbor as ourselves, that we should love as Jesus loved and as God always loves, are the most beneficent as well as the greatest commandments of the law and of the gospel. It is likewise the expression of God's greatest love for us—as well as the necessity of His perfect being and our true being, which is derived from His—that we should reflect or express all the synonyms, qualities, and attributes of God, that is, of divine Love. Since God is Spirit, Truth, Mind, and Life, we should from choice, as well as from the perfect necessity of God's perfect nature and being and from our own real nature and being, be spiritually minded, bear the fruit of the Spirit, be true and truthful, know the truth, love the truth, live the truth,—in brief, think right and live right.

While we love God because He first loved us, while we have only to yield and respond to God in order to be Godlike, we only see Him as He is, know Him as He is, know ourselves as His children and the universe as His perfect manifestation, as we become like Him. It is also necessary to become Godlike in order to transcend and overcome the mortal sense of evil, ignorance, fear, sin, discord, and death. Unto the good, and only unto the good, are all things good, as "unto the pure," and only unto the pure, are "all things pure." "Unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled." In fact, what we are, we see. "Every man," therefore, "that hath this hope in him" (the hope of seeing and knowing God as perfect and as All in all, and of realizing his own perfect sonship to God by seeing "him as he is") "purifieth himself, even as he is pure."

In the light of Christian Science, all such commandments and ideal admonitions as: "Be ye therefore perfect, even as your Father which is in heaven is perfect;" "Love your enemies, bless them that curse you, . . . and pray for them which despitefully use you, and persecute you;" "Resist not evil;" "Overcome evil with good;" "Judge not, and . . . condemn not," but forgive others as ye would that God and others should forgive you, and "Whatsoever ye would that men should do to you, do ye even so to them," —these are essential conditions for seeing God as He is,

ourselves in His image and likeness, and the whole universe as the revelation of His wisdom and His love. Indeed, all the purely ethical teachings of Jesus and of his apostles, instead of being arbitrary, external, and impossible standards of life and conduct for this world, are necessary conditions of joy, peace, and harmony here and everywhere. They are eternal and necessary truths which were not only lived by Christ Jesus, but which must be lived by all who would be in complete union and harmony with the Christ-ideal, with their own higher selfhood, with their neighbors, with the universe, and with God. Jesus perceived and announced these truths, but did not originate them. Humanly speaking, they had always existed, and only needed to be seen and lived. This is what Jesus did and what all must do.

The very fact that all men in the light of Christian metaphysics constitute a single spiritual family, that we are all equally dear to God, that we are all "members one of another," that all are parts of one universal and ideal selfhood, makes it necessary for us to love and bless our seeming enemies as well as to love and serve our neighbors. In fact, whatever good we do unto others, we also do unto ourselves; and whatever injury we would do unto others, we do unto ourselves. Even in forgiving others we forgive ourselves; so in judging and condemning others, we judge and condemn ourselves. Only those who forgive all can feel and know themselves forgiven; so only can those who judge not, and condemn not, know themselves as unjudged and as uncondemned. We cannot even forgive ourselves or cease to judge and condemn ourselves until we forgive all, love all, and cease to judge and condemn others.

Whoever judges and condemns another, will sooner or later judge and condemn himself; and this is as it should be, for when we come to see ourselves as guilty of the same things we have condemned in others, we judge and condemn ourselves more severely than we have judged and condemned others. We then find the need of the forgiveness of those whom we have wronged, and are led to seek that forgiveness; and we also freely forgive all who have wronged us. In forgiving all we find ourselves forgiven by God, by our neighbor, and by ourselves. Thus we find not only that God requires perfection, but also that the way we are led and even constrained to become perfect as He is perfect, is likewise divinely perfect. All things

are always working together for good,—not only to those who love God and man, but also to all, that they may be brought to this love. In fact, whatever wrong, injustice, or wickedness we do another so reacts upon and punishes us, and whatever good we do another so elevates and blesses us, that we are being taught by all experiences the necessity as well as the blessedness of ceasing to do evil and learning to do good, of ceasing to injure and learning to love. We are also taught by all experiences the folly and wickedness of everything that is contrary to the Christ way of meeting all evil with good as well as all good with good.

Christianity, as seen and interpreted by Christian Science, is also emancipated from all that is irrelevant and merely ecclesiastical and ritualistic. While Christian Scientists, as well as other Christians, spiritually interpret and suffer some of these things "to be so now," and will continue to do so until all things are fulfilled by the full appearing of their spiritual meaning, Christian Science reveals the fact that God can only be adequately and rightly worshiped "in spirit and in truth," in love and in goodness. God as Love can only be worshiped as He is expressed or "reflected in love" (Science and Health, p. 17); as Truth, in truthfulness; as Spirit, in spirituality; as Mind, in right thinking; as Life, in right living.

As previously indicated, the healing as well as the redemptive power of primitive Christianity is seen to be, not a phenomenal exhibition of Divine power by Jesus and his apostles, in order to convince the world of his divinity, but a work of love and mercy equally needed and equally possible in every age. The healing, like the other mighty and beneficent works of Christ Jesus, is the perpetual achievement of the ever-living Christ. It is one of the signs or manifestations of true faith, spiritual understanding, and love that always have appeared and always will appear in direct proportion as God is known, trusted, obeyed, and loved, and as His whole creation is understood and loved. Christian Science also makes clear how it is and why it is that all the virtues are health-giving and life-imparting, while all the vices result in sickness and death. It also teaches that health like all other good and perfect blessings is for all, and becomes manifest in our experience as we understand and conform to spiritual law.

Christian Science not only teaches that healing is an essential element of true Christianity, and must continue

to be so until all sickness as well as sin is transcended and overcome, but it also represents a partial revival of the healing work of the primitive Christian Church. As Mrs. Eddy says: "The physical healing of Christian Science results now, as in Jesus' time, from the operation of divine Principle, before which sin and disease lose their reality in human consciousness and disappear as naturally and as necessarily as darkness gives place to light and sin to reformation. Now, as then, these mighty works are not supernatural, but supremely natural. They are the sign of Immanuel, or 'God with us,'—a divine influence ever present in human consciousness and repeating itself, coming now as was promised aforetime,

> **To preach deliverance to the captives [of sense],**
> **And recovering of sight to the blind,**
> **To set at liberty them that are bruised."**
>
> ***Science and Health*, Preface, p. xi.**

In the way of final statement, as well as summary, we may say that the chief contribution that Christian Science makes to Christianity is the perception and proof that the Christianity of Jesus and his apostles, including all assertions of true Christianity, is universal, practical, demonstrable, and scientific truth; that this truth, as it is understood and lived, makes free from all evil, ignorance, fear, sin, sickness, and death; that in its power to overcome all evil with good, Christianity, like its divine Founder and divine Principle, is "the same yesterday, and to day, and for ever;" and that what Jesus did yesterday, when he overcame the world, the flesh, and the devil, the eternal Christ is doing to-day, and will continue to do until God is seen and proved to be "All in all."

ADMISSION TO MEMBERSHIP.

THE next admission of candidates to membership in The Mother Church will be June 4, 1907. Applications must be in the hands of the Clerk of The Mother Church on or before May 20, 1907. Application blanks may be had by addressing William B. Johnson at the church edifice, Falmouth, Norway, and St. Paul Streets.

THE BEGINNER IN CHRISTIAN SCIENCE.

E. A. COWAN.

THERE is no knowledge more desirable than a scientific understanding of the spiritual forces which govern man, but up to the time of Mrs. Eddy's discovery of Christian Science in the year 1866, no knowledge seemed less attainable. The publication of her book, "Science and Health with Key to the Scriptures," first gave the revelation of a governing Principle of being. Great changes have in consequence come over the thought of the world. Chance and change, failure, doubt, disease, death, have been shown to be not the ironies of fate, but the products of human ignorance of Truth. To understand the divine Principle of being, and to move in accord with it, is to have health, happiness, wisdom, peace,—all that the Christian Scientist includes in the word harmony. To be ignorant of this Principle, and therefore moved by human impulse, is to be subject to misfortune of every type and degree. The Christian Scientist progresses gradually out of the first-named condition into the second. The Science of Life, like any other science, is learned and demonstrated by degrees. Many to-day who have seen the practical results of this Science in the healing of sickness or sin, disbelieve its availability for themselves, simply because at the first attempt they have not understood it. Many Christian Scientists have experienced the same difficulty, but they have learned, through persistent experimental study of the text-book, the supreme practical worth of the understanding to be gained from it.

The criticisms made by those beginning an investigation of the subject are usually of the same character. (1) It does not agree with the reader's own preconceived ideas of Truth, or views of God. (2) It is not easily intelligible. (3) It ignores the difficulties of human existence. (4) It affirms too much in declaring that God, Spirit, is all.

With respect to the first objection it is well to remember what is required of this book,—that it is designed to meet the needs of all the world and to be read by men and women of all nations, classes, temperaments, and degrees of culture. It is not possible at the present time that any book could be written which should at once appeal to every

one who reads it. Truth, being unalterable, cannot be fitted into erroneous human views, but these can be laid aside in order that Truth may be apprehended. Professor Huxley described the true attitude of the Christian Science student when he wrote, "Sit down before fact as a little child, be willing to give up every preconceived notion . . . or you shall learn nothing." The beginner may find this difficult to carry out in practice, however much it may appeal to him in theory; he may very likely consider it preposterous that the acceptance of every statement in any one book should be considered possible; doubly so in the case of a book whose contents are of such an unusual nature. To perceive to some extent the great reality behind one or two of the statements, is easier than to believe that every asserted fact can be similarly illuminated. If the assertions made were not statements of scientific fact, susceptible of proof, the claim to the discovery of absolute Truth would be worthless. This absolute certainty in regard to Truth is what the world has always sought. The extraordinary thing is that because it has never yet been found by all the sages who have sought it, people remonstrate, and say it is impossible to find it to-day; but that it has not been found hitherto is the very reason we have been searching for it, and the greater cause for thankfulness that it has been found at last. Moreover, "the new things are the old things,"—newly experienced, newly applied, but themselves eternally the same; the knowledge which Mrs. Eddy has systematized to-day is the same truth that was taught and practised by Jesus two thousand years ago—"To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."

In seeking to enlarge its views of life, mankind has come to include in its conceptions of the truth nearly the whole of error; hence the many objections to the strait and narrow way of Science. On one side it is objected that the truth should have been found in the Bible. The Bible, as many believe, belongs to the past, a book that has been dug and delved in for centuries, and made the explanation and excuse for much that is questionable in human conduct. "The ascertainable is infinitely greater than the ascertained." Man's duty is to go forward along the untrod paths, leaving superstition and scholastic theology behind. The man who comes to Christian Science in this attitude, does not at once perceive that Mrs. Eddy, in proclaiming to the world that

God is Truth, is not asserting that any theological concept of God which men hold to-day is true, but that Truth, by whatever name we call it, is all that ever was or ever can be; therefore Truth is God, and God is Truth. All that is untrue in the orthodox concept of God, equally with all that is false in the agnostic's concept of Truth, must finally yield to the scientific knowledge of one true God as All in all. "Truth is mighty, and will prevail."

It has been said that no one can observe without a theory, and for centuries the world has been inventing new theories to answer the whence? whither? wherefore? of the universe; but all theories have hitherto broken down somewhere. Mrs. Eddy's theory of life, if theory it can be called, is based on the assumption that the truth is to be found in the Bible. In working out this theory from a scientific basis, it has proved itself sound in every part, it contains no contradictions, no weak places. It is therefore accepted purely on its own merits, because it holds good in every part, which no other theory has done. On the other hand it is objected by those who have found satisfaction in the teachings of the churches, that Christian Science, in attempting to explain the nature of God, and defining Him as Truth or as divine Principle, presents Him in a strange and unapproachable aspect; that the Bible, read in the light the Christian Science text-book throws upon it, receives a new and unauthorized meaning.

Why should the words Truth and Principle, when applied to God, repel any one? Of what avail, or interest, or satisfaction, would God be to any one, if He were not Truth? What else is there, or ever was there, that is not included in that one sacred word? Truth is the very condition of God's being, as Love is its nature. In speaking of a human friend, it is one of the best of compliments to say that he is governed by Principle. But God *is* Principle. Is there any higher term by which we can describe Him, or that better gives the idea of "without beginning and without end"? Science and Health, p. 465, declares that God is Principle, and God is Love. Mortals have been so long accustomed to think of love as sentiment, that the thought of Love as Principle is not at first easily comprehended. It is the discovery of God as divine Principle that has revealed the unity of Science and religion. If God's being were not of that nature which the term Principle describes, He would be more or less unknowable, because to a certain

extent unaccountable; but being in His nature wholly consistent and intelligible, the Christian Scientist, recognizing this, finds himself not only able to believe in God, but increasingly to understand Him; not only able to prove to himself through daily experience that God exists, but what is the nature of God's being,—of His power, of His laws, of His relation to man.

Granted that Christian Science does put a new meaning into the Bible words, which is the true meaning—the one that shows the Bible promises to be true,—as Truth must ever be, "yesterday, and to day, and for ever,"—and which gives a rational explanation of what have hitherto been regarded as mysteries and miracles; or the position that says in effect, God made all things, and gave you all that you possess, and you must obey Him so far as your fathers obeyed Him, but it would be irreverent to gain a scientific understanding of Him, or to attempt to follow literally the commands of His Son, Christ Jesus? Now, to walk in our fathers' footsteps, to have inherited and handed on from generation to generation that faith "once delivered unto the saints," is the Church's true ideal, and supposing that it had indeed been carried out, and that the truth had been handed down, as many believe it has been, unsullied by any human interpretation, how gladly should we all as Christians hand on this "goodly heritage" to the generations that are to follow. There would then have been no need for a separate Church of Christ, Scientist, to arise in our midst. But to believe in any tradition, creed, or dogma, merely because our fathers believed it, and irrespective of sufficient proof of its divine nature, is to take up a position opposed to all progress, and to neglect the duty we owe to posterity.

We are called upon to "prove all things," lest haply we also be found to fight against God, as others have fought who were accounted holy in their day. When we are willing to lay aside every opinion in regard to what ought to be considered true, and care only to find out what is true, and are willing to accept that, whatever it is and whatever it may cost us, we cannot very long be left in doubt as to where our allegiance is due. A humble, heartfelt desire to know the truth in itself makes possible the spiritual understanding of it. Over and over again in his progress heavenward, the student of Christian Science will find that the statements which once seemed hard to accept or to understand in theory, in that moment when they dawn upon

him in their inward spiritual significance, come home with the glad sense of something he had always hoped to find, or something that dimly he had always known. This is one of the beautiful characteristics of the truth,—it goes home, fits in, is of an assimilable, joy-giving character.

Regarding the second objection, it is sometimes said that Science and Health is written in a purposely obscure manner; that although Christian Science may have come to explain the Bible, no one can explain Christian Science. Whether it appears obscure or not, depends on the mental attitude of the reader. Undoubtedly the whole secret of profiting by anything is in understanding it. If we keenly desired the knowledge contained in some book written in what was to us a foreign tongue, and which had never been translated, we should set to work to learn that language, because there was no other way of gaining the knowledge accurately. In one sense all language is untranslatable. So is the language of Spirit. In one sense every experience is untellable,—it is only to be understood experimentally. Spiritual things are "spiritually discerned," and the spiritual sense grows "by reason of use."

In all human affairs application is considered a condition of success, but when we come to spiritual things we find there is a common belief that they should be so much more quickly comprehended in their entirety—they are so simple. Yes, they are simple; the best things always are; but mortal beliefs are complex. It requires no effort to behold the Divine simplicity, but patient endeavor is needed to uproot the material beliefs that have obscured this vision beautiful. A well-known writer has said, "If a great thing can be done at all, it can be done easily, but it is in that kind of ease with which a tree blossoms after long years of gathering strength." Mrs. Eddy tells us, "There is no excellence without labor; and the time to work, is *now*" (Miscellaneous Writings, p. 340). And what is this labor? It is the joy of overcoming, and of helping others through our victories; it is the opening of "the kingdom of heaven to all believers." "High is the roof there, but the gate is low." The way to the spiritual understanding of Life is the way that has been told us from our childhood. "Thou shalt have no other gods before me." "Sell that thou hast, . . . and thou shalt have treasure in heaven." Most of us would prefer to keep our old beliefs, and have the new ones too. We might as well hold out a tumbler of liquid mud, and

expect to have it filled with pure spring water, while we refuse to empty out the impure. We fear to relinquish what we already possess, before we have any very clear perception of what we are going to get; but how can we expect to prove the truth of anything unless we are willing, after reasonable evidence, to act on the assumption of its actuality. Through the whole of our earthly pilgrimage we "walk by faith, not by sight;" we trust ourselves in the water before we can learn to swim; we must have the courage to jump before we can land on the other side of the stream, and the conditions of our heavenward progress are the same. Trust and faith are needed all the way; but sight is the reward of faith, and according to our faith it will be given to us.

Every man in his study of Christian Science will find out for himself how great is the difference between the understanding that is merely intellectual and the understanding that is spiritual. Many find a difficulty at the beginning from not having grasped what is meant by spiritual understanding, yet we know that the understanding of all great inward things, such as love, joy, peace, is not an intellectual understanding and cannot be communicated through the medium of words alone; such things can be experienced, but not in any true sense explained. They are not on that account more difficult to understand. The student of Christian Science has presented to him for the first time a purely spiritual view of God and of creation; for whatever he may have supposed that he believed before, until the unreality of the material is recognized, it is impossible that a pure concept of Spirit can be formed.

In order to bring to her readers the underlying spiritual realities of all things, never before perceived by them, Mrs. Eddy is obliged to use the same old words and names that are associated in their thought with the erroneous concepts she is striving to replace. Take for example the word love. We all know that word, and we have all felt something of what it means. Naturally one who had been accustomed to use this word in half a dozen different senses might not at once discern which of many meanings to attribute to it now. Mrs. Eddy uses it in one sense only. She goes back to the original meaning of love,—for after all the spiritual tongue is man's original language, although through proficiency in foreign tongues he appears to-day to have lost it,—and shows us that the only love is divine Love, and its

pure reflection in man. Although one might write the letters that make the word, and say, "This is love," it would not be love. If one reads the Christian Science text-book with his mortal eye only, and says, "This is Christian Science," it would not be true. Many have declared it is not true, and from this standpoint they are right. What they see is not Christian Science. They have not yet perceived the thought at the back of the words, without which the book is lifeless, an empty shell without the kernel.

> A man that looks on glass,
> On it may stay his eye;
> Or if he pleaseth, through it pass,
> And then the heaven espy.

The great thing about this book is that its teaching can be grown to; step by step it can be experienced. The student is like a traveler who sets out on an infinite journey. He will pass through interesting countries he never dreamed of before; he will probably make many mistakes, as all travelers do, but he will never be without the true chart of Life for his guidance, and the joy of the true explorer will forever be his.

The third objection is that Christian Science, in denying the power of evil, ignores or evades the difficulties of human existence. The world, it is urged, is a sad place, and it would not be right, even if it were possible, to escape its great lessons of sorrow and suffering. No doubt the world as we see it to-day is a sad place, but is not that a reason for helping to make it happier? The old Scottish catechism declares that "man's chief end is to glorify God and enjoy him forever," and are not all Christians professed followers of one who was anointed with "the oil of gladness" above his fellows, of one who desired for his followers that they might have his joy fulfilled in themselves? The so-called ease of Christian Science is a widely different affair from what the outsider imagines. He has not realized that it may be a much harder thing to overcome the ills that oppose us, than quietly to resign ourselves to them; but the one means victory, the other defeat. If men and women have a great desire for nobleness, and have believed in the discipline of sickness and the development of character through suffering, that is no reason for them to turn from the wonderful promises of Christian Science. It has not come to tempt men from that race which must assuredly be run "for honor, and not for hire." It does not allege

that mortal man, sinful and suffering as we behold him to-day, can through belief in Christian Science at once enter on a life of unmixed happiness; but it has come to show him in the first place what goodness is, and in the second place how he may himself attain to it. In working out his own salvation step by step, by the overcoming of every kind of limitation, he will find it is a better thing to learn patience in overcoming evil, than patience in submitting to it.

The man who rejects Christian Science has not perceived the significance of the joy that is held out to him, neither does he understand the true nature of the cross of Christ. There is another cross that we all have carried. It is the cross of human ignorance, of human selfishness and sin. This is the cross that has to be left behind, and as we begin to cut the cords that bind it to us, it may seem that we encounter a new set of difficulties of which we were unaware while we clung to it. Phillips Brooks has remarked that "when you fling your window open on the crowded street, it seems as if the noises then began." In the same way in Christian Science, when the windows of the understanding open, we become aware of the seeming noises on the road. We become aware, also, as the light pours in, of unsuspected dusty corners in our own secret chambers; but we hear also the sweet singing of the birds, we breathe the pure air of heaven, and "the times of refreshing" have "come from the presence of the Lord." The longer the windows are open the less we shall heed the ugly voices on the street and the less impurity will be found within. If to-day we could keep this beauty that has come to us through the opening of the window, always and only in our hearts, there would be no need for us to suffer; but coming to Science, as all of us have come, with old sins, old habits strong upon us, we oftentimes forget to be good, we become absorbed in the illusive voices of this world and miss the voice from heaven. Suffering then becomes our safeguard. It warns us from the danger we had failed to see; therefore, viewed through Science, it is not less but greatly more the Christian's discipline. Yet suffering is not in itself educative. Two people may pass through the same trial. It may happen that while one is purified, the other is embittered. Each gets from an experience only what he is able to take from it, and that depends in large measure on what he brings to it. In one of Jesus' experiences some "said that it thundered: others said, An angel spake to him."

Lastly it has been said that Christian Science affirms too much in declaring that Spirit is all. But do not all Christians believe that this material world belongs to the temporal order of things? If Spirit is the only enduring reality, then it is the only reality. Clearly the common-sense course for any one to pursue, believing this, is to acquaint himself, here and now, with the spiritual realities of being, the only possessions that will remain forever. The reason mankind have not lived closer to the heart of things is surely not that they did not desire to do so, but that they did not know the way. Now, "across a night of error" shines "the guiding star of being" (Science and Health, Pref. p. vii.). From divine revelation Mrs. Eddy has received what human wisdom so long has sought in vain. She also, like ourselves, has struggled in the thick dark mists of materiality, and through great tribulation she has climbed the mount of vision. To her, therefore, there belongs the great privilege and honor of having been the one who discovered and made available for all mankind the true understanding of science and of health.

CARDS IN THE GERMAN PERIODICAL.

Application blanks will be supplied by The Christian Science Publishing Society to practitioners who wish their names and addresses inserted in the advertising columns of *Der Herold der Christian Science.* These applications should be properly endorsed and forwarded to the Society. The rate for advertisement will be $2.00 for the first line, and $1.00 for each additional line. It is desirable that those who offer their names in this way should be able to communicate with patients and inquirers who speak the German language only.

CLERK OF THE MOTHER CHURCH.

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.D., Clerk, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

"OUR ONLY PREACHERS."

CLARA E. MAC MAHON.

DURING the last fifty years or more, among Protestant congregations there has come a change of thought regarding pastors and preaching. In former days the sermon was listened to with almost the same reverence as that given to the reading of the Bible, and it was considered that both in his ministry and in his sermon the pastor spoke with authority. This point of view has, however, gradually changed, until to-day we find the preacher regarded as a man among men, engaged in a most worthy and helpful work, but whose sermons are simply his opinions of the subjects upon which he discourses, and which edify or not according as the listener accepts or rejects his conclusions.

This changed attitude by no means suggests less reverence for the truth or a lessening religious spirit, for never in the world's history has there been so much activity of righteousness, so much genuine Christliness in human thought as is manifest to-day. It does mean, however, that with the growing tendency to individuality of thought enlightened to perceive pure truth, there is necessarily a diminishing faith in creed and dogma, a tendency away from the manner of the Levitical priesthood, —wherein certain men were set apart in a class by themselves, to engage solely in the ceremonial observances of religion, which were supposed to be far removed from the comprehension of the laity,—and an approach to the day when, through universal enlightenment of human thought to apprehend the truth of spiritual being, all men will be found "kings and priests unto God," made priests "not after the law of a carnal commandment, but after the power of an endless life."

We are told that the "endless life," or life eternal, is a knowledge of God and of His Son, and in the world to-day it is being seen that as one by one men grow into a knowledge of the true God, they instinctively give out this good in a better relation to their neighbors, sharing their peace, their wisdom, their freedom with those who will share with them. While this unfolding of universal priesthood even in its beginnings has changed the at-

titude of the churches toward their pastors, there has grown up with it a mental habit which is as yet scarcely recognized as evil. Although with growing enlightenment of thought men are rejecting creeds and dogmas as not declaring the knowledge of God and of His Son which is life eternal, they have not yet found this knowledge or truth elsewhere, and in this intermediate stage there has grown up a habit of thinking either that there is no fixed truth or that the "truth is what we think about things." Hence the custom of listening to sermons, not to hear the truth, but to see if we believe what is said.

During this period of change, however, there is one fixed fact to which all Christians hold, namely, that Jesus of Nazareth had the knowledge of God which is eternal life; that he possessed this knowledge in its fulness, in its completeness; that it was by exercising this knowledge of God that he healed the sick and raised the dead; that this healing work, which culminated in his own resurrection and ascension, proclaimed him the Christ; therefore Christ Jesus is the Wayshower, and as we attain to this same knowledge of God, we also gain eternal life.

It is also coming to be seen by all Christians that the same knowledge of God revealed to-day must have the same result that it had in Jesus' time; hence a true knowledge of God must result in healing the sick. This simple logic is convincing many thousands of earnest Christians, and it will eventually convince them all, that in "Science and Health with Key to the Scriptures" Mrs. Eddy has given the world the true knowledge of God and of His Son, because the teaching of this book, when rightly apprehended, heals sickness as well as sin.

In establishing the Church of Christ, Scientist, which has for its purpose the giving forth of the healing truth as revealed in the Bible, and made clear to this age in Science and Health, Mrs. Eddy has most jealously watched to guard against the substitution of human opinion for the statement of pure truth, and to accomplish this she has decreed that there shall be no personal pastors in the Christian Science churches. The healing and reformatory work of Christian Science is found to be the work, not of a specially ordained priesthood, but is recognized as the duty and privilege of every Christian Scientist, whose daily work is one of consecration, through

self-purification and prayerful study of the Bible and his text-book, so that he may be able not only to heal himself, but to extend this grace to his friends whenever they ask him to help them find release from bondage.

In the Sunday services of the Christian Science Church, instead of listening to a personal sermon the congregation hears a Lesson-Sermon compiled from the Bible and Science and Health and read without comment; thus all who listen hear a statement of pure truth which heals and regenerates. But how many listen? It has been found that the greatest barrier to real listening is in the mental habit referred to above,—the habit of judging a sermon from a personal standpoint. Do we like the subject? Do we like the manner of its delivery? Do we like the tone of voice? Do we like the persons who are reading it? These personal considerations almost unconsciously take possession not only of the stranger within our gates, but of the Scientists themselves, and so close the ears of the congregation that were Gabriel himself to appear and proclaim the presence of the Messiah he could scarcely be understood.

Mrs. Eddy has again shown great wisdom and love in giving to us an Explanatory Note, which is read every Sunday just before the Lesson-Sermon, in which it is clearly stated that "the Bible and the Christian Science text-book are our only preachers;" thus immediately turning thought away from personality to a reverent recognition of the presence of the revealed Word of God which is to be given utterance for our instruction. The Explanatory Note goes on to state that the spiritual import of the Bible text is applicable to all ages, thus rousing thought from the inertia engendered by the mistaken belief that the spiritual force of Scriptural teaching is a thing of the past, and awakening the listener to perceive the light and energy of a living, eternal Christ, whose divine utterance in our hearts to-day is still "the resurrection and the life."

CHURCH TREASURER.

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

CONTINUITY.

REUBEN POGSON.

If ye continue in my word, then are ye my disciples indeed.—JESUS.

BELOW rolled the restless ocean; in the measureless heights above gems vibrated in the silent and unbroken harmony of law, and a persistent unscented freshness was in the atmosphere. All day a bird of passage had been flying with easy rapidity, and as evening wore on to midnight, duty found it still beating its winged rhythm. No sail, no mast had appeared above the horizon to traverse the leagueless sea and offer a resting-place for the little traveler, whose unerring directness and continuous beat of wing testified to an unvarying purpose to reach its goal, a picture of which filled the gallery of its sense with the sunshine and color of tropical brilliancy. The tireless energy which ignored time and the limits of a birdling's strength, bespoke continuity and steadfastness of effort. On the earth which it had left behind and beneath, men heavy of limb and vague of purpose still lumbered their weary way among fields and factories, gathering into storehouses, building larger barns, and laying up treasures where moth and rust doth corrupt.

Walking by the sea of Galilee, Jesus "saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him." At a later date Jesus saith unto them, "But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God." After the crucifixion these and the other disciples had the glorious privilege of seeing Jesus "risen from the dead;" and yet, notwithstanding all this, they found their time so empty, their hands so idle, that "Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing."

Has the history of these men no meaning for us? Have the twenty centuries rolled along in vain, and has the seeming continuity of evil all these ages never suggested that Jesus' professed followers have not been continuing

in his word, have been false, unworthy disciples, and hence caught nothing? Have we not been playing Saul? Listen, a true disciple of Truth rebukes us; for while we were toiling all the night in fruitless endeavor, he has been crying "unto the Lord all night," and now in the freshness of the morn of revelation he declares, "Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." To regain that consciousness of true kingliness, to reflect dominion, to hold within the grip of our reflected power the winds and waves, we must cast our net not into the sea of erroneous concepts, but into the depths of eternal Truth. We must recognize the law of continuity—the continuity of good, and the non-continuity hence non-existence of evil. That which really exists, continues; that which will cease to exist at some time, does not exist now. That which we have to unknow was never really known. "Nothing that lives ever dies, and *vice versa*" (Science and Health, p. 374). This may seem strange reasoning to those who are not familiar with the teachings of Christian Science, but the sense of strangeness is the manifestation of the finite mind, which has no conception of the continuity of the infinite Mind and its creations.

Infinite Mind can have no conception of finity, even as finite mind has no conception of infinity, and hence could not create a thing of which it could not conceive, thus proving Jesus' statement that mortals are the children of evil and the works of their father (evil, nothingness) they will do—"He was a murderer from the beginning." The mere fact of its having a beginning proves its finite nature and unreality. Finity, or the lack of the capacity to exist, is a blight, a mildew, which Jesus illustrated by the moth and the rust that "doth corrupt." The Scriptural advice, "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us," exhales the spirit of continuity, of patient and irresistible persistence. The "every weight, and the sin" are found in that materiality which our Leader says "clogs the progress of the student," so every moment in which we permit matter to exist as a reality in our consciousness becomes a moth and rust moment, and thieves break through and steal. In the anguish of a consciousness of lost possessions the law of continuity, the constant dwelling "in the secret place of the

most High" is broken, and we are again in the "outer darkness," where there is "weeping and gnashing of teeth."

Should we not beware when the first soft silken folds of sweet drowsiness silently, imperceptibly gather around our consciousness of Truth and with stifling pressure suffocate the young life of earnest endeavor? Must we not be more alert when the loud, clear tones of the Master's voice, bidding us "Watch!" gradually grow softer, more distant, while the hum of idle laughter comes floating louder and nearer on the heavy air, and in the guise of melody carries us off with laughing license to the groves of vain amusement? Here let us consider what we mean by "matter," for it is not brick walls, iron doors, or concrete floors that shut us out of the kingdom of Spirit. Analyze the sensualist's consciousness and see what is the relative density of an iron wall as compared with the object of his lust, and you will find the former is as vapor to the lead of the latter; let him apply the "scientific statement of being" (Science and Health, p. 468) to his evil desire, associating its forbidden fruit with the word "matter," and the wrench he will feel as the sword of Truth cuts it out of his consciousness will show him which form of matter most attracts his thought. The capacity to see across continents, to find water with a charmed rod, to determine by esoteric or occult powers where gold is to be found or some treasure-ship is sunk, may call forth the persistent endeavor of the hypnotist, but the Christian Scientist has not set out to accomplish these things. What to him is the opacity of the continents that lie between him and the antipodes, as compared to the solidity, the seemingly diabolical tenacity of the sin which he has heretofore made a bosom companion?

What is it, then, that seeks to break the continuity of our progress heavenward? Only one thing; namely, sin. It is that against which we should hurl all the mental, moral, and spiritual strength which we have gained from Christian Science; that through which we must pass untouched, unsullied, and unscathed before we can ignore the wooden door or transport ourselves across continents. "Stone walls do not a prison make, nor iron bars a cage," and before we can cast mountains of stone into the sea, the mountains of selfishness, envy, hypocrisy, pride, and lust must be brought low, the crooked ways of deceit and dishonesty must be made straight, we must constantly measure our-

selves up to the standard "of the stature of the fulness of Christ," for he—the Christ-man—must reign until he has put all things under his feet. Then and only then will the "Come up higher!" be heard by us, and we shall see the Lamb's wife,—"Love wedded to its own spiritual idea" (Science and Health, p. 575). All the bars, obstructions, and obstacles which corporeal sense places in the path of progress will fall away with the lying senses that attest their presence. Patient, persistent plodding will accomplish far more than spasmodic, intermittent rushes of energy. An even progress, uniform in harmony, is more desirable and bespeaks less of the ambitious impulses of human will.

The cry for a shorter route or a less rugged way defeats its own purpose, for it is unconsciously admitting the reality of that which has no existence and seems long and rugged only because we have allowed it to trick us into believing that man is separated from God and not part of His continuous creation. But, thanks be to God, we are awakening —quickly or slowly, in the measure of our honesty—to the joy of knowing that however alternating our efforts, with divine Principle there is always an unchanging continuity of infinite Love. How grateful we should be for the days wherein we find no pleasure; when mortal mind, defeating its own end by manifesting materially its hidden swinish thoughts, recoils from its own husks, awakes nauseated by the bitterness of its impurity, and remembers the unlimited abundance of good in the Father's house. The "nevertheless not as I will, but as thou wilt"—the acknowledgment of the invariable nature of the infinite—must be reached by those who now seek to alter Deity according to the variations of their own moods.

In the dim cloisters of our saner selves there is a silence when we feel the fluttering of a holy desire to get closer to God; it is nearer to Him then than when we let it pass out of the noiseless corridors of the heart into the cold night wind of materialistic conceptions and locations of an infinite Deity. The spark of good which would have grown into a gem of light in the temple of consciousness, is lost to apprehension when we let some unworthy priest of spiritual pride or self-emulation carry it out of the holy of holies into the camp, where only the blood of bulls and goats is deemed a holy thing. Even at these times it is essential to practise the "Watch!" of our Master, or else

the continuity of our progress is broken by some devil fashioning itself in the vestures of light. It should lift the sad weight that hangs all too frequently on our hearts when we remember that we shall "know the truth" if we continue in the word. When, therefore, we are tempted to deviate from the path of holiness or to break the law of purity in our thought of our brother or sister, this word "continue" will stand like a faithful sentry at the door of the night-shadowed homestead to guard to the death, to repel the robbing thought which seeks to break through and steal our treasure-troves of Truth.

The article by Mrs. Eddy, entitled "What our Leader Says" (*Journal,* December, 1904), is a great help to all who are striving continuously to declare the truth in a world of distraction and cares. It may at times seem sheer mental drudgery to declare persistently the absolute truth when no dim religious light glimmers around us and the sob of the organ's *vox humana* is shattered by the blatant brassiness of the criers in the market-place; but declare it we must if we would hope to cleanse the temple of our consciousness from its den of thieves and make it our Father's house, where the lame, the deaf, and the blind may come for healing.

[Written for the *Journal.*]

THE JUDGMENT-HALL.

AMY RUTH WENZELL.

But he held his peace, and answered nothing.—MARK, 14 : 61.

THOU hast not faltered at Gethsemane,
O heart, but in the dark alone hast knelt,
And dimly there through thine own anguish felt
Thy Master's struggle and his agony.
But now he calls, "Arise, and follow me,"
And love and pity in his accents melt.
The scourge may mark thee, heart, with welt on welt,
For, lo, the judgment-hall awaiteth thee.
Canst thou stand there as thy dear Master could,
And regal wear as he a crown of thorn?
Canst keep thy silence 'neath the foulest blame,
Hast courage, thou, to be misunderstood,
To face unmoved the whole world's scorn,
The whilst they brand thee with a coward's shame?
Then is thy Master's royal silence thine;
Thy only judge is Truth, supreme, divine.

TESTIMONIES FROM THE FIELD.

I HEARD for the first time of Christian Science as something more than a name, in June, 1906, from a friend who had been a student of the Science for some years. I had observed the appearance of perfect health in herself and her children, and I noticed that she seemed to have no anxiety about her children's health. At that time I was enjoying what seemed good health,—more so than usual,—so that the Science did not specially appeal to me on account of its healing power; but my friend told me that the Science had helped her to understand her own life, and had made her wish to help other people "because she understood them." She left us Mrs. Eddy's books and other Christian Science literature, which my husband and I began to read at once, with a sincere desire to know what Mrs. Eddy taught. In three weeks' time we had determined that our children must be taught Christian Science and should be healed by it, and that if our understanding was not sufficiently clear to effect this, we would wire to a Christian Science practitioner to help us, if the need so required. Since reading Science and Health I have successfully left off wearing an elastic stocking, after twenty-three years of its use for a serious trouble. I have also learned to read without spectacles, which were prescribed two years ago for a defective condition of the eyes. I have never suffered from any headache because of reading without them. I have been delivered from the bondage of a fear of sunstroke, which for the last five or six years had made each hot day in summer a menace to me.

But beyond all these blessings, which include the greatly improved health and happiness of our five children, I am most thankful for the overflowing sense of the perfect all-enfolding love of God, so clearly revealed by Mrs. Eddy's golden "Key to the Scriptures." The many rich promises of the Bible now mean what they say to my heart, but until the "Key" was found, one sometimes was forced to say to oneself, "That promise cannot all come true in this mortal life; we must wait for some of it."

This revelation of Science has so simplified my own problems, and my thoughts on every subject, that my life, already a peculiarly happy one in all earthly gifts, has

become radiant in the knowledge that "if God be for us, who can be against us?" The "Comforter" has indeed come to many hearts through Mrs. Eddy's devoted labors, and I feel intensely grateful to her for the single-hearted loyalty with which she has striven to keep the channel perfectly clear through which this glorious message of our loving Father has flowed to us.

Hon. Mrs. A. W. Heber Percy, Durweston, Blandford, England.

BEFORE I had accepted Christian Science as the truth, and while I was still in the valley of decision, I was ever watching the Science literature for a testimony relating the experience of some one who had tried Christian Science treatment for an affliction like my own. In the hope that there may be some others watching these pages in like manner, eager to drink in the truth that they may be set free from their bondage as I have been, I wish to give a word of assurance, although I am unable to express all of the blessings that I have received since coming into Science.

I had been a sufferer (to mortal sense) for years, the doctors having named my complaint stomach trouble. Whether or not my case was properly diagnosed I am not certain, but of one thing I am sure, I was growing worse from day to day. Though I had tried a change of climate, first to a high, then to a low, and then to a still lower altitude, at the same time taking all manner of medicines usually prescribed for patients thus afflicted, I continued to grow worse and worse. The sentence of death was passed upon me, and it is needless to say that I was completely discouraged and most miserable. I was suffering intense pain all of the time, as well as getting weaker, with no possible chance of improvement (as I was told). I finally decided that I did not care to live and continue to suffer as I had done all these months, and I fully intended to end it all. I reasoned that I could never be any better; that I would simply go on suffering from day to day, and finally die. I knew that the Bible says a murderer cannot enter the kingdom of heaven, but the tortures of hell could not be worse than I was then suffering. The day was set, my plans were made, and all was in readiness; but before the day arrived upon which I had decided to go to a suicide's grave, my mind was diverted from its former purpose by

my dear companion, who had been healed through Christian Science and who insisted that I should try it. I finally decided to do so, and was completely healed in one treatment. I do not mean to convey the impression that I have never had any attacks of disease since; for that would not be correct; once in particular, I was told that I was very near to death from a fever, and being unable to get the practitioner I desired to treat me, I was compelled to wait several days until I could; at which time I received one treatment, arose from what I was told would be my death-bed; ate a hearty meal, and went to my work the next morning. I have worked from ten to eighteen hours each working day since, and am happy, healthy, and contented with my lot.

I would state to any inquirer that I have found Christian Science a balm for every ache and pain. If people but knew the truth, they would be in a position to clean up their lives in every way. It makes them better men and women to know and love God. I had always used tobacco from a very early age, because I thought it manly, but as I grew older I had to be continually looking for a legitimate excuse for the use of the obnoxious weed. After thinking the matter over a great many times, I decided to be a good soldier. I made up my mind to burn all of the bridges behind me, and I did this when I parted company with the medicine chest, and again when I took the cigars that I had left and placed them in the stove. This happened after I had a little private conversation with the practitioner who had kindly helped me in many ways before. I received two treatments for this habit, with the result that I did not quit the use of tobacco, but it quit me; and I have never had any desire for it since that time.

Does any one ask what I think of Christian Science, and of Mrs. Eddy and her "Science and Health with Key to the Scriptures"? To such I would say, I do not think, I *know* that when Christ Jesus said, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover;" he not only spoke to those who were present at that time, but he spoke to you and me. Of these things I am certain, for I have taken his prescription and have been healed. If any one is halting between

two opinions, standing at the cross-roads, as it were, waiting for some pilgrim to come along who is acquainted with the many roads and the degree of happiness that each one leads to, I would offer my experience. I would say, Allow me to be that pilgrim for whom you are waiting. Embrace Christian Science at once. Do not delay; and my word for it you will be the happy possessor of the "pearl of great price." You will find as have I, that you possess something that money cannot buy. You, too, will have a glad song in your mouth. You will turn from the vain things of the world and find sweet peace and rest in the truth of God's Word, believing in and enjoying perfect health.

I am thankful to Mrs. Eddy for giving us "Science and Health with Key to the Scriptures." It has indeed been the "Key" to unlock the inner meaning of many perplexing questions that I have found in the Bible from time to time. I love her and her example, through which I am in possession of man's inheritance,—perfect health. God grant that she may be the means of leading many others to know that "there is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all" (Science and Health, p. 468).—*William A. Nigh, Denver, Col.*

IT is now nearly six years since I began the study of Christian Science. I was supposed to have inherited a tendency to lung trouble, which finally took the form of disease of the knee joint. At first only the right limb was affected, and I was able to walk with the aid of crutches. Three physicians diagnosed my case, one of the methods used being microscopic examination, and they expressed no doubt as to the character of the disease. At the end of a year, instead of improving I was gradually growing worse, and the disease began to be manifested in the other knee. Then I could only get about in a wheel chair. Many weary months were spent in plaster casts and under other treatments, which caused much suffering and weakness, but were all of no avail. The physician then in charge finally told my father that nothing more could be done. He had never given much encouragement, but we felt that he was thoroughly capable and understood the case well. In this hopeless condition friends advised me to try Christian Science, which I finally

decided to do, not because I had faith in it, but because nothing else offered me encouragement. I had been thorough with every treatment under physicians, and determined to be equally so with Christian Science.

A practitioner was found and I began treatment. I had a fear that she would expect me to begin trying to walk at once, which under *materia medica* would have been the worst thing that I could do, and I felt I would not have the courage to attempt it. When I asked her about it, she said, "No, you cannot do it by will-power; when you are able to walk you will know it." I bought a copy of Science and Health and began studying it. At first it was not easy, for I felt like denying nearly everything I read; but I kept my doubts to myself and allowed no one to talk to me against it. Soon its statements began to appeal to me as true, and I no longer had to force myself to read, but began to realize what Jesus meant when he said, "Ye shall know the truth, and the truth shall make you free." And so it proved to be, for after having treatments about two months I began to walk, and was soon walking freely everywhere I pleased. On hearing of my recovery, one of the physicians said, "It is only excitement, it cannot last;" but I have walked ever since, and several other physical troubles, one of which I had had all my life, have been overcome. I had worn glasses for three years, and have not had them on since my first healing. I had suffered for years with a pain in my side, but this, too, soon disappeared. Since then I have had very few physical troubles, and they have all been quickly and easily met by the application of Christian Science.

Since my healing there has been no medicine used in my home, and every member of the family has experienced the healing power of Truth and Love. It was but the beginning of the blessings which have come to me through Christian Science. The beautiful promises given in the Bible, which once seemed so vague and visionary, have now become real to me, and I see their fulfilment in some way every day. I feel that I cannot be grateful enough to our dear Leader, who, regardless of human opinion, has stood so firmly for what she knew to be right, and has toiled so patiently to establish the understanding of Truth, that all might be benefited thereby.

Anna L. Smith, Grand Rapids, Mich.

I AM a train despatcher by profession, and through the healing by Christian Science which I have experienced, I am now able to continue in my responsible position, instead of having to give it up, disabled through a paralytic trouble of the right arm and hand. I had since childhood been troubled with severe nervousness, accompanied by headaches, etc., which rendered me at times unable to work. This trouble culminated in the condition above mentioned. I had treatment from many regular physicians and numerous medical methods, including electric treatment, baths, etc., extending over a period of seven years, but never received any help from them, and I was at last plainly told that there was no cure for me. At this time the trouble had continued for eight years, the latter two of which I was obliged to do my work as best I could with my left hand, for I could not hold the telegraph key in my right.

To say that I was in a very discouraged state when Christian Science came to me would not be conveying a correct idea of what it has lifted me out of. I was discordant, irritable, hopeless; everything seemed to be against my recovery. As there was at that time no practitioner in Fairhaven, I went to Ottawa, put myself under the care of one of Mrs. Eddy's students there, and soon experienced a great change. I was entirely healed of all the physical disabilities of years' standing, the tobacco habit included, and I am another man. I can do a larger amount of work with greater ease and confidence than ever before. Like thousands of others who try to express their gratitude through the periodicals, I must say that great as has been the physical healing, to-day the spiritual is to me far greater. It has given me a different view of life altogether and has made my work a pleasure. I no longer begin the day with dread of it, but walk to my duties with a thankful heart. I owe all that I am to-day, and all of good that may come to me, to the Discoverer and Founder of Christian Science, whom I count it a privilege to call Leader. In our home for the last five years Christ, Truth, has been our only physician. My wife and children unite with me in loving gratitude.

James B. Smith, Fairhaven, Quebec.

IT seems as if I could not go on accepting the blessings which have come to me through an understanding of Christian Science without sending in my testimony to

the power of divine Love. From childhood, until gaining an understanding of Christian Science, I was in bondage to many physical and mental troubles, but through the power of Truth I was made free. My husband, who had chronic bowel trouble for twenty-five years, has been healed, and our eldest son, who was so frail from babyhood until the age of six that we had little hope of raising him, is now a sturdy youth. The most wonderful demonstrations, however, have been made with our youngest son. We are told that "a little child shall lead them," and surely it has been so with us. Our little one had a severe cough, and although a physician did all in his power to help him, the child grew worse and we were asked to get a nurse. We did so, but she soon told us that the boy could not live until morning. I knew very little about Christian Science, but my husband had heard a lecture on the subject a short time before, and when the nurse said that the child must die, my husband asked if there was a Christian Science practitioner in town, and upon learning that there was we soon had him with us. An hour later my baby was taking nourishment, the first in three days, and in two hours was sitting in my lap, playing and talking in his baby fashion. That was seven years ago. After this proof of God's love we knew we had communed with Truth, and for six weeks everything became secondary to the reading and searching of the Bible and Science and Health. Gradually its truth dawned for us, and we realized with Paul that we were free born.

Another evidence of the omnipotence of good was given in what was to me a most marvelous demonstration over accident. Some time ago our little son (who will soon be eight years old) was going to a neighbor's across the way. A horse was tied out in our yard, and without thinking of danger the child ran directly behind the horse, which kicked him in the face. We heard his cries and ran to him, but the sight that met my eyes seemed more than I could bear. His face was terribly cut, one eye especially being in a dreadful condition. There were a number of other cuts, and the flow of blood was alarming. As I took the child up in my arms I heard his little voice declaring, "God is my Life, mamma; God is Love." As I laid him on the couch he seemed to yield to mortal sense, for as he sank down on the pillow he said faintly, "I guess I am killed, mamma."

The other children were frightened, but I told them that there is no death, for God is Life, and asked them to telephone for my husband and a Christian Science friend. Presently I heard the little voice again declaring the truth, and I cried aloud, "Father, I thank Thee for this demonstration," for I knew death was robbed of its would-be victim. Then came my friend and my husband, with such words of love and cheer that the human need of strength was met, and I was enabled to unsee that terrible mental picture. The face was badly swollen for about an hour, when this subsided; alarming conditions which threatened were overcome, and there was no fever, no inflammation, and no discoloration whatever.

To me it was simply marvelous, the way the different wounds in the face were healed. I have been asked if the eye was replaced, but in that, as in all else, I depended on the Great Physician. For several days the sight seemed to be destroyed, but it gradually became normal, and all signs of the gashes have disappeared, except a threadlike line on the side of the nose; when the new flesh came there was a slightly darker color, but that is all disappearing. The healing was accomplished in two weeks, and it is such a comfort to me to think of the harmony which prevailed throughout. The neighbors who witnessed the accident, knowing we were Scientists, left us to deal with the case without interference, and the other children were so hopeful and loving that we can but feel grateful for the improvement over the old-time condition.

Most of all we appreciate the value of the truth to the little child, and it has been the wish of our little boy that all children might know how he was helped by his understanding of God's love.

D. Aurelia Hilton, Plattsmouth, Neb.

FROM infancy I had been subject to disease, and before reaching maturity had had nearly all the ills to which the flesh is heir. My troubles finally developed into a chronic affection of the lungs, liver, and bowels. After a fever the bowel trouble became so bad that my physician warned me to be very careful of my diet in the future. He said that if I ate anything hard it would be liable to cause instant death. I had two severe attacks of illness and it seemed as if another would surely kill me. I had the

third attack shortly after coming to Christian Science. It was a victory over death through the reading of "Science and Health with Key to the Scriptures." After reading this book I commenced to eat anything that I wished; the action became more regular, and for six years I have had no return of the old trouble. During childbirth I formerly suffered untold agony, being attended by two physicians; and was confined to my bed for months because of weakness.

Four years ago I had a child born under Christian Science. I had absent treatment, and it was a beautiful demonstration of Truth's power, everything being natural and harmonious. The child is unusually strong and vigorous, both mentally and physically. At this time I was healed of serious troubles which had been in evidence since a former confinement. I had employed some of the best physicians in Chicago, but I was not healed, and they predicted my early death. I have now lived over this period, and through the study and application of the truth taught in Science and Health I am growing stronger daily.

Most grateful am I to the Discoverer of Christian Science, and for what it has done, is doing, and will continue to do for me and for humanity. I am happy to express my love, loyalty, and gratitude to our dear Leader, Mrs. Eddy, for the privilege of reaping the benefit of her unselfish labor. My health is good, and is daily becoming better, through the understanding of God's allness, goodness, omnipresence, and omnipotence. To let in the light of spiritual understanding is to dispel the darkness of belief,—sin, disease, and the fear of death.

Mrs. Minna Kaufman Barron, Great Falls, Mont.

WHEN nine years of age I was taken with a severe nervous trouble, which our family doctor said was due to overstudy, and that I must stop going to school. I went, however, until I was fifteen years old, when I was obliged to stop on account of poor health. All this time my parents had me treated by different doctors, but my general health kept getting worse instead of better. As I grew older I consulted specialists in Philadelphia, New York, and other cities, with no benefit whatever; in fact, it seemed that I was never free from suffering. In addition, I was unable to talk audibly, or at all, for days at a time. No doctor that I tried knew what to do for this trouble, as it seemed

impossible to discover its cause. I was treated with electricity, blistering, rubbing, etc.; the sciatic nerve was burned, and many instruments of torture were used upon me. A paralytic trouble was another evil which befell me, and sleeplessness was added. I labored patiently with what were considered the best physicians that I could find, and gave each one a fair trial, but at last I became completely discouraged and disheartened by the differences in opinion of the doctors whom I consulted. I was at a loss to know what to do, so I decided to stop medical treatment for a while.

Shortly after this, I felt impelled to try Christian Science, although I knew practically nothing about it. After considerable effort to find some one who could tell me, I think divine Love led me to a practitioner, to whom I presented my case and she gave me treatment. I felt foolish in subjecting myself to this treatment, but the Scientist talked so beautifully to me, and what she told me was so comforting and encouraging, that I was glad for the conversation, if nothing more. That night, however, I got to sleep as soon as I retired, and slept all night, the best night's sleep I had had for years. I had also told the practitioner that I had no faith in that which was called God; but the thought that "God is Love," seemed to hover around like a halo after I left her. I was so much encouraged by the result of this first treatment, that I decided to continue, and through the patient, kind, and loving treatment my troubles began to disappear one by one, and without braces, blistering, ointments, or other injurious applications. The insomnia was entirely cured; I gave up eyeglasses; my back and arm were cured; and it is now a long time since I have regained the power of speech. I have also learned to know that "my redeemer liveth;" and I am daily helped, spiritually and physically, by the application of Christian Science.

Ella P. Nichols, Westchester, N. Y.

My healing in Christian Science has always seemed to me to be like that of the lame man who was healed by Peter and John at the gate Beautiful, and it was "without money and without price." I had been sick all my life with supposedly inherited and chronic troubles. I had been told since I was a small child that I would never be a strong, well woman; that I was born to suffer and

endure, and I must submit because it seemed to be God's will. I had tried everything I could hear of, and in June, 1901, I was induced to try osteopathy. I took sixteen treatments, and while taking the last I was told I was nothing but a total wreck,—every muscle and organ in the body diseased; that I had come too late for help, and that they would not torture me longer. I was also told that I could not live through an operation.

At that time it seemed to me that the best way to end it all would be to take my own life, and I was so blinded with fear and intense suffering that I started for the river, but some thought of God kept me from going on. I grew worse and worse, and on the 3d day of August I suffered a complete collapse, the attending physician pronouncing the illness a severe nervous condition, and a fever in its worst form. My suffering became so intense that I prayed night and day to God to take me to Him, for I believed that only death could relieve me. In the hour of the very deepest darkness and despair, a wreck physically and mentally, Christian Science found me, and in less than six weeks I was healed of all my diseases. For twelve years I had not been able to take a step without intense pain. Immediately after my restoration to health through Christian Science I took a position that necessitated my being out of doors in all kinds of weather, and walking seven and eight miles a day. I stood straight and strong,—a new creature, and a living testimony of the healing power of Christian Science. I could say in Bible language, "Whereas I was blind, now I see."

I feel that I owe my life, all that I am and all that I hope to be, to Christian Science. Thankful as I am for my physical healing, I am more thankful for the spiritual uplifting and understanding that have come to me since beginning the study of Science and Health. It has indeed been a "Key to the Scriptures" to me, for it has revealed to my understanding the meaning of the Bible, and has given me a God who is always a present help in time of trouble, and who "healeth all thy diseases." I have received much help from all our Christian Science literature, and have been able to make many beautiful demonstrations for myself since coming into Christian Science.

I should like to tell of the change that has come in my financial condition—I speak of this, hoping it may en-

courage those who need help along this line as I needed it. At the time I came to Christian Science for physical help I had neither health, employment, sufficient clothing, nor money. From the very first week I began to realize that God cares for His children as He does for the lilies, and that He would meet my every need. With my first five dollars I bought a copy of Science and Health, and I am unable to tell of the blessed comfort and light it brought me. From time to time, as my needs increased, better positions and increased salary were offered me, and always without solicitation on my part. For two years I have held a very responsible position, and I will add that the only positions I ever held before coming into Christian Science were most inferior and undesirable. In June, 1905, I became a member of The Mother Church in Boston, and it was a blessed privilege and pleasure to contribute to its building fund. Words can never express the thankfulness, gratitude, and deep love I cherish for God, who has given us this new-old revelation of His Word that heals and saves; for our dear Leader, Mrs. Eddy, who was good enough to receive God's message of "peace on earth," and for the loving patience with which my feeble footsteps were led into paths of joy.—*Mattie L. Addis, Topeka, Kan.*

It is with a deep sense of gratitude that I give my experience for publication, hoping that others passing through the deep waters of affliction, as I did, may see a ray of hope and lay hold on eternal Truth as revealed to us in Christian Science. During the year 1894 my health began to fail; for several years I was able to do very little work, and the greater part of the time not any. I was constantly under medical treatment, besides trying many remedies. I consulted and received treatment from five of our leading physicians, and was told that my illness had developed from injuries received in childbirth. Not receiving any permanent help, an operation was suggested, to which I submitted; and being no better some fifteen months later, a second was performed. After recovering sufficiently from this, I was told that yet another was necessary before I could be well. I declined to have anything more done, and returned home sick and discouraged, as I felt I could not pass through such an ordeal again. My condition grew worse and I lost all hope of ever getting well.

At the expiration of seven months Christian Science was presented to me, and after much kindly persuasion on the practitioner's part, I discharged my medical attendant and received Christian Science treatment. From the first I began to gain. In three days I sat up all day and took quite a little walk, something I had not been able to do for many months. Hope revived, strength and courage took the place of weakness and depression. I purchased a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, began to read it, and found therein "the bread of life."

I had suffered from stomach trouble, besides other ailments, but was told by the Christian Science practitioner to eat anything I wanted, because it could not hurt me. I did so, and have never suffered from the disease since. While an inmate of the hospital I was ordered to wear a surgical appliance, and felt that I could not take a step without it. After two weeks' treatment this was mentioned to the practitioner, and she said, "So long as you put your trust in that instead of in God, you will not be healed." After several attempts it was removed with the firm resolve never to put it on again. It is safe to say I never felt the need of it afterward; for as we lay off our material appendages and false trusts, the real and perfect man appears. In a few months I was able to do all my work, and in little more than a year was entirely healed.

I wish to express my thanks and gratitude to God, and to our dear Leader, for the many blessings that have come to me through the study and application of this great truth; for the privilege given me of serving in the church, which has been one of the sweetest and most helpful experiences of my life. My greatest desire and prayer is that I may follow the example of the Master. Jesus said, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you."

Mrs. Bertha Clark, Camden, Me.

BECAUSE of seeing and knowing of many demonstrations made by Christian Science, I at last turned to it for treatment after suffering for about two years. I had taken daily treatment from the doctors, besides medicines, but they said my diseases were incurable, although they held out the hope of enabling me to live a few

months longer. I had lost my speech entirely, had to be kept in a dark room on account of my eyes, and was in intense pain all the time for about three months. I then became somewhat better, and as soon as I was able I traveled across the State to my home and parents.

It was then I turned to Christian Science and had treatment from a lady who had helped my parents and brothers. Within two months all my troubles had disappeared. My sight is now perfect, and I have never worn my glasses since I first began treatment in Christian Science. My skin is smooth and clear, and I am gaining health, strength, and happiness. I am happy because I have given up my old sinful life and am truly trying to follow in the "paths of righteousness," to gain the summit and claim the reward, "life everlasting."

After being healed I went to the physicians who had said that I might live a few months, and after a thorough examination they gave me a certificate stating that my healing was complete. They could not understand how or what it was that had cured me, but I told them God had healed me. I am now well and happy, and it is all due to Christian Science, and I am truly very grateful for this blessed truth that shines so as to lighten the darkest path and darkest hour if we really want it.

Mrs. Florence Ballard, Glenwood, Mont.

ONE evening in the winter of 1905 I went home and found my little daughter, aged three and a half years, in a high fever and continuing to grow worse. After consultation with my wife about what course to pursue, I started down town to call in a physician. My wife, who is a Scientist, had suggested that I call upon a practitioner of that faith, and on the way to town I was considering her advice as to the Science treatment and determined to try it. We had a very dear friend who is a Scientist, but she was then in Denver. I procured her address and telegraphed her at eight o'clock that evening. Upon my return home I found the child in the same fevered condition, which continued to grow worse until nine o'clock, when we noticed a change, and in half an hour the child was peacefully sleeping and the fever gone. In the morning she was in her usual health. We learned that the telegram had been delivered about nine o'clock that night.

In July of the same year, on a trip from Memphis, Tenn., to Kansas City, we were compelled to travel all night in a chair car with our children, aged two and four years. In the car was another child with a severe case of illness. The day after we arrived home both children developed a definite case of that disease; they had Christian Science treatment, and in a night all the symptoms had disappeared. I am not a Scientist, but when I have had this truth touch my life, I can only say, like the restored blind man, that whereas these little ones were sick, I know they were healed.

M. L. Brown, Telluride, Col.

I BECAME interested in Christian Science about ten years ago, through the healing of my little girl. When six months of age she developed what the physicians pronounced a serious bowel trouble. Nothing we could give her in the way of food agreed with her, and she gradually grew worse. One afternoon she became much worse; I did not think she would live until morning. She was relieved, however, from that particular trouble, but was left in a much weaker state. We decided to take her to the Springs, thinking the change would be beneficial, but the result was rather the reverse. After staying there a while she had another alarming attack, and two physicians were summoned, but they gave no hope of her recovery. In a few days we returned to Americus. She was in a very low state of health; all vitality and action seemed to be stopped. The child had been in this condition for three months, when one morning I felt that surely her days were numbered; but that very day a Christian Science practitioner was called in. The baby was healed at once. The very first treatment changed the whole condition. Her food did not disagree with her any more, and she was perfectly well and happy. It took some time to get her flesh back, for she had become greatly wasted. I feel that no one could realize the condition of the child unless they had seen her; the case seemed hopeless from the standpoint of *materia medica*.

All praise be to God for Christian Science, and to our Leader, Mrs. Eddy, its Discoverer and Founder.

Mrs. Maude Smith, Americus, Ga.

The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER G. EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

[From the *Concord* (N.H.) *Evening Monitor*.]

MRS. EDDY'S LETTER TO THE MOTHER CHURCH.

Pleasant View, Concord, N. H., April 2, 1907.
The First Church of Christ, Scientist, Boston, Mass.

My Beloved Church:—Your love and fidelity cheer my advancing years. As Christian Scientists you understand the Scripture, "Fret not thyself because of evildoers;" also you spiritually and scientifically understand that God is divine Love, omnipotent, omnipresent, infinite, hence it is enough for you and me to know "that our Redeemer liveth and intercedeth for us."

At this period my demonstration of Christian Science cannot be fully understood, theoretically, therefore it is best explained by its fruits, and by the life of our Lord as depicted in the chapter "Atonement and Eucharist," Science and Health with Key to the Scriptures.

MARY BAKER G. EDDY.

[From the *Concord* (N.H.) *Daily Patriot*.]

CARD.

I AM pleased to say that the following members constitute the Board of Trustees who own my property:—

1. Hon. Henry M. Baker, who won a suit at law in Washington, D. C., for which it is alleged he was paid the highest fee ever before received by a native of New Hampshire.

2. Archibald McLellan, editor-in-chief of the Christian Science periodicals, circulating in the five grand divisions of our globe; also in Canada, Australia, etc.

3. Josiah E. Fernald, Justice of the Peace and President

of the National State Capital Bank, Concord, New Hampshire.

To my aforesaid Trustees I have committed the hard earnings of my pen,—the fruits of honest toil, the labor that is known by its fruits,—benefiting the human race: and I have so done that I may have more peace, and time for spiritual thought and the higher criticism.

MARY BAKER G. EDDY.

Pleasant View, Concord, N. H., April 3, 1907.

[From the *Concord* (N.H.) *Evening Monitor.*]

A LETTER FROM MRS. EDDY.

AT the Wednesday evening meeting of April 3, in The First Church of Christ, Scientist, in Boston, the First Reader, Mr. W. D. McCrackan, read the following letter from Mrs. Eddy. In announcing this letter, he said,—

"Permission has been secured from our beloved Leader to read you a letter from her to me. This letter is in Mrs. Eddy's own handwriting, with which I have been familiar for several years, and it shows her usual mental and physical vigor."

MRS. EDDY'S LETTER.

Pleasant View, Concord, N. H., March 22, 1907.

Mr. W. D. McCrackan.

Beloved Student:—The wise man has said, "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things." That this passage of Scripture and its concluding declaration may be applied to old age, is a solace.

Perhaps you already know that I have heretofore personally attended to my secular affairs,—to my income, investments, deposits, expenditures, and to my employees. But the increasing demands upon my time and labor, and my yearning for more peace in my advancing years, have caused me to select a Board of Trustees to take the charge of my property; namely, Hon. Henry M. Baker, Mr. Archibald McLellan, and Mr. Josiah E. Fernald.

As you are the First Reader of my Church in Boston, of about forty thousand members, I inform you of this, the aforesaid transaction.

Lovingly yours in Christ,

MARY BAKER G. EDDY.

MRS. EDDY AND THE PEACE MOVEMENT.

Pleasant View, Concord, N. H., April 3, 1907.
Mr. Hayne Davis, American Secretary,
International Conciliation Committee,
542 Fifth Avenue, New York City.

Dear Mr. Davis:—Deeply do I thank you for the interest you manifest in the success of the Association for International Conciliation. It is of paramount importance to every son and daughter of all nations under the sunlight of the law and gospel.

May God guide and prosper ever this good endeavor.

Most truly yours,
MARY B. G. EDDY.

MRS. EDDY'S LETTER.

THE following is Mrs. Eddy's letter to First Church of Christ, Scientist, New York, acknowledging the courtesy of that church in subscribing for her a membership of the highest class in the Association for International Conciliation.

Pleasant View, Concord, N. H., April 22, 1907.
First Church of Christ, Scientist, New York City.
Mr. John D. Higgins, Clerk.

My Beloved Brethren:—Your appointment of me as *Fondateur* of the Association for International Conciliation is most gracious. To aid in this holy purpose is the leading impetus of my life. Many years have I prayed and labored for the consummation of "on earth peace, good will toward men." May the fruits of said grand Association, pregnant with peace, find their birthright in divine Science.

Right thoughts and deeds are the sovereign remedies for all earth's woe. Sin is its own enemy. Right has its recompense, even though it be betrayed. Wrong may be man's highest idea of right until his grasp of goodness grows stronger. It is always safe to be just.

When pride, self, and human reason reign, injustice is rampant. Individuals, as nations, unite harmoniously on the basis of justice, and this is accomplished when self is lost in Love—or God's own plan of salvation. "To do justly, and to love mercy, and to walk humbly" is the standard of Christian Science.

Human law is right only as it patterns the divine. Con-

solation and peace are based on the enlightened sense of God's government.

Lured by fame, pride, or gold, success is dangerous, but the choice of folly never fastens on the good or the great. Because of my rediscovery of Christian Science, and honest efforts (however meagre) to help human purpose and peoples, you may have accorded me more than is deserved,—but 'tis sweet to be remembered.

Lovingly yours,

MARY BAKER G. EDDY.

MEMBERSHIP FOR MRS. EDDY.

AT a meeting of First Church of Christ, Scientist, New York City, held in the church edifice, April 19, 1907, Edwin F. Hatfield, First Reader, presiding, it was moved by Mr. Hayne Davis, and "unanimously voted, that Mrs. Augusta E. Stetson be requested to ascertain whether it would be agreeable to our beloved Leader, Reverend Mary Baker G. Eddy, the Discoverer and Founder of Christian Science, to permit this church to supply the sum necessary ($1,000) to provide for her a membership in the Association for International Conciliation on its highest plane of membership, that is, a member '*Fondateur*,' and if so, that the appropriate action be taken to complete the membership."

The First Reader, in addressing the meeting, called attention to the relation of Christian Science to the world-wide movement for permanent peace, and particularly to the National Arbitration and Peace Congress which had just been held in New York and in which the members of First Church had taken active part. He gave full meed of recognition to Mrs. Eddy's work for universal peace, as did also Mr. Davis, who was called upon by Mrs. Stetson to address the meeting.

After explaining the general purpose of the Association for International Conciliation, and its American Branch, Mr. Davis stated that upon assuming the duties of secretary and executive officer of the American Committee, he had written our beloved Leader, acknowledging her part in the peace movement. Mrs. Eddy's letter in response was read to the meeting.

Mr. Davis then referred to the invitation extended by the Baron d'Estournelles de Constant, to those present in this church on Sunday afternoon last to become members of the Association for International Conciliation, and explained the basis and classification of membership in that body. It was suggested that all those who desired to avail themselves of the privilege thus offered, should communicate with Mr. Hayne Davis, Secretary of the American Committee, at 542 Fifth Avenue, New York City, giving their name and address, with the amount which they desired to contribute, and that the contribution be equitably divided, so that a due proportion of it should be devoted to the maintenance and strengthening of the mother vine at Paris.

It was then voted that the members of the church be permitted to contribute to the purchase and presentation of an appropriate souvenir of last Sunday's meeting to Baron d'Estournelles de Constant, as an evidence of gratitude to him. A collection was thereupon taken for that purpose.

LETTER FROM THE MOTHER CHURCH.

Boston, Mass., April 3, 1907.

Rev. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Leader and Teacher:—In behalf of your Church, The First Church of Christ, Scientist, in Boston, we wish to thank you profoundly for your letter of April 2, which was read to-night to about four thousand persons. We are deeply appreciative of your assurance that our love and fidelity are a source of cheer to you, and we are encouraged by your loving exhortations and admonitions.

Our gratitude for your life and achievement grows as we learn more of their true meaning. We are daily praying to be enabled to follow obediently and faithfully in the way you are making practical through your daily example. We are striving to gain that true obedience which comes from self-surrender.

It is through the study of "Science and Health with Key to the Scriptures," of which you are the author, and through the practice of Christian Science, which you have

discovered and founded, that we are enabled to heal sin and sickness in ourselves and others. This study and this practice alone can unfold the proper understanding of your life-work.

Lovingly yours in Christ,

W. D. McCRACKAN,
ARCHIBALD McLELLAN,
JOSEPH ARMSTRONG,
Committee.

"CONTENT TO LET GOD RULE."

[THE following letter from one at present in Mrs. Eddy's home is so good that we know it will be appreciated by all Christian Scientists quite as much as it has been by the Editor.]

Pleasant View, Concord, N. H., April 1, 1907.
Archibald McLellan, C.S.B., Editor, Boston, Mass.

Dear Brother:—The matters of which I wrote you in my last personal letter have adjusted themselves and are now running smoothly, and you will need give no further thought to them. Let me thank you for what you have done. I wish that you and every worker in the field of Christian Science, and indeed the whole world, might have such an opportunity as I am now having; namely, a visit to our dear Leader's home, in order that you might see, as I am seeing, with what equanimity and serene calmness she is passing through what to almost anybody else would be a great and trying ordeal; whereas she, on this the very eve of the trial, is as sweetly content to let God rule as if there were nothing to disturb the waters, as in reality there is not. But one needs to be at her side to realize how great is her spiritual understanding, for she literally trusts God, and this is the secret of her wonderful career.

We shall all appreciate her better, "when these clouds have rolled away," and the scenes now being enacted will serve to send Christianity farther along the way, as Christians of the present epoch note how good a God our God is by their observation of a remarkable instance of entire reliance upon His goodness to His children. A signal feature of the hour is that she has no word of hate or unkindness for those among the people who would do her injustice, but is demonstrating what she teaches, and has ever taught, namely, that Love alone overcomes evil with good, that hate, revenge, or malice have no place in Christian Science.

This home is as quiet and as lacking in any sort of excitement as a church service.

Fraternally yours,

GEORGE H. KINTER.

FROM THE CHURCH IN CONCORD.

Concord, N. H., April 11, 1907.

Rev. Mary Baker G. Eddy, Concord, N. H.

Beloved Leader and Friend:—We, the members of First Church of Christ, Scientist, in Concord, New Hampshire, gathered for our quarterly meeting, with one voice send to you our greetings of love and loyalty. Our place of meeting in the magnificent granite church edifice, which is your precious gift to this fair city, appeals to us as a fitting symbol of your life of piety and self-immolation for the good of others.

The members of this church keenly realize how unjust is the cruel persecution, and how uncalled for is the blind criticism which has recently been vainly aimed at you and your Cause. We know that you and your Church rest on eternal foundations "and the gates of hell shall not prevail against it." Your followers in this church, nearly all of whom are your fellow-citizens in the capital city of the Granite State, some of whom are your students, and some members of the household at Pleasant View, stand to-day stronger than ever before in our unwavering loyalty and heartfelt gratitude to you, our beloved Leader and friend.

This church rejoices with you that the vast majority of the good folk in your native State, and the overwhelming sentiment in your home city, entirely regardless of class or creed, are outspoken in your behalf. The New Hampshire Legislature, recently adjourned, which in the past has rejected legislation unfriendly to Christian Science and has incorporated into the laws of the State justice to your Cause, showed not a single sign of unfriendliness,—in fact its members in large numbers were frequent in their attendance upon the services in this church.

New Hampshire is proud of the record of your honorable family in this Commonwealth, and its worthy citizens appreciate that your entire life merits the encomium, "Well done." We know that from on high you have the

solace, "I will not leave you comfortless: I will come to you."

On behalf of First Church of Christ, Scientist,

JOHN HENRY WORTHEN, JOHN WESLEY PLUMMER,
MABEL CHANDLER GAGE, WM. ANDREW THOMPSON,
JOSEPH A. MOORE,

Committee.

[From the *Concord* (N. H.) *Daily Patriot.*]

A LETTER FROM GERMANY.

Frankfurt-a-Main, Feldergstrasse 4t,
March 31, 1907.

Dear Mrs. Eddy.

Dear Beloved Leader:—When reading the awful lies in the *World* I thought that perhaps I too might give a little help in uncovering at least one of them, by stating what I did about your letter of Nov. 30, 1906, for the lies are spreading here, too. I wrote the enclosed words, and I should be glad if you would think them of any use. I leave it to you to have them published in the Christian Science periodicals or elsewhere.

(Following are the words above referred to.)

"Some days ago I had some clippings from the *World* —New York—sent to me, from which I saw that Mrs. Mary Baker G. Eddy is again attacked in the same loveless way as in autumn last year. I got at that time a letter from Mrs. Eddy in her *own* handwriting, and want to state here that this letter of Nov. 30, 1906, is *neither* written by *one* who is *weak from age, nor by* one *whose mind is impaired,* for the handwriting is strong and distinct and the contents of the letter are clear and bear evidence of an *un*-impaired mind. I know therefore that *now* as *then* these reports are without basis and that every one does well in not believing them."

Lovingly, tenderly yours,
FANNY VON MOLTKE.

As there has been more or less misinformation extant as to Mrs. Eddy's relation to the international peace movement, it may be well to state the facts in a few words, so that there need be no further misunderstanding. Mrs.

Eddy had no official connection with the National Arbitration and Peace Congress recently held in New York, nor at that time with any national or international body under whose auspices the Congress was held. Subsequent to the Congress, First Church of Christ, Scientist, in New York, asked Mrs. Eddy to allow its members to contribute one thousand dollars, to secure for her a membership of the highest class in the American Branch of the Association for International Conciliation; and this courtesy was accepted by Mrs. Eddy in a letter to First Church of Christ, Scientist, New York, which has been published in the daily press and the *Christian Science Sentinel,* and which also appears in this issue of the *Journal.*

Membership in the Association for International Conciliation is divided into six classes, as follows: *Fondateur, Donateur,* Honorary, Life, Associate, and Annual, and Mrs. Eddy's membership is of the first of these classes. We are informed that Mrs. Eddy is the first American member *Fondateur,* and that she is at present the only American member of this class. Membership in the American Branch includes also membership in the general Association, and we understand that the different classes are open to any person who has the objects of the Association at heart and contributes the amount necessary to obtain a membership of the class desired. The Association was founded by Baron D'Estournelles de Constant, who is its President and also a member of The Hague Court.

It will be seen from the above that Mrs. Eddy's only official relation to the peace movement is that of a voluntary member of the Association for International Conciliation, and that precisely the same membership is open to any person who may wish to identify himself with the Association in the same way. Her membership is that of a private individual, and in so far as the prestige of her name and the use of the money which was subscribed is of value to the cause of international peace, she is glad, no doubt, to be identified with the Association.

Mrs. Eddy's true relationship to the peace movement is not bounded by membership in any association, nor is it through any agency of this kind that she takes rank as an advocate of peace. Her work as a religious leader has awakened in individual consciousness a truer concept of the teachings of the Master, and these teachings stand

unequivocally for peace and the brotherhood of man. Her mission has been to implant the peace of God in the hearts of men, and as she has said in Science and Health (p. 141) of the healing work of the Master, so might she say of the coming of peace: "In healing the sick and sinning, Jesus elaborated the fact that the healing effect followed the understanding of the divine Principle and of the Christ-spirit which governed the corporeal Jesus. For this Principle there is no dynasty, no ecclesiastical monopoly."

ARCHIBALD MCLELLAN.

THE difference between Christian Science Mind-healing and hypnotism is clearly shown in our Leader's writings, and many of the students of her works have helped to illustrate this distinction by demonstrating what Christian Science is and what it does. Those who are most familiar with what is termed hypnotic suggestion are now admitting very readily that there is a fundamental difference between their methods and Christian Science. Apropos of this, is an article recently published in the *New York Sun*, in which a distinguished physician is reported as saying,—

My system is not akin to Christian Science. To begin with, Christian Science is a religion, with which hypnotic suggestion has nothing to do. Furthermore hypnotic suggestion differs from Christian Science in that hypnosis is exact, scientific, takes into consideration the peculiarities of particular cases and recognizes limitations. We cannot cure a hole in the lungs or a heart lesion by hypnotic suggestion. Christian Science, on the other hand, makes claim to do anything

As the last statement is somewhat uncertain, we would say that the doctor is right if he means that Christian Scientists claim all power for God—and not only so, but they maintain that the Divine power is ceaselessly operative, and that the power which called the worlds into being and holds each in its orbit can easily repair "a hole in the lungs," or restore the human heart, whatever may be its condition. It is important to note here, that nothing less than the Divine power can work any great and beneficial change in the human mind or body, no matter to whom or to what such change may be attributed. If, as the Bible declares, God heals the sick as well as reforms the sinner, there can be no limit to His power; it becomes wholly a question of human recognition and receptivity.

Those who employ hypnotism in their efforts to relieve

suffering make the tremendous mistake of ignoring the divine Principle of being, announced by Mrs. Eddy as at once the true starting-point and the goal of scientific investigation and demonstration, as well as the "first and the last" of Christian faith. They also ignore the fact that spiritual law, as demonstrated by Christ Jesus and revealed anew through Mrs. Eddy, is at every point opposed to the asserted law of materiality, which it annuls,—"the law of the Spirit of life" making us "free from the law of sin and death." Of this Principle and this law we find no hint in the perfectly frank statements of the distinguished doctor above quoted, nor in the statements of others who declare for the same methods. The believer in hypnotism holds that the so-called human mind has power to transfer its beliefs to one whom it would influence, but the Christian Scientist agrees with St. Paul, when he says that the carnal mind "is not subject to the law of God," therefore it cannot bring to the troubled sense of any one the operation of that law.

To the superficial observer it may seem that Christian Science and hypnotism are alike in method. He grants that either may benefit a sufferer who has failed to find help through drugs, but he quite fails to see that the very starting-point of Christian Science is a point of divergence from hypnotism no less than from drugs. Those who mistakenly charge Mrs. Eddy with having based her system of healing upon the opinions of any other person or persons, are blind to the fundamental teaching of Christian Science; viz., that the so-called human mind is responsible for all the sin and suffering of mortal existence, and that "what causes disease cannot cure it" (Science and Health, p. 188). Nothing could, therefore, be more unfortunate than the tendency of hypnotism to induce a greater reliance on the mortal mind than existed prior to the treatment by mental suggestion. Contrary to this, Christian Science brings distrust of this mortal mind and all its methods, but it gives a new sense of trust in the divine Mind, as the source of all good and never of evil—a trust or faith which removes mountains, as the Master said it would, and does not stop at "a hole in the lungs or a heart lesion."

We are indeed thankful that Christian Science is now so freely admitted to be a religion, and those to whom "the Comforter" has come with healing and uplifting power know best what this means to all mankind. An awaken-

ing comes with their healing, which reveals in new light the spiritual sense of the Scriptures, concerning which our revered Leader says, "It is this spiritual perception of Scripture, which lifts humanity out of disease and death and inspires faith" (Science and Health, p. 547). No one can have the true mental healing without being in some degree conscious of this; and no one can have this illumination without feeling a deep sense of love and gratitude for the one who in this age has shown how we may use the spiritual weapons thus furnished against the common foes of the race,—sin, disease, and death. Truly, "the weapons of our warfare are not carnal;" they are not the suggestions of the mortal mind, which believes in the reality of evil even while arguing against it, but in Christian Science we constantly prove that "the word of God is quick, and powerful, and sharper than any two-edged sword." The faithful student of Christian Science turns naturally and irresistibly to the "word of God" for guidance in all he does, and he soon learns that nothing less than unceasing watchfulness and prayer can keep him to the holy path trod by Christ Jesus and followed so closely by our beloved Leader. Surely mortals have strayed long enough from this path, and who would be responsible for their further wanderings in the wilderness of belief? As of old divine Love calls to men, "Ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Ought not every follower of the Master to rejoice that unnumbered thousands are finding the Christ-way of healing, are walking in it, and finding that not a single promise is unfulfilled, that no phase of disease or sin can resist the action of God's law as made known in Christian Science? ANNIE M. KNOTT.

THE observant reader of current religious literature can but note the amount of attention which is being given these days to the consideration of the asserted place and purpose of disease and death in the divine plan for the education of humanity. In an article which appeared recently, headed "Not Enemies but Friends," suggestive reference was made to the "pathetic fallacy" underlying "some modern movements," that pain and sorrow and death are intruders,—"Uninvited guests who enter to blight the joy and

overshadow the festivity," when, as the writer declares, pain should be thought of as a great and wise instructor, a true friend to all! He says,—

> Pain is incidental to all birth and to every stage of growth. Sorrow must come wherever there are human affections; death, instead of being the specter of medieval fancy, the terrible intruder of the Mæterlinck tragedy, is the angel of Watts' noble imagination: august, imperative, awful, but breathing beneficence from every fold of its garments. . . . Sorrow, instead of being feared as an enemy, ought to be accepted as a friend . . . for there is no surer way of taking the bitterness out of grief than by making sorrow at home in the house to which it has come. And as for death, who that has lived deeply and well has not had at times a vision of its beautiful service to the human soul.

These astonishing statements were made in a prominent Christian publication by a disciple of him who came preaching the good news of possible release from suffering and sorrow, who emphasized his message with unnumbered works of healing, and who assured his followers that these signs were to crown their ministry to all the world. He did not say they should be exempt from the trial and suffering attendant upon persecution, the world's resistance to truth, but he did authorize them to think that his life of freedom from disease was "normal" and exemplary, and that his beneficent ministry of healing was to be the standard of their aspiration, the goal of their endeavor.

St. James teaches that "when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death," while St. Paul declares "the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." The contrast between this view held by the Christian teachers of the first century and the view of many Christians in this twentieth century is certainly very striking. In the one sickness and suffering were evidently regarded as the result of abnormal conditions, and to be escaped from through the apprehension of Truth as revealed in Christ Jesus. In the other they are held to be an incident of "normal living," and to be looked upon as humanity's best "teachers and friends." In the one, death is accounted as evil ("lust") in its beginning and an "enemy" in its consummation, an experience whose every law and aspect is to be overcome through the word of Truth. In the other, death is declared to be a kindly helper, who renders a beautiful and beneficent service and who adds the final touch to a heaven-ordained system by which men may be educated and fashioned into the Divine likeness.

It is a most interesting fact that despite the above well-nigh contradictory concepts of human experience, the representatives of both are agreed that there is one God, the only cause and creator, whose nature is unchanging and consistent. Their divergence of thought is the result of opposing views respecting the nature of materiality, in which sin, sickness, and death inhere. It is the belief in the reality of matter and of evil which imposes the necessity of finding a place for suffering and death in the Divine economy, since to assume that a good and wise God ordains and maintains that which has no educational value to humanity is to predicate something derogatory to His character. The professing Christian who is a materialist is thus entirely consistent in concluding that the actuality of sickness and death would argue for their beneficence. This must follow if these things are real, a part and parcel of a good God's provision; and a legitimate expectation of those who argue for this view would be that consistently therewith they accept suffering and sorrow as benefactions, and are never found robbing themselves of the great gain which, according to their philosophy, is to come to them thereby. It might also be expected that they would think of the unspeakable suffering of the innocent through hereditary transmission as entirely unobjectionable, since it too is a feature of the general scheme of beneficent pain and sorrow which God in His wisdom has devised!

The condemnatory reference to "modern movements" made by the above writer hints at the significant fact that it is the teaching of Christian Science respecting the unreality of matter, and of sin, sickness, and death,—that they are not of Divine procurement, consent, or support,—which has precipitated this zealous and well-intentioned endeavor to buttress the assumptions of material philosophy.

It is the unique and distinctive characteristic of Mrs. Eddy's exposition of the Master's teaching that it takes unequivocal ground in denial of the value of "the fruit of the tree of the knowledge of good and evil," and that it makes the *unknowing* of evil essential to the overcoming of evil, sin, sickness, and death. The inductive philosophy which is based upon physical sense testimony, with all the religious beliefs identified therewith, is thus prompted in self-defense to oppose the teaching of Christian Science

and to make its own position seem plausible and secure. The argument is that of the above writer when he says,—

> We are not in this world to be happy. We are here to be made strong for a happiness greater than that which we desire. We are not here to be at ease, to be protected and sheltered from discomfort, work, and anxiety, any more than a boy at a real school under a true master is to be allowed to shirk his lessons and waste his time.

The intimation conveyed by this is that those who deny the providential provision of pain and sorrow take a narrow, superficial view of life, and are willing to sacrifice its higher ends, the gain of character, if they may but dodge physical discomfort. This raises another question; viz., what is the end to be achieved through human experience? Do the so-called negative virtues of patience, endurance under trial, ability to suffer pain without protest, subjection of spirit, etc., constitute character? Or rather is it not constituted of spiritual understanding, love of God and of our fellow-men, the honesty, sincerity, fearlessness, faith, and zeal which appear so conspicuously in the world's one great life? Surely the end to be sought is the Mind "which was also in Christ Jesus."

True, sickness and suffering do sometimes turn us like tired children to the Christ, Truth, but Truth alone brings good, a good that is not withheld from those who will receive it without the stimulus of pain. Evidently Christ Jesus did not need the goad or reminder of physical suffering to achieve his gain of the good, and thus to-day the willing heart is led and not driven, and may part with its pain not only without loss but with great gain, the gain of needed strength and repose to bear effectively the burdens of others. There will be trials and sufferings in the annals of every vicarious life. The Master did not lack them, and "the servant is not above his Lord," but in possessing a knowledge of Truth that saved him from the false beliefs and fears which beget mortal ills he found and followed the better way. It is the way of Christian Science. It means freedom for service, a larger, loftier, more Christlike life. It means fitness for fulfilment of duty, the uplift and inspiration which lead to ever nobler "demonstration of the Spirit," a consciousness of spiritual supremacy which is an unfailing reserve of power.

This is the "more excellent way,"—more joyous, more

free, more blessed for self and for others. It is mindful of the experience and example of Christ Jesus. It is the fulfilment of his promise, "None of these things shall in any wise hurt you," and it is obedient to his command, "Heal the sick." It means not weakness but strength, not loss but gain. This is the teaching of Christian Science for which it has been criticised and condemned, a teaching which has often been named something worse than "a pathetic fallacy;" but it still remains a cheering message in this pain-wearied world, and as of old the people hear it gladly.

JOHN B. WILLIS.

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THE CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

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CHRISTIAN SCIENCE: THE RELIGION OF THE BIBLE.

A LECTURE DELIVERED BY JUDGE SEPTIMUS J. HANNA, MEMBER OF THE CHRISTIAN SCIENCE BOARD OF LECTURESHIP, AT THE FIRST CHURCH OF CHRIST, SCIENTIST, IN BOSTON, MASS., APRIL 30, 1907.

STANDING in this pulpit, and speaking in this magnificent edifice, I cannot refrain from indulging in brief retrospect and reminiscence. The first service of this organization I ever attended was held in Chickering Hall. The congregation was then small, a mere handful as compared with the great congregations now assembling here. This was only a few years ago, early in 1893. Later the services were transferred to Copley Hall, and though the congregations were constantly increasing in size, the number was comparatively insignificant, as mere numbers go. Even although the numbers seemed only gradually to increase, it was found that the seating capacity of the original church edifice, at its completion, was wholly inadequate.

It was at once apparent that the one thousand seats provided should have been at least doubled. To meet the necessity two services were held each Sabbath, and on the occasion of our general Communion several services were held, each invariably filling to repletion the church auditorium. Time went on, and when at a great gathering in Mechanics Hall the assemblage pledged itself by a unani-

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mous rising vote to contribute any part of two million dollars necessary for the erection of an extension to the first edifice, I must confess that I experienced a feeling of surprise, despite my inclination to place implicit confidence in everything pertaining to Christian Science. I could hardly conceive it possible that so large a sum could be raised within so short a time; and when in the December next preceding its completion I was told that it was the expectation to have the new building ready for occupancy for the Communion services in the following June, I must again confess that in order to believe this I had to walk by faith rather than by the sight of my material eyes.

But the evidence which my material sight would have had me accept was again proved to be untrue, and the great structure was completed within the prescribed time, notwithstanding the predictions of all outside our ranks that from five to seven years would be required to complete so large and massive a structure; and under ordinary circumstances I doubt not that this would have been true. More remarkable than this, however, was the fact that this edifice was completed and dedicated wholly free from debt, our faithful Treasurer having been put to the necessity this time, as he was at the completion of the original edifice, of sending out notice that no more money was needed. Yet during the time that all this was transpiring we frequently heard the hackneyed saying, "The days of miracles are past." Even yet we occasionally hear it said that they are no longer possible. We of course agree with our friends, that in the true sense the days of miracles are past, because under divine law, which acts uniformly, miracles do not occur.

Scarcely less wonderful have been the achievements of the branches of the Mother Vine, in the erection of their numerous beautiful and artistic church edifices throughout our land and even across the ocean. Nothing short of prophetic vision could have forecast all that has been accomplished in the way of material progress; but of what small moment is this in comparison with the spiritual building, the transformation of character, and the raising from death of individual consciousness. Many thousands, all over our land and in other lands, are testifying to their resurrection from the slavery of the material senses toward the glorious liberty which comes from even a partial un-

derstanding of the allness of Spirit and the delusiveness—the nothingness—of all that is apart therefrom.

It is most gratifying that at a time when the enemies of Truth with desperate energy were turning their batteries of malice and hatred against the Cause for which this great Church stands, and against its devoted Founder and Leader, there should have been held within these sacred walls a meeting of world-wide portent, a meeting the purpose of which was to carry into practical effect the central idea of the Christian religion, which central idea constitutes the corner-stone of this Church, and which was announced by the angelic hosts heralding the birth of the world's Saviour, —"Glory to God in the highest, and on earth peace, good will toward men." And how fitting and happy that as a sequence of this great occasion the Discoverer and Founder of Christian Science should have been the first constituted *Fondateur* in America of the Association for International Conciliation, whose single purpose is the ultimate abolition of war and the establishment forever of a world peace. He is a dull discerner of the times who does not see in all this the hand of an overruling intelligence, the activity of one supreme Mind.

An interesting occasion was the seventeenth celebration, the other day, at Galena, Ill., of the birthday of General Grant. Senator Beveridge, in the course of his notable speech there, reminded his hearers of certain historical facts in connection with some of the great men of this country. He reminded them of how Washington was belittled by his enemies, how his pretensions to religion were scoffed at, and how he was called a hypocrite and a traitor; how Lincoln was traduced as a vagrant, an ignoramus, and a boor; how Grant was maligned and conspired against by the little men whom he unwittingly consigned to obscurity by his overshadowing greatness; and how even the present Chief Executive of the United States was to-day being assailed with charges of insincerity, hypocrisy, and even insanity. He dwelt at some length upon the latter unjust and ridiculous charge, and eloquently resented it.

It is historically true that every great patriot and hero has been more or less misrepresented, maligned, and made the object of conspiracies and plottings on the part of the smaller minds around them, fired with malice and envy. It is more especially true of great moral and religious re-

formers. History fails to furnish a single exception to the rule that these reformers have been misrepresented and persecuted in the degree in which their labors and efforts were not understood. The moral and religious reformers, until their purposes and missions became apparent and known, were looked upon not as reformers, but as innovators, and therefore dangerous persons and disturbers of settled conditions and institutions. Mrs. Eddy has to some extent shared, and is sharing, the fate of her predecessors. The enemies of advanced thought have ever flattered themselves that by striking down the leaders they could destroy the cause. The enemies of the Christian religion evidently believed that by crucifying its great Founder they could prevent the spread of the truth which he had come to establish. But in that instance, as in every instance in recorded history, the truth they sought to destroy was the more rapidly advanced by reason of such futile efforts; and so it is proving to-day. Christian Science is more firmly established in the minds of unprejudiced and thinking people than before the recent unjust and malicious attacks upon its Leader. We know that, notwithstanding all pretensions to the contrary, the onslaught is really upon the Cause of Christian Science rather than upon its Leader.

To-day, in this great presence, I feel impelled to say that if the Leader of the Christian Science movement, whose long years of toil, self-sacrifice, and consecration have resulted in the inauguration and advancement of a Cause which is rapidly spreading round the world and in its majestic course is healing and saving thousands of our fellow-beings, a Cause which if sacredly adhered to will ultimately heal the world from all the untoward and unhappy conditions from which it ought to be healed, a Cause that has brought and is bringing life and health and peace and joy into many thousands of hearts and homes, a Cause, in short, that is carrying out the great purposes of the Founder of the Christian religion in their height and depth; if she whose teachings and labors are causing almost countless thousands to rise up and call her blessed, because she has indeed been to them a great Wayshower out of the bondage of sin and sense into the promised land of a larger and freer and holier existence,—if she is incompetent and insane, then it were well if the whole universe were thus peopled.

The early records of this Church contain the following interesting and significant item: "At a meeting of the Christian Scientist Association, April 19, 1879, on motion of Mrs. Eddy, it was voted,—To organize a church designed to commemorate the word and works of our Master, which should reinstate primitive Christianity and its lost element of healing."

We point to the twenty-eight years' intervening history in witness of the correctness of that early declaration. During these years many thousands have been brought out of conditions of sin, sorrow, grief, woe, distress, disease, and sickness, who without the aid of this scientific Christianity would have remained in abandoned and hopeless conditions. We do not hesitate to say, therefore, as matter of current history, that to a most wonderful and gratifying extent primitive Christianity has been reinstated and its lost element of healing established.

The Scriptural Basis of Christian Science.

We boldly proclaim that there is very plain, very specific, and very abundant Scriptural authority for all that Christian Science claims, and especially for what it claims with reference to the possibility of healing sickness and disease through the direct agency and power of Almighty God. Can we make good this claim? Let us see. Christian Science teaches that God is in truth almighty. If He is almighty, then surely He is correctly described by the other terms omnipotent, omnipresent, omniscient, supreme, and infinite. He who is all powerful is always all powerful. He who is omnipresent is never absent. He who is all wise is never less than that, could not be by the very necessity of His all-wisdom. He who is supreme is never less than supreme. He who is infinite circumscribes not His own infinity, could not do so by the very necessity of that infinity. Christian Scientists accept these terms as correctly defining God and His character. If they do correctly define God and His character, then God is everywhere. There is no place in His universe where He is not. And where God is there is His kingdom, for His kingdom is of necessity coextensive with Himself.

In corroboration of this conception of God and His power and presence in His universe and in His world, I desire to call attention to a definition of God given by the great

psalmist, the sweet singer of Israel, in the 103rd Psalm: "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's." This is either mere abstract poetical sentiment or else it is a declaration of eternal truth, a definition of the eternal God. We accept it as the latter. We believe in just such a God as the psalmist here sings of,—a God who possesses the power to forgive and who does forgive all our iniquities, a God who possesses the power to heal and who does heal all our diseases, who redeemeth our lives from destruction, who ever crowns us with lovingkindness and tender mercies.

I cite this definition of God not because it stands alone; we find just such conceptions of God running all through the Scriptures if we look for them. Have we sufficiently looked for them? Have we been generally taught of such a God? On the contrary, have we not been too generally taught of a God who, so far from forgiving all the iniquities of His children, has provided a means and place of eternal punishment for such of them as fail to live up to a prescribed course of conduct? A God who, so far from healing all the diseases of His children, sends disease upon them in order to chasten and make them better? I do not misstate the prevalent theological conception of God when I speak of Him thus. This manifestly was not David's conception of God. If it was, his own plain words falsify that conception. Nor was it the conception of God held by Jesus, if we accept his own plain words as expressing his conception. In immediate connection with the 103rd Psalm I now call your attention to a part of the New Testament record which we consider as fundamental Christian doctrine or teaching. I refer to the great commandment given by Jesus to his disciples, called by some Bible commentators his Great Commission to the Twelve. If it is true that this part of the Bible is fundamental Christian doctrine or teaching, then surely those who desire to live Christian lives cannot study it too much or understand it too well. For present purposes I quote the account contained in the tenth chapter of Matthew:—

"Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat."

This commandment is a unit. It is not two commandments. There is in this language no authority to separate or subdivide it; no more authority to do this than there is to reject it as a whole. The words relating to healing sickness and doing the other works there mentioned are not only part of the general commandment, but of the very paragraph in which occur the words relating to preaching; yet we have been taught to believe that while a part of this commandment was intended for all times and all peoples, another part was intended only for a particular time and a particular people. In other words, that the part relating to preaching the gospel was to be handed down to all the nations of the world, until the heathen nations should be converted to the Christian religion; but that the part relating to healing the sick and doing the other works mentioned was intended only for the time of Jesus and his disciples. Or, in yet other words, the theoretical part was to be perpetuated; but the practical part, the doing of the works, was to be relegated to the dead ages of the past, left away back beside the sea of Galilee.

Christian Scientists cannot agree to this attempt to cut out or make obsolete this part of the great commandment. Had they no other authority than this which I have quoted, they would feel compelled to maintain that this commandment has not been fully complied with, and cannot be fully complied with until the sick are healed and the other works mentioned therein are accomplished, in accordance with the teachings and methods of the Founder of the Christian religion. But they are not compelled to rest upon this alone. This commandment is substantially reiterated in the other Gospels. I shall not now stop to notice these particularly, but I do desire to call your attention to another commandment given by Jesus to the same disciples to whom he gave his first great commandment, with the exception

of Judas Iscariot who betrayed him. After his crucifixion and resurrection, and just before his ascension, he gave to those disciples a final commandment, which is recorded at the close of the book of Matthew. I ask your attention to its plainness as well as to its sweeping character: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

This language is plain and unqualified. If we accept it for what it distinctly says, we must conclude that it embraces all of that first great commandment, as well as all of any commandment or instructions given by Jesus to his disciples. Without wishing to criticise or condemn the views of others, I must frankly say that I do not see how any one can read these plain words and give them a moment's thought, and continue longer to think or to say or believe that any part of the first commandment or of any commandment ever given by Jesus to his disciples was to be put aside or become obsolete. Especially so when we consider the closing words of the final commandment: "Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

In direct connection with Jesus' first great commandment and his final commandment, I desire to call your attention to one more declaration made by the Founder of the Christian religion—and it will be observed that with the exception of the 103rd Psalm I have quoted exclusively from the teachings of the Founder of the Christian religion, and this ought to be good authority for all professing Christians. When we think of the great works that Jesus did during his earthly career, how he overcame and destroyed all kinds of sin, how he healed all manner of sickness and disease, how he raised the dead, walked the waves, and stilled the tempest, and how he did many other wonderful works,—when we think of this, and view things from the standpoint of our limited mortal senses, we may well be astonished at the words which I now quote as they are recorded in the 14th chapter of John, 12th verse: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also." Plain words. I

do not see how words could be plainer. It seems to be only a question as to whether we shall accept them or reject them. We might well suppose that when Jesus had made so startling a declaration he would have ceased. We might well suppose that when he had in terms of such solemnity and plainness declared that those who believe on him should do the great works that he did, he would have reached the utmost limit of mankind's hopes and expectations and possibilities. But he did not stop there. He went further, and uttered these yet more astonishing words: "And greater works than these shall he do; because I go unto my Father."

"Because I go unto my Father," as he here says; "and, lo, I am with you alway, even unto the end of the world," as he says at the close of his final commandment. If these words are true, we must believe that the Christ-power and the Christ-spirit were never withdrawn from this world. Jesus went unto the Father, into a better understanding of the divine law whereby he did his mighty works upon earth, and by virtue of which those who believe on him were to do not only the works that he did, but greater. Here, I say, is Jesus' great commandment to his disciples. Christian Scientists are not responsible for it. Mrs. Eddy did not write it. It stood unrepealed, unchanged, unmodified, long ages before her birth, long ages before the birth of any one claiming the name of a Christian Scientist to-day. We are not responsible for it, but we are responsible, together with all other professing Christians, for either accepting or rejecting these plain teachings. What shall be our position with reference thereto—we who claim to be followers of the teachings of the Founder of the Christian religion?

It is matter of history that for two hundred years after the inauguration of the Christian era the sick were healed by the early Christians without resort to material means or remedies. Gibbon in his history of the "Decline and Fall of the Roman Empire" treats elaborately of this subject under the head of the early Christians. He cites instances of persons, some of them well-known Romans, high in official authority, who were healed of diseases pronounced incurable by the physicians of the day, through the ministration of the early Christians. Not only so, but he states with equal emphasis that down to the close of the second century the dead were raised

by the early Christians. In this he does not stand alone; he is corroborated by other authentic historians. Then there are the writings of the early Christian Fathers, the ante-Nicene Fathers, as they are called; they wrote exhaustively upon this subject, going into minute details as to the healing of the sick and the raising of the dead by the early Christians. Their writings are yet extant and constitute a library of themselves. I am the possessor of a set of them, and have read them with much interest and profit in the connection here mentioned. It is matter of church history also, that a number of the Christian sects in their earlier church life were believers in the efficacy of prayer alone to heal the sick, and that they practised such prayer. This is true of the Waldenses, of the Moravians, of the Huguenots, of the Friends or Quakers, of the Baptists, and of the Methodists. According to the life of Martin Luther, he was a believer in the power of prayer to heal sickness and more or less practised it. According to the life of John Wesley, the founder of Methodism, he for many years was a firm believer in the direct power of God to heal the sick through the efficacy of prayer, and practised it, not only for himself but for others. An instance is related where he restored himself to health, almost immediately, from a severe fever which had hung upon him for several days, by asking God's direct help, and by revolving in his mind and contemplating some of the very same Scriptural passages to which I have called your attention. It is also matter of record in connection with the Methodist Episcopal Church that when the bishops of that denomination are ordained they are instructed, among other things, to heal the sick, not as educated physicians, nor with drugs and medicines, but by virtue of their office. Why this part of the ceremony has become a dead letter is not for us to say.

Does this plain Biblical authority, with its corroborative history, both sacred and secular, count for nothing now? Has it no meaning for us to-day? Has it had no meaning for those preceding us? Have we a right to wipe it all out, or to declare it obsolete? Let us think a moment. If the contention to which I have referred were true, namely, that a part of Jesus' great commandment has become obsolete, then it is a mere dead letter, and each

of us would have a right at pleasure to take pen and ink and blot it out. We surely have the same right to blot it out physically that we have to blot it out mentally. Christian Scientists do not admit this right nor seek to exercise it.

Jesus' Healing of the Sick.

A few words as to Jesus' healing of the sick. Often when he healed a sick person he said to him in substance, "Go and sin no more, lest a worse thing come unto you." When he healed the man sick of the palsy he said to him, "Son, be of good cheer; thy sins be forgiven thee." He evidently recognized a connection between some kind of sin this man had been committing and the sickness which was upon him, but he did not denounce the poor fellow because he was sick as the result of his sins; he made no threats of his eternal punishment, nor did he pronounce upon him a verdict of incurability or of death. He did nothing to frighten him, but everything to encourage him. He bade him be of good cheer, and at the same time he pronounced his sins forgiven he declared his sickness healed, and told him to arise, take up his bed, and go into his house; which he did.

In recognizing the fact that sin was the cause of much of the sickness of his time, to say the least, Jesus was only recognizing that of which we are bound to take notice to-day, if we take notice of anything. Had we the power now, and did we exercise it, to remove from the world all the sickness and disease, the sorrow, grief, woe, suffering, and death resulting from any one kind of sinful, or wrongful, or foolish living, we would thereby almost literally have verified the possibility of doing the works that Jesus said must be done by those who believe on him. Take the great sin, the stupendous folly, of intemperance; had we the power this moment to remove from the world all the sickness, disease, sorrow, grief, woe, suffering, poverty, and death resulting from this one form of sinful or foolish living, we would thereby almost have transformed this earth into a paradise. I refer to this because it stands out conspicuously and we know it to be a prolific source of many kinds of sickness and all the consequences thereof. There are other

evils, of a mental character, such as mental worry and stress, anxiety, discouragement, and melancholia, with their long train of physical disorders which our human wisdom is pleased to call physical diseases. Take the business world; how many men and women become sick, and how many die as the result of business worry, disappointment, discouragement, and defeat, and how many seek to escape from their sufferings through suicide.

The Christian Scientist in his analysis of the causes of sickness goes farther, and tells you that there are yet other causes, mental in origin, such as anger, malice, hatred, jealousy, the spirit of revenge, and kindred mental conditions. We know that people sometimes get sick and sometimes die in fits of passion. These other qualities, harbored, are not less harmful; and if they be not overcome, sooner or later manifest themselves in the form of so-called physical diseases.

Having thus briefly referred to the causes of sickness and its consequences, what shall we say of the real remedy therefor? Can we hope for final and radical healing of sickness and disease resulting directly or indirectly from the causes referred to, through any supposed power or efficacy contained in inanimate drugs? Can the drug enter human thought and regulate wrong conditions there? Can it destroy wrong mental appetites and desires? If it could do this it would be both powerful and intelligent. If it could really heal under such circumstances it would be the very god that some honest people believe it to be. And what shall we say of surgery? Can the surgeon's knife cut out wrong mental conditions or remove wrong appetites and passions? The utmost that is claimed for it is that it may in some cases remove the physical effects of these. In saying this, I wish to cast no reflection upon the professions of medicine and surgery. From their standpoint they are doing the best they can. Their purpose is right, for it is to alleviate human suffering and stay the ravages of disease; but allowing to these professions all the credit to which they can possibly be entitled, the question recurs,—and to those who are at all awakened to this great question, it keeps recurring, and like Banquo's ghost, will not down at their bidding,—Can inert drugs and medicines

or the surgeon's knife really heal diseases which are the result of wrong thoughts, wrong mental conditions, or wrong habits of living?

In speaking of sin and its consequences, we do not wish to be understood as saying that all who get sick are sick as the result of any conscious or wilful wrong-doing on their part, for some of the best people in the world seem to suffer most, some of the most refined and sensitive natures seem to succumb most readily to the ravages of disease; but what we do wish to be understood as saying is, that we are all suffering in greater or less degree as the result of long ages of wrong human conditions or human error; long ages of living too far away from God and His divine law; long ages of too great failure to study and understand and apply the teachings of the Bible, and especially the teachings of the great Founder of the Christian religion. Hence the necessity that mankind awaken to a higher and truer sense of the causes and cure of sickness and disease. Hence the need of the establishment of that Church whose purpose and mission are to "reinstate primitive Christianity and its lost element of healing."

This is the purpose of the Christian Science Church. This is the single life-purpose of the Discoverer and Founder and Leader of Christian Science. To this great end she wrote and published and promulgated the Christian Science text-book, "Science and Health with Key to the Scriptures." To this great end she organized The First Church of Christ, Scientist, in Boston, Massachusetts, and all of its branches. To this great end she caused to be established a Christian Science literature, which is so rapidly permeating and leavening human thought. To this great end she caused to be ordained as the only Pastor of the Christian Science Church the Bible and its Key, the Christian Science text-book. To this great end the Lesson-Sermons, selected from the Bible and the Christian Science text-book, are read each Sabbath all over this land and in other lands. To this great end these public lectures are given. To this great end every legitimate means of spreading this great truth is resorted to, that the public may be informed thereof and avail themselves of its blessings and benefits if they desire.

In thus endeavoring to obey the teachings of Christ Jesus in all their fulness, and to establish upon earth his complete gospel, are Mrs. Eddy and her adherents doing right or wrong? Are they or are they not entitled to the good will and the good fellowship of all who desire a full reign of Christ's gospel in the earth,—a complete redemption of humanity from all its sins, its sorrows, its griefs, its woes, its sicknesses, and its deaths?

May we not fairly ask our friends of all Christian churches: If it is right to do or to undertake to do a part of the work which Jesus said must be done by those who believe on him, is it not right in greater measure to do or to undertake to do all of such works? If, on the other hand, it is wrong to do or to undertake to do all of those works, it is wrong, in relative degree, to do or to undertake to do a part of those works. How, then, can any one claiming to be a follower of the Christ consistently disavow or denounce the teachings of Christian Science and the glorious results thereof?

Christian Scientists do not claim to be able, at this period, to do all the works that Jesus and some of his disciples did, but they do sincerely claim to be making an honest and a united effort in that direction. And even thus far their labors have been crowned with such wondrous and gratifying success that they may well be encouraged to go on and on and on in the Christ way, with the full hope and expectation and knowledge that if they are true to their sacred trust, sooner or later there shall be accomplished here upon this earth all of the great works that Jesus did and taught his disciples to do; and through them the whole world,—all the nations thereof. Not only so, but even the greater works which he prophesied shall also be accomplished. Either this is true, or the promises are false.

The Cure of Sickness.

What, then, is the cure for sickness? I have already indicated the Christian Science answer to this question. I have, in a general way, pointed out the cause or causes of sickness. The true office of the physician, or the metaphysician as the case may be, is to get at and remove causes, not to doctor effects. The best remedy for those forms of sickness which are known to be the direct result of wrong

living, is to stop the wrong living. Suppose a stream or reservoir of water which furnishes the supply of a city becomes so polluted that many inhabitants are getting sick and dying from drinking it? What is the sensible and effective thing to do? to pay no heed to the water, but give all time and attention to doctoring the sick and burying the dead? Would not all sensible people say that the thing to do would be to remove from the water the poisonous elements and thus purify it and stop the cause of the sickness and death?

The Christian Science position is that this same sensible rule should be applied to all kinds of sickness, and therefore the great aim should be to seek out causes and destroy them, rather than to tinker effects. It is irrational and unjust for men to go carelessly and thoughtlessly on, disregarding the conditions which produce sickness and death, and then when these calamities come, to charge them to the will and purpose of an inscrutable Providence. They should rather turn their attention, as earnestly at least as they do to the promotion of their worldly purposes, to the learning of how to order their lives in conformity to divine law. To the extent that they do this they may be sure that they will reap the due reward of their efforts, and relatively speaking, a much greater reward than mere worldly seeking can bring.

If the cause of sickness is of such a nature that the patient is unaware of it, then the office of the physician, or metaphysician, is to ascertain the cause and apply the remedy. If the cause is found to be mental,—and this is what the Christian Science practitioner always looks for,—then the work to be done is to regulate or remove this mental cause. The Christian Scientist endeavors to awaken his patient spiritually and to point out to him his true relationship to God. This is prayer in the highest sense of the word. Not alone the prayer of sincere desire and supplication, but more, the realization of God's all-presence, all-power, and all-Life.

NOT only breathe in the encompassing air, but also think the thoughts of the all-surrounding Mind. For this intelligent power is no less diffused and pervasive for him who can apprehend it, than is the air for him who is able to breathe it.—*Marcus Aurelius.*

AUTHORITY.

M. G. KAINS, M.S.

By what authority doest thou these things? and who gave thee this authority?—MATTHEW, 21 : 23.

IT may seem almost superfluous to define so well-known a word as authority, but since this word has several shades of meaning it may be advisable for the sake of clearness to agree upon those definitions that concern us in this article. Primarily, then, authority, according to the Standard Dictionary, is "the right to command and to enforce obedience; the right to act by virtue of office, station, or relation." It is evident from this definition that so far as the individual exercising authority is concerned, the power exercised is extrinsic, since it does not originate in himself, but is bestowed upon him from some higher source of which it is a characteristic, intrinsic quality. For instance, the authority of the President of the United States is bestowed by the people. The man who at any time fills this office has no authority of himself, save as he becomes vested with presidential power; but unless he uses with discretion what is so bestowed, it will be taken away by the same self-constituted higher source and given to another. Similarly, when any one who believes he is clothed with authority observes another acting in seeming opposition, he at once challenges the rival with a question similar to that quoted above.

At the time the words which head this article were spoken, the Jewish priests had for centuries held authority over the Hebrew people, and had reached the zenith of their power when Jesus appeared in Judea and attracted the people by a rival system of teaching, "for he taught them as one having authority, and not as the scribes," who laid emphasis upon traditionary writings which were like themselves part of the great rabbinical machine. His lessons, unlike theirs, were not limited to wordy platitudes, but were accompanied by tangible and in countless cases immediate proofs of their correctness —the healing of the blind, the maimed, and the sick, and even the raising of the dead. Such phenomena aroused the envy of the hitherto constituted dictators, who in this precedence of works over words, recognized and wel-

comed by the people, foresaw the downfall of their fruitless ceremonials unless they could check the power of one whom they regarded as a heretic. Jesus, however, parried their question, and thrust home at them by asking whether John the Baptist's mission was human or divine; a question they did not dare to answer because of anticipated consequences. Then by means of parables Jesus still further pressed his advantage, and showed them that their formalisms were vain, finally declaring: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof," which fruits, as we learn from St. Paul, are "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance," all of which, if history records correctly, were conspicuous by their absence in rabbinical circles.

This emphasis laid upon the "fruits" or "works" is particularly significant to all Christians, since it is the distinguishing characteristic of Jesus' ministry, the proof that his authority was from God. Without these signs Jesus would not have attracted the attention he then did; nor would his followers have held together as they did; nay, he would not have had any professed followers after his immediate associates had departed. That his authority was not limited to himself is made clear, for on one occasion he gave his twelve disciples "power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God and to heal the sick." On another occasion he sent out seventy with similar authority. He had never ceased to show them that God is the only authority; on the contrary, he frequently made such statements as these: "I do nothing of myself; but as my Father hath taught me, . . . And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him." Thus at all times Jesus exercised "the right to command and to enforce obedience" as already defined.

From thus acting, and teaching his followers how to act, Jesus himself became the recognized authority in a secondary sense, which the Standard Dictionary defines as "the person or company of persons in whom government or command is vested." In other words, Jesus is looked upon as a commander who ruled not by fear, as did the priests, but by love, for he said, "If ye love me, keep my commandments." But in assenting to this state-

ment that Jesus had and exercised the right to command at least those who in his day heeded his words, it must not be forgotten that he assumed or usurped no authority that properly belongs to God. Many times he declared that he acted only as he had been taught; for instance, when the Jews expressed astonishment and questioned, "How knoweth this man letters, having never learned? Jesus answered them, and said, "My doctrine is not mine, but his that sent me." And then, to show that this statement could be proved at that time by each and every one, he added, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him." Because he acted, and taught his immediate followers to act, upon such statements, his influence spread not only in Judea but over the then civilized world, where he was considered the mediator, Wayshower, or authority, even after his ascension.

It is thus evident that though his followers in all the intervening centuries from his time to ours have looked to him as the authority of the Christian religion, they have not intended to lose sight of the fact that Jesus was only the representative of the real authority, God, whose commandments he taught his followers to practise rather than talk about, as the exponents of perfunctory religion were then doing. In thus placing himself in this light, Jesus in no way belittled or overruled the work of his predecessors, who in their day and degree also spoke with authority. For he says, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." And this fact is evidenced by his frequent quotations from Moses, David, and the prophets, who had foretold his coming clothed with greater power than they had ever attained.

How perfect was his fulfilment of their prophecies is familiar to all Bible students. Not only did he appear upon earth as foretold, and do the will of God who sent him, and thus round out and complete the declarations of his forerunners, but through the writings of his immediate followers he left a perfect code in which are the essential characteristics of obedience, not only to his teachings, but to the higher law of God. This law em-

phasized the essentials of Mosaic law as stated thus: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: . . . Thou shalt love thy neighbor as thyself." Nowhere in the annals of any other nation, ancient or modern, is there a record of such cogent laws. Indeed the scope of these two laws is so far-reaching that if humanity, individually and therefore collectively, were to obey them implicitly there would be no need for any of the other laws that human misrule in all the centuries has demanded.

In a third and less important sense the word authority is used to mean "that which is or may be appealed to in support of action or opinion, as . . . an author, volume, statement, . . . document, etc." This sense and use of the word is an outgrowth of the previous one, for it is merely the reported utterances of the person who declares his mission as not his own but that of the one who sends him. Thus the third sense traces its power and standing back through the second to the first, which in the case being considered is God. The Bible, therefore, constitutes the Christian's authority in the third sense, because it declares Jesus, the prophets, and Moses the authorities in the second sense; and each of these proclaims God the authority in the first. In every one of these senses it is the authority of the Christian Scientists, who are Christians in the strictest application of this term. The Scientists' first tenet lays particular and emphatic stress upon this very point. It reads, "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life" (Science and Health, p. 497).

Why, then, do the Scientists have any other book than the Bible? If the Bible is the "sufficient guide," why not go to it at once, and always? Is it not because the Bible has been so imperfectly understood that since the times of Jesus' early followers the essential proofs of his religion, namely, the healing of the sick and thus the saving of the sinner, have not been presented by those who have expounded its teachings? Is it not because the teachings of the Bible have been so imperfectly understood that passages have been distorted and applied in such ways as to rouse enmity instead of love between brothers and families, and to spread devastation, bloodshed, and at-

tendant horror by the hand of war among those who based their claims to rectitude on the same book, nay, even the same passages in it? Is it not because the Bible has been so imperfectly understood, that instead of the one united Church which Jesus declared he would found, there are in America alone more than one hundred and fifty denominations, each claiming to be based on his teaching? Is it not because the Bible has been so imperfectly understood, that it has become a byword and a hissing to thousands, who claim to have seen hypocrisy rather than Christianity, profession rather than practice, belief and superstition rather than understanding and proof, manifested by its avowed adherents? Is it not because humanity has long enough cried out for a practical, provable religion, whose fruits shall once more spring from and be in harmony with the teaching and practice of the humble Nazarene, and thus be in consonance with the law of God?

To all these and many similar questions the answer can only be in the affirmative. For the Christian Science textbook comes neither to destroy, to annul, nor to set aside the words of Moses and the prophets, nor of Jesus and his disciples, but to iterate, to enforce, and to vivify them after centuries of dead-letterism. It comes neither to be the shibboleth of a coterie or of doting hero-worshipers and proselytes, nor the stumbling-block of professing Christians, but to be, as its secondary title declares, a "Key to the Scriptures" with which all humanity may unlock the wealth of "saving health" hidden during the ages by worldly policy, scholastic theology, and superstition. It comes neither to be the passing fad of the moment nor the nine days' wonder, but to be the daily, hourly expounder of the Book of Life here, now, and till time shall be no longer. Whether people believe it to be true or false is not of the slightest moment when it is remembered that each and every one may prove its truth for himself. The process is no more or less exacting than in acquiring proficiency in music, swimming, mathematics, or any other line of endeavor whatsoever, and no less satisfactory in the ability it confers upon the unbiased investigator. For by proving one or more times that the statements "work," the conviction must inevitably follow that not only are they true, but they are in strictest harmony with "the inspired Word of the Bible,"

which is the Word of God. Thus, to paraphrase a text already quoted, the inquirer may prove that if any man will do God's will as laid down in the Bible and made practical to this day and age by the Christian Science text-book, he shall know of the doctrine, whether it be of God or whether Mrs. Eddy speaks of herself; for he will have answered for himself and to himself by what authority she and her loyal followers do these things—and who gave her this authority.

[Written for the *Journal.*]

REFLECTION.

FLORENCE VILLIERS BROWN.

BENEATH a sullen, somber sky,
Gloomy and gray the waters lie—
Leaden and dull and listless, save
The heavy toss of wave on wave.

But look! for now the clouds divide—
O'erhead warm skies, below the tide—
Erstwhile so languid, dull of hue:
One flashing, sparkling sheen of blue!

Not mine to ask from whence or why
Those earth-born clouds, nor whither fly;
But mine alone the joy to know
That neither height nor depth below

Nor any creature can obscure
God's light, which shines unchanged and pure.
The seeing eye doth know no screen
Of cloud or mist to move between.

Father, though drifting clouds of sense
My vision of omnipotence
Betimes may blur, teach me to be—
As the clear waters of this sea—

Ever responsive to Thy light,
Melting the mists before my sight;
Reflecting naught unlike to Thee—
A mirror of Thy purity.

THE DISCOVERY OF CHRISTIAN SCIENCE.

FRANK H. SPRAGUE.

WHENEVER a new and higher vision of Truth is proclaimed to the world, human ignorance and prejudice invariably render contemporary impressions regarding its advent and meaning more or less hazy and inaccurate, even as a dense fog causes objects to appear abnormal and indistinct. A righteous estimate of any great spiritualizing movement can be acquired only as the germinal concept from which it springs is distinguished from the incidental and contingent features which appear in the course of its historical development and which constitute its mental and moral environment. Elemental disturbances of human consciousness, produced as an expanding ideal forces its way into the arena of thought and displaces decadent concepts,—the commotion in the mental atmosphere caused by the precipitation of the new issues, the agitation of moral sentiment by the recognition of a more spiritual standard,—may tend to confuse the perception or judgment of conservative critics and traditionalists.

Many of the most significant particulars in the career of every great spiritual leader, who by virtue of profound insight and broad comprehension is qualified to become the herald of a new dispensation, must from the very nature of the case elude the grasp of the historian or biographer of smaller caliber, who is satisfied merely to chronicle events as they appear on the surface currents of the world of affairs. Such a career can be rightly understood only as it is approached in the light of the logical development of purposes and tendencies which form the undercurrent of its activities and achievement. If, in the consideration of a character of such proportions, the peculiarities of the husk, or personality, are deemed worthy of attention, the moral and spiritual quality of the kernel, or genius, should command far more serious consideration. The life of every great exponent of the spiritual idea inevitably constitutes a storm-center around which the elements of inchoate thought and reckless impulse rage. Such a life challenges attention and acts as an incentive to the development of various phases of thought which are strug-

gling to the surface and seeking channels for articulate expression. Quickened by its inspiration and gaining momentum from its impulse, numerous movements of a secondary and derivative order spring up to contest the supremacy.

To undertake to deal fairly and conclusively with complicated questions arising from the subtle interplay of intellectual and moral activities centering around such a character,—questions involving the profoundest human instincts and ideals, and the most momentous issues,—by mechanically dissecting and weighing data after the manner of the pedantic biographer, is as futile as it would be for one who is ignorant of the esthetic qualities and artistic effects of orchestral music to attempt to acquire an adequate appreciation of a Wagner music-drama by merely scanning the technical details of the composer's score. A botanist's understanding is requisite to enable one to determine the identity of an acorn sprout as it emerges from the ground amid a tangled environment of young shoots which, although they may at the particular stage in question bear a general resemblance to it, belong in fact to an entirely different order of plant life. Again, a proper sense of mental perspective is indispensable if we are to separate confusing details and gain a true sense of proportion when dealing with circumstances and occurrences belonging to the gestative period of a great spiritual movement. If viewed at too close range, many particulars of relatively minor consequence appear so magnified as to interfere with a clear apprehension of the all-important idea; even as, from a near point of view, a range of foot-hills has the effect of dwarfing the main summit beyond.

Hence it arises that certain critics who view the situation too narrowly, although professing to dissent from the basic postulates of Christian Science, have sought to make it appear that the propaganda of this system was superimposed by Mrs. Eddy on a groundwork already established by the researches and experimentation of other students in the field of mental therapeutics. The inaccuracy of this claim, however, is shown by a careful discrimination between the religious, philosophical, and scientific basis of Christian Science teaching and practice, and the basis of every other system. Such a comparison shows Christian Science to be unique by reason of its in-

dependent origin and operations. It proves that any points of contact it may seem to present with other systems are merely phenomenal and incidental, and do not extend to the causative Principle in which this Science is grounded, nor evidence an affinity between the divine energy evoked in its operations and the human agencies acknowledged in other systems.

As the falling apple turned Newton's attention in a direction which led to his discovery of the so-called law of gravitation, so an incident, seemingly trivial in itself, in the career of our Leader opened the way to her apprehension of the Principle and Science underlying not alone the particular class of phenomena appertaining to the art of healing, but all phenomena of real being. After a long and varied experience in the pursuit of different medical and religious theories and systems, that seemed each in turn to promise a possible solution of the problem of human suffering and discontent, at a time when all material aids and human dependences had failed and the clamorings of mortal sense had subsided, a sudden, illuminating experience revealed to her waiting consciousness the real or spiritual order of being; as a flash of lightning out of the midnight sky causes the outlines of the landscape to stand out vividly for an instant. The attractions of psychological study and experimentation along lines that had for some time inspired courage and enthusiasm, paled in the light of this transcendental vision. As from this higher vantage-ground the realm of true causality appeared for the first time, the operations of the human mind were unveiled, and it was made plain that any system which professes to find in this so-called mind the seat of curative agencies and regenerative processes rests on a shifting, crumbling foundation; that it is as futile to explore the realm of psychic phenomena for a clue to the real basis and rationale of existence as it would be to study the evidence afforded by an optical illusion with the expectation of acquiring therefrom an understanding of physics; that as the transient and unstable modes of belief which constitute the groundwork of human mentality give place to spiritual understanding, man is found to be idea, not Mind; effect, not cause; phenomenon, not noumenon.

In this recognition of the immortal, divine Mind and its idea as the only realities of being, the Discoverer of Chris-

tian Science found the key to the long-lost art of Christian healing demonstrated by Christ Jesus and his earlier followers. (See "Foundation Stones" in "Retrospection and Introspection" by Mrs. Eddy.) That this understanding could have come to the world only as the result of original and immediate perception of the spiritual facts of creation is clear, since observation and experimentation in the field of physical and psychic phenomena lead to quite different conclusions. "Flesh and blood" have no evidence of spiritual reality to offer. There are recorded numerous instances of seers who in moments of spiritual illumination have beheld the actual order of being which lies beyond the apprehension of material sense and human rationality.

St. John saw the spiritual universe as a "new Jerusalem, coming down from God out of heaven," entirely distinct in origin and nature from a materially-conceived universe. Paul, by a sudden, transcendental experience, in which the spiritual creation was vividly and tangibly outlined to his consciousness, was led to transfer the basis of his understanding and affections from the realm of the mortal and material to the realm of the immortal and spiritual.

Among many indications pointing to the fulfilment of the prophetic vision of the Revelator, in which "the earth helped the woman," no circumstance is more significant than this, that even now scholarly opinion is coming to corroborate the most salient features in the declaration of our Leader concerning her discovery of Christian Science. The researches of the late Dr. R. M. Bucke, conducted from a standpoint quite foreign to Christian Science, are especially interesting in this connection. According to Dr. Bucke's observations, it appears: (1) That the greatest spiritual leaders of all ages, and the founders of epoch-making religious systems, received their inspiration and incentive from a sudden, definite experience of spiritual illumination. (2) That during this experience they were brought face to face with the most startling revelations concerning the facts of the actual or spiritual order of things. (3) That the testimony of those who have enjoyed this experience is in substantial agreement on all essential points. (4) That the validity and cogency of the evidence thus presented is never questioned by those who have passed through the experience, since the plane of consciousness on which it occurs so far transcends that of

ordinary self-consciousness that mortal existence is thereafter known to be an ephemeral dream and not the substantial fact of existence.

Regarding this type of experience Dr. Bucke says, "Like a flash there is presented to [one's] consciousness a clear conception (a vision) in outline of the meaning and drift of the universe. He does not come to believe merely; but he sees and knows that the cosmos, which to the self-conscious mind seems made up of dead matter, is in fact far otherwise—is in very truth a living presence. He sees that instead of men [mortals] being, as it were, patches of life scattered through an infinite sea of non-living substance, they are in reality specks of relative death in an infinite ocean of life. He sees that the life which is in man is eternal, as all life is eternal; that the foundation principle of the world is what we call love." (See "Emergence into Light" in "Retrospection and Introspection" by Mrs. Eddy.) And again, "The person who passes through this experience will learn in a few minutes of its continuance more than in months or years of study, and he will learn much that no study ever taught or can teach." (See "Early Studies" in "Retrospection and Introspection" by Mrs. Eddy.) "Along with the consciousness of the cosmos there occurs an intellectual enlightenment or illumination which alone would place the individual on a new plane of existence. To this is added a state of moral exaltation . . . and a quickening of the moral sense, which is fully as striking and more important both to the individual and the race than is the enhanced sense of intellectual power." Dr. Bucke further states that one who has passed through the experience in question "takes on enormously greater capacity both for learning and initiating."

The comparisons afforded by these and many similar citations are highly suggestive, since they furnish parallel testimony bearing on an occurrence which in both popular and scientific circles has been regarded at best as enshrouded in mystery or superstition. It would seem evident, from the foregoing, that the time has come when the highest and most important aspects of human experience should no longer be regarded as excluded from the province of the modern "laboratory methods" of exact and systematic research and verification. And yet, notwithstanding the fact that numerous seers of ancient and modern times have

obtained glimpses of the real or spiritual order of being, it remained for the Discoverer and Founder of Christian Science so to interpret and apply the ideal presented in the vision as to bring it within the comprehension of sinful, suffering humanity and render it permanently available as the basis of practical demonstration. Like Paul, Mrs. Eddy "was not disobedient unto the heavenly vision." Retiring from the world of affairs in order to ponder the meaning of the message; searching the Scriptures to compare this fresh revelation with the detailed experiences of the Hebrew prophets and seers to whose illumined sense the vision of spiritual reality appeared; studying to learn the secret of the demonstrations of the great Exemplar, she acquired the understanding needful for the fulfilment of the momentous undertaking. (See "The Great Discovery" in "Retrospection and Introspection" by Mrs. Eddy.)

As a result of these divinely directed labors, the world has to-day, for the first time in history, a definite and exact statement of the spiritual science of Being, in the textbook, "Science and Health with Key to the Scriptures." In this work the author says (p. 110), "No human pen nor tongue taught me the Science contained in this book Science and Health; and neither tongue nor pen can overthrow it. This book may be distorted by shallow criticism or by careless or malicious students, and its ideas may be temporarily abused and misrepresented; but the Science and truth therein will forever remain to be discerned and demonstrated."

CARDS IN THE GERMAN PERIODICAL.

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[Written for the *Journal.*]

MORNING SONG.

BEN. HAWORTH-BOOTH.

"GLORY to God!" My heart, arise and sing
"Glory to God," the heaven's eternal king.
See how the morn awakes, and points for me
A gleaming path across the glimmering sea,
Out from the desert past, the dust-blown sod,
To lead my life to God, my hope to God.

The morning wakes among the misty dews
A thousand starry eyes, a thousand hues
Amid the lisping leaves and answering flowers.
Come, let us count with them their gifts and ours!
Shall not our hearts unite, our eyes be dim
With thoughts of thanks to Him, in praise to Him?

For grateful gifts of thankfulness and praise,
For sweet content, for prayerful nights and days,
Gifts of the golden sun, the bounteous earth,
The harmony, the music, and the mirth
Of waves and winds and heavens: O Love divine!
Accept their songs and mine, their praise and mine.

Mysterious morn of my new-found delight,
White-robed and saintly scion of the night!
May I this day be worthy deemed to bear
The heavenly heraldry, the helm and spear;
May I inspire, the hearts of earth among,
A happier, holier song, a morning song.

Lord of the lovely morn! to Thee we bring
A word of praise upon the morning's wing.
Thou openest Thine hand, and far and wide,
Lo, every living thing is satisfied.
All have their being from Thy boundless store:
Help us to know Thee more, to love Thee more.

To Thee the earth and heaven, the day and night
Utter in organ tones their deep delight.
"Glory to God!" creation cries aloud,
Melodious greeting from her misty shroud;
And morning sings across the echoing sea,
"Glory, my God, to Thee! Glory to Thee!"

PRAYER PROGRESSIVE.

VIOLET KER SEYMER.

PRAYER is a sacred and an entirely individual link with God, indeed it is humanity's one point of contact with an unseen Father, and Christian Science does not sunder this bond, but strengthens it in each of the old weak points. Notwithstanding this fact, one sometimes meets young students who, while expressing the deepest reverence for the teachings of Christian Science, own to a feeling of some uncertainty with regard to the question of prayer. Perhaps these have been rudely awakened to the incorrectness of their old methods of communion with God, and then left to grope for themselves in search of the better way. Such a peremptory manner of dealing with those whom we want to help is scarcely better than would be the confiscation of a lame man's stick before he is fitted to walk without it. The spirit of prayer cannot be conveyed by mere words, and while it is of immense importance that each one should learn to "pray aright," in order that he may enjoy the blessings so freely found in Christian Science, we must remember that no one can actually teach another either how to pray or how not to pray. In seeking to share our new-found joy in the practical efficacy of prayer, the most we can do is to speak of God as we now perceive Him to be, a God of unfailing harmony and beneficence. If we gently seek to enlarge our friends' concept of God, and open their eyes to the ever-ready power of good, it logically follows that they will, without any need of personal admonition, adapt the tone of their prayer to the clearer perception of the deific nature which they are gaining. Gratitude and confidence will by degrees take the place of weak unbelief, and the "peace of God" will assuredly enter their hearts as it has our own.

It is neither wise, kind, nor of any practical value to seek to alter the individual's prayer at the very outset, before his concept of God has had time to undergo a corresponding change, for by so doing we place him in the predicament of losing faith in prayer in the old sense, before he has gained the spirit of the new. Furthermore, we may be conversing with a person whose faith in

prayer exceeds that which we felt previous to our acquaintance with Christian Science, and this person may have prayed earnestly where we prayed not at all. The study of the Christian Science text-book spiritualizes the reader's thought, and corrects one by one all the old misconceptions; thus we see that every neophyte who will read it may be spared that bleak period during which he is apt to feel cut off from his former sense of God, and as yet unable to take in the new, though he dimly perceives it to be true. Some people turn readily to the new, while with others patience must have its perfect work.

The old prayer of appeal and fear belittled God without exalting humanity; it sought to bring God down into the sordid slums of human belief, instead of rising towards the serene atmosphere of Spirit where solace is always to be found. Mrs. Eddy says, "Spirit's senses are without pain, and they are forever at peace. Nothing can hide from them the harmony of all things and the might and permanence of Truth" (Science and Health, p. 215). If Spirit could lower its standard, there would remain no cure for the world's misery, for there would be no such thing as unadulterated good. Through Christian Science human thought struggles bravely above "the earth-clouds drear and wild," and rejoices to find that through this reflection of reality some sufferer has been freed from his sense of sickness or his bondage to sin.

As we have said, the neophyte's former method of prayer was the outcome of his ignorance of God, but faith breathed in it, if not understanding, and in a degree it served its purpose in giving him a sense of unity with the Father. We must beware of shattering his former faith before he has added to it deeper understanding. When the neophyte is told how Christian Scientists pray, he probably dares not venture on the new ground all at once; but such an one need only continue to study, and he will find that the true method of prayer will unfold in proportion as his spiritual understanding unfolds, so that his prayer will become, and will ever continue to be, the sincere and progressive expression of his mentality. There is no stereotyped prayer in Christian Science. Its followers are striving to worship God "in spirit and in truth," in ever truer

thinking, speaking, and acting. Prayer is aspiration, which by degrees clothes itself in unuttered words and in visible deeds that indicate the spiritual status of the individual. As his thoughts rise, so the spirit of his prayer grows loftier and clearer; it deepens, widens, soars into purer realms, and comes back like the dove with messages of peace to a troubled world.

The prayers and the demonstrations of Jesus are inspiring humanity to-day. No false theology nor faith in matter dimmed his perception of the allness of good, and his followers must outgrow all mistaken conservatism and take their stand for Truth, if they too would manifest God to the world. True prayer, or communion, is the reflection of the real. We cannot pray rightly except by reflection, "for your Father knoweth what things ye have need of, before ye ask him." What we have to do is to detect and clear away whatever is preventing the reflection of the divine reality, and then our communion with Spirit will be wise, pure, and instantaneously efficacious. We must acquire a deeper understanding of God's goodness, in order that His righteousness may become our righteousness, His might our might, His love our love. Through this link of prayer it is given us to know, in ever-increasing measure, that nothing is separating us from the giver of all good. We are learning to become mentally at-one with God through faithfully heeding the injunction of our Leader, "Learn what in thine own mentality is unlike the Anointed and cast it out" (Miscellaneous Writings, p. 355). In this way only can we, by process of elimination of the false and temporal, acquire that Mind "which was also in Christ Jesus."

The note of petition remains, in that we pray for the discernment of those things which are there, and which we are as yet unable to see, such as understanding, loyalty of thought, word, and deed; consecration, courage, etc. God does not withhold His spiritual blessings; on the contrary they are the tokens of His omnipresence, and we are gradually learning that nothing but unbelief prevents humanity from reaping the benefit of them. It goes without saying that the capacity to gain spiritual understanding is a divine gift which all may claim for themselves, for the Bible says: "They shall all know me, from the least of them unto the greatest of them." Intelli-

gent faith is now bringing to light the significant fact that the density of mortal belief is only in proportion to our belief in its density. Unbelief being a negative condition which has no creator and no divine authority, mortals need no longer bow down to it, for "in him is no darkness at all;" and the Bible further says: "Thou shalt not see evil any more." The sunshine of Truth is dispelling the fatal theory that thought must needs continue befogged on this side of the grave.

We must quickly disagree with such evil suggestions as that we are not expected to understand, or that we personally have no aptitude for spiritual study and demonstration. The statement of Jesus, "Ye shall know the truth, and the truth shall make you free," holds good for every one, and "the true Light, which lighteth every man that cometh into the world," is destined to dispel all gloom, all discouragement, all self-condemnation and sin wherever found, for it is the Light of divine Love, which is "impartial and universal in its adaptation and bestowals" (Science and Health, p. 13). "Therefore cleanse thyself from sadness, which is evil, and thou shalt live unto God." (Apocrypha.) God is at least as impartial as the sunlight, and we should not think of kneeling down at brilliant noon and imploring the sun to shine! Yet this is what Christians have been doing all these centuries during which the shadows cast by material sense and false theology have seemingly brought about the partial eclipse of Truth. Only false beliefs stand between us and heaven, and Truth is exposing and extinguishing these false beliefs one by one.

Prayer is designed to undermine that faith in evil which has hitherto limited human endeavor, and to establish such faith in good as will in course of time enable one and all to prove the powerlessness of even the most crushing troubles and to avert them, for Christian Science is preventive as well as curative. Rather has prayer in the past, with its pleading and beseeching, been an expression of faith in evil. Prayer is spiritual, and when an individual embarks upon the study of Christian Science it is possible that his spiritual nature may still seem very undeveloped, yet his prayer to God, although tinged with materialism, may very possibly have brought him some degree of help and consolation. Christian Science is destined to increase this sense of unity with God

to an extent hitherto unknown to him, and through it he will become imbued with that spirit of prayer which at times so envelops one that it may indeed be said to reveal "on earth peace, good will toward men," and to bring health and increased holiness to the individual.

In the case of one who has hitherto carried all his troubles to God as to a friend who enters sympathetically into each one of them, is it not well to wait till he comes to see the better way,—that divine Principle which must be understood and obeyed in everything from the least to the greatest, and that thus alone can harmony be realized? Should we not rather recommend careful study of the Bible and Science and Health, talk wisely with our friends, and know that Truth, dawning gradually in the individual consciousness, will replace the old picture of a personal God with the deeper sense that "we live, and move, and have our being" in infinite Life, Truth, and Love, whose omnipresence excludes all evil and includes all good? "Acquaint now thyself with him, and be at peace: thereby good shall come unto thee."

THE secret of one day that is really happy will serve for all days, because it will go below the incidents or chances of time and draw upon permanent and fundamental laws of conduct and character. The secret is complex like the rainbow, and I will name but one strand of the twisted light. I take it that in a happy day—and all life should be of one piece—there must be such a proportion between labor and rest or pleasure as shall leave a balance in favor of labor, so that one may have a permanent sense of *achievement,* without which there can be no solid sense of happiness, *because it justifies human life.* So deeply does it enter into life as the one thing to be gained, that failure is misery, that winning is happiness, and the heart sings. But achievement is hard to win; hence we should so order life that the balance between success and failure—the doing and the not doing—shall be such that there shall remain a clear sense of achievement,—

> Something attempted, something done,
> Has earned a night's repose.

for it is when the day is over and the solemn night passes judgment that we discover if it has been happy.

Rev. T. T. Munger.

A POSSIBLE OBJECTION REMOVED.

WILLIS F. GROSS.

FROM a strictly medical point of view the only objection that can be urged against the practice of Christian Science is that the patient who places himself under the care of one of its practitioners dispenses with the use of drugs and other material remedies, and by so doing he neglects to employ agencies which might restore him to health or at least alleviate his sufferings. Even the most rigid adherents of the drugging system do not claim that drugs are needed every time the harmonious action of the human system is interfered with. It is believed that in many cases "nature" will do the work and restore harmony much more effectually without the aid of drugs than with them. Moreover, it is universally admitted that drugs oftentimes have an injurious effect, and that whenever their use can be avoided it is wise to do so. The patient who is restored to health in a perfectly natural way, that is—without stimulants or other material aids,—is believed to be in a better condition, physically and mentally, than he would have been if material agencies had been resorted to; and because of the injurious effect of drugs there is an ever-increasing desire to avoid their use wherever it is possible.

The advocates of material methods of healing are united only on one point, namely, that in some instances drugs are necessary. They are not agreed as to just what conditions or symptoms demand the use of drugs, much less are they agreed as to what material remedies should be employed. It is quite generally acknowledged to-day that such material remedies as were employed a score of years ago were not only unnecessary but in many cases worked injury to the patient, and that their use often resulted fatally. A noted physician expressed his conviction that while some people regain their health by the use of drugs, more recovered without them, and still more in spite of them. This statement and similar declarations regarding the beneficial or injurious effects of drugs would seem to indicate that, from the standpoint of the highest medical learning and skill, the cases wherein drugs are an absolute necessity are comparatively few. This being the case, then the teaching which dispenses with the use of drugs and turns the thought

of the patient into other channels cannot be said to work any great hardship.

If the testimony of those who are experienced in the use of material remedies is to be accepted as true, then there is abundant evidence of the fact that many sick people have recovered in spite of the material means employed to restore them to health. It has never been said of one who was healed by Christian Science that he recovered in spite of the treatment he received. It is not claimed that the teachings of Christian Science, or their practice, would prevent, or even retard, the healing of the sick. Many times it is said to those who are advised to try Christian Science, "It cannot do any harm even if it does not do any good." Those persons who have no faith in Christian Science to heal or even help the sick are not heard to express a conviction that it works injury. This is more than is said of any other method of healing.

When Christian Science is viewed in this light what ground is there for objection thereto? A man may believe that his case requires medicine, but he is not sure that even from a medical point of view it is necessary or even advisable for his neighbor to resort to the use of drugs. If his neighbor's case does not require medicine, what possible objection could he have to that neighbor resorting to Christian Science treatment? If his neighbor chooses to rely upon Christian Science, by what process of reasoning can he justly come to the conclusion that this neighbor is negligent, since he is not certain that his neighbor's case is one that requires medicine? If his neighbor was disposed to let "nature" do the work he would not discredit his neighbor's intelligence or common sense; then why should he be inclined to discredit either because that neighbor decided to turn to God for help through Christian Science? The sick who turn to Christian Science for help are never injured, either morally or physically, by the treatment they receive, for Christian Science can in no way exercise any power or influence that is detrimental to the welfare of the sick. The physician seeks to encourage the patient under his care, so do relatives and friends. It is generally recognized that hope and courage are most potent remedies; for without these, drugs and other material means can do but little for the sick, even according to belief. Christian Science inspires hope and renews courage. It does not, either by turning the patient's thought into unhealthy channels

or by advocating the use of remedies that are detrimental, in any way interfere with the operation of divine law. Its only endeavor or influence is to bring the patient into harmony with God's law, the law of health and holiness.

In medical practice the mental and moral condition of the patient is being taken into consideration more and more. Is there a material remedy for a moral condition? If health is impaired and disease is produced or aggravated by unwholesome moral conditions, what is the remedy? Is it to be found in the study of the human system or in the compounding of drugs? If there is need of a remedy that is not material, but mental or spiritual, then is not the patient guilty of either ignorant or intentional negligence when he does not seek this remedy? But who would think of making him, or any one else, criminally responsible for this negligence?

The origin of disease is so little known by physicians, and the remedies generally employed are so ineffectual, that there is need of the greatest charity for the sick man when he turns to whatever system he believes or hopes will afford him relief. No act, word, or thought, on the part of any one, should in the least interfere with his endeavor to regain his health, which is the most desirable of all blessings.

Many people have found healing in Christian Science after all material means within reach had failed them. While they naturally have great faith in that which restored them to health, they lovingly accord to every one else the privilege they claim for themselves; namely, the right to resort, in sickness and suffering, to that in which they have the most confidence. This is the privilege of every one, and the exercise of this right can never interfere with the well-being of another. When this privilege is enjoyed by all, and the welfare of humanity instead of individual interest is considered, the world will make rapid progress in the discovery of the most effectual and beneficial methods of healing disease.

CLERK OF THE MOTHER CHURCH.

Correspondence relating to membership with The Mother Church, and requests for blank applications of membership, should be addressed to William B. Johnson, C.S.D., Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

A CORRECTED SENSE OF LIFE.

REV. JAMES J. ROME.

IN the book of Job we read that when the sons of God came to present themselves before the Lord, Satan came also among them. When asked if he had considered the uprightness of Job, Satan answered, "Skin for skin, yea, all that a man hath will be give for his life," implying that men value more highly than all else the sense of life which they possess. Generally speaking, this is true. Human life is what men consider most precious, what they cling to closest and part with last.

To preserve this life in harmony and happiness is the perpetual effort of mankind, and, with the inadequate means generally employed, the effort is usually a vain struggle. Every system or theory calculated to make this struggle easier, or to give hope of success, soon gains attention, even though it be vain and visionary and without practical results to support it. It seems incredible that men of even ordinary intelligence could be fascinated by such hallucinations as are at times advanced as a means to the attainment of this end. To illustrate, take the hope that allured Ponce de Leon and his followers in their search for the fountain of perpetual youth. We wonder at their credulity in being led by such a will-o'-the-wisp, and yet not one whit less foolish and delusive are the many material methods proffered to-day as means by which this hope may be realized, and of which it may well be said, "All is vanity."

But what is this life about which men are so concerned —this thing for which they are in such continual fear, yet from which they hope to attain so much? How shall it be defined? Strange as it may appear, no adequate definition is to be found among all our lexicographers. No one can tell just what that is of which men are so sensible and with which they feel so familiar. A strange, flickering uncertainty it is, this thing called mortal life. The apostle James defines it as "a vapor, that appeareth for a little time, and then vanisheth away." It seems to be a riddle which every one must face and endeavor to solve. It is made up of hopes and disappointments,

joys and sorrows, health and sickness, strength and weakness, good and evil,—a series of manifest antipodes. It cannot be otherwise, since all mortal life is but the fruit of "the tree of knowledge of good and evil." On the breast of prosperity's wave to-day, men find themselves in the trough of despair to-morrow; bright with hopeful assurance in the morning, in the evening they find themselves under the cloud of disappointment. Surely there is something wrong with such a sense of life.

The expressions commonly used regarding life show that the general concept of it is incorrect. We hear men speak of making a living as a great obligation which they must assume. How much anxiety, care, and worry this question has caused; how often it has hindered the pursuit of some chosen profession or the accomplishment of some good purpose. What does it mean? If, as is generally believed, men are brought into the condition called "living" without their consent, and are unable to retain or relinquish it whether they will or no, how can they be expected to "make" or sustain it? Men burden themselves with this responsibility, and yet Jesus said, "Take no thought for your life." Men speak of making a success or a failure of life, but how can they make a success or a failure of that over which they admit they have no control? Turning to philosophy and scientific research, we find no solution to the mystery; they have never discovered the origin, nature, or ultimate of life, neither have they brought the satisfaction or peace for which men long.

Those who have met with disappointment, sorrow, sadness, failure, know there is something wrong. They feel that things ought not to have turned out so; that some better result should have attended their efforts,—and they are right. The sick and diseased keep struggling for health, and feel convinced that they have a right to gain it, that health really belongs to them,—and they too are right; but all efforts to find such freedom and peace in a human sense of life must be in vain, for even what is called good therein is false, fleeting, and unsatisfying. Such life is mortal and fleshly, and hence sinful and perishable,—a state referred to by Paul as death when he says, "To be carnally minded is death."

What then is life, or is there any such thing? To the man who thinks his life is a failure or a burden, is

there any hope of something better, of a real life where success and peace can be found? Indeed there is, for Jesus said, "I am come that they might have life, and that they might have it more abundantly." What is its nature? It must include success, peace, and happiness, for we cannot think of abundant life apart from vigor, hope, and gladness. It comes with thoughts of spring, with opening buds, rippling brooks, and songs of birds. In it hope and faith are unalloyed with fear or doubt. It is full of all that is good,—of health, strength, peace, joy, kindness, love, assuurance, happiness, bliss. It is attainable by all, for we read, "Whosoever will, let him take the water of life freely." This is the sense of existence men long for, and it is their rightful inheritance.

When is this life which Jesus said men should have "more abundantly" to be obtained and enjoyed? Such Scriptural passages as the following would indicate that it belongs to the present. Jesus said, "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." Paul says, "Now is the accepted time; behold, now is the day of salvation." "To be spiritually minded is life." And John says, "This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life." It seems strange that in the face of such passages the life spoken of by Jesus and the apostles should generally be relegated to a post-mortem experience, and the belief so universally obtain that the only sense of life we can know now is simply a period in which to prepare for death, without hope of present release from the false sense of sickness, suffering, and discord.

The important question here arises, How can I obtain the correct sense of existence which should and does belong to every human being, which Jesus came to live and teach and commanded his followers to live and preach? The way which was made plain through the words and works of the Galilean Teacher has again been revealed and made plain in our day through one who, like our great Master, has consecrated her life to the salvation of mankind. Through her book "Science and Health with

Key to the Scriptures," Mrs. Eddy again points the way from a false sense of life, with all its woes and sorrows, to the infinite, ever-present Life wherein is found perfection and perpetual harmony.

Turning to this higher sense of existence revealed in Christian Science, we soon learn that life is not in matter or mortal mind, but is the manifestation of Spirit. It cannot therefore be attained by improving the material sense. Hence Jesus' saying, "Except a man be born again, he cannot see the kingdom of God." To human sense moral and spiritual advancement seems to be the result of an improvement, a reformation of the mortal and material sense, but this cannot be. We do not gain spiritual sense through an improved mortal sense, but by turning away from the mortal to the spiritual. Losing the mortal and gaining the spiritual, we are losing discord and gaining harmony. The false sense of life with all its ills is then lost in the true sense of life with all its blessings, mortality is swallowed up in immortality. Our present seeming mortal conditions improve as a result of this advanced spiritual sense, and the words of Jesus are verified, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Through the study of the Bible and Science and Health we learn that the mortal concept of life is erroneous. These teach mankind to look up, not down; forward, not backward; and through an understanding of their teaching hope's roseate hue brightens the horizon, and the healing rays from divine Life, which is "the light of men," cheer the drooping heart, bring stimulus to the discouraged, joy to the sad, comfort to the sorrowing, strength to the weak, healing to the sick, yea, "life from the dead."

In the contemplation of this Life divine as revealed through the spiritual sense, our human consciousness is elevated and refined. We thereby gain more courage, patience, and charity, and a higher sense of dominion and supremacy over all evil; we find that transformation of which Paul speaks when he says, "Be ye transformed by the renewing of your mind." Gradually this transformation will progress until we shall be able to grasp more fully that spiritual consciousness of which John says, "We know that, when he shall appear, we shall be like him; for we shall see him as he is." We thus attain to the apprehension of

Life as God, the Source of all being, and lose our mortal, material sense of life with its failures and defeats. Recognizing that Life is inexhaustible, we are freed from the sense of limitation; understanding that Life is infinite and ever-present, we are liberated from the apprehension or fear of death with all that pertains thereto in the form of disease. We also lose our evil propensities, whatever is incompatible with a perfect, sinless sense, and "beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

The skeptical and unbelieving may shake their heads and ask with Nicodemus, "How can these things be?" But the sick who have been healed, the sorrowing who have been comforted, and the sinning who have been saved, can look up and answer in the words of Paul, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." As of old, it may be said that "the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." When we remember that the teaching for so many centuries has been that the real individuality of man is material, and that he is dependent on matter for the gratification of his senses and even for the very sustenance of his life, we cannot wonder that so many hesitate to accept the teachings of Christian Science, since this Science demands the abandonment of all belief in materiality. It is, nevertheless, true that only as we lose our belief of life in matter, and our dependence on matter as a source of sustenance and satisfaction, are we enabled through Christian Science to grasp the true sense of Life, verifying again the words of Truth as spoken by Jesus, "He that loseth his life for my sake shall find it."

CHURCH TREASURER.

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

LETTERS TO OUR LEADER.

Boston, Mass., May 10, 1907.

Rev. Mary Baker Eddy,
Pleasant View, Concord, N. H.

Beloved Leader and Teacher:—The Directors have received the Peace flag which you so kindly sent to them to be held by The Mother Church for all the branch churches. They thank you for this memorable, beautiful flag, and for your loving words which accompanied it. They loyally accept the trust which you have reposed in them, and will keep the flag as a heritage of the Church. Your teachings have made all your true followers ardent disciples of peace, and thus you are recognized as a practical and consistent worker for the cause of universal brotherhood and for peace among nations.

Lovingly your students,
THE CHRISTIAN SCIENCE BOARD OF DIRECTORS.
WILLIAM B. JOHNSON, *Secretary.*

Cincinnati, O., April 27, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Dear Leader:—I am *en route* for Washington, Pa.,—delayed a few hours by a wreck on the road, which hurt no one.

Since January 1 I have been in New York, Michigan, Missouri, Kansas, Oklahoma, Texas, Arizona, Arkansas, California, Oregon, Washington, Nebraska, Wisconsin, Illinois, Kentucky, and Indiana, and lectured in all those States. In my opinion, based on what I have learned by a most careful observation in these extensive itineraries, the attacks which have been directed against Christian Science and its Founder and Leader have wholly miscarried of their purpose. Indeed they have been another instance in verification of the historical experience that the sufferings of its martyrs are the seed of the Church (to adapt the phraseology of the old saying so as to embrace modern methods of persecution). Everywhere I have found two significant manifestations, viz., A greater zeal on the part of your followers; and an awakened sense of fair play and

a desire to investigate fairly from its own view-point the vital teachings of Christian Science, on the part of those who have heretofore given little or no heed to the subject. It is a very long step forward when indifferentism is supplanted by earnest inquiry; and in taking this important step the people have been unwittingly assisted by our opponents. The Cause of Science is growing as never before in its history,—and this is saying a great deal.

Of course there is a keen sense among your followers of the wrong which is attempted, and of loving sympathy for you in the ordeal; but every banner is uplifted higher, and every footstep is firmer.

Lovingly your follower,

CLARENCE A. BUSKIRK.

Cambridge, Mass., May 3, 1907.

Mrs. Mary Baker G. Eddy,

Pleasant View, Concord, N. H.

Beloved Leader:—The Christian Science Society of Harvard University wishes at this, its fourth annual meeting, to send to you a message of love, and to express to you its gratitude for the privilege of this organization. We recognize that these organizations, authorized by you through the Church Manual, are thereby incorporated as an integral part of the Christian Science movement. We appreciate the privilege and its responsibilities. Our opportunity for usefulness is large. As an embassy of Truth, the fellowship of this Society is strengthening to the active members, and to the graduate members the Society is a most valued tie to bind them to the university.

One of our Harvard professors recently spoke of certain buildings in Boston, the new Harvard Medical School, the public library, and the new Christian Science Temple, as representing three leading influences in modern thought, the scientific, the intellectual, and the advanced religious thought. As students of the arts and sciences of the first university of our land, we recognize that the Science of sciences is set forth in the text-book, "Science and Health with Key to the Scriptures," that example of original and masterful English prose composition of which you are the author, and that the Art of arts is to demonstrate this Science in daily living.

We appreciate the devotion of your life-purpose to the furtherance of the world's peace, significant as it stands in bold parallelism to the seventh spiritual precept of the Master, "Blessed are the peacemakers: for they shall be called the children of God."

In love and loyalty,
The Christian Science Society of Harvard University.
C. FRANKLIN STEVENS, BLISS KNAPP,
C. LEWIS LAWRENCE, *Committee.*

[Written for the *Journal.*]

THE SONG.

FLORENCE V. EDDS.

ROBIN, perched on the budding bough,
Swings and sings thro' the April day.
The winds shriek loud, and the clouds hang low,—
But what cares he for their surly way?
The sun may hide, and the day grow dim,
And the noisy drops may fall amain;
Little he recks their eager vim,
Caroling all thro' the springtime rain.

What is the theme in the little breast,
Throbbing, bursting with joy complete?
The summer glory, a warm, wee nest
With little nestlings and home-love, sweet.
Back of thy piping, the song divine,—
Back of thy trusting, the Father's care.
Oh, it were sweet! a faith like thine,
Robin, though skies be dark or fair.

Thou canst be happy, too, my heart:
Turn from the shadow and gloom, to see
Thyself, perfected in every part.
Eternal joy is for all,—and thee.
Now in the Father-heart a-near,
Waiteth a home, both fair and fine;
Freed from every bond of fear,
Lift thy voice in the song divine.

TESTIMONIES FROM THE FIELD.

THE healing truth of Christian Science was first shown to me about eleven years ago, when, on coming home after completing my college course at one of the universities abroad, I found that a dear friend, whom I had known as a confirmed invalid, had been absolutely cured by Christian Science. Strange to say this wonderful healing seemed to antagonize me, and for many years thereafter I derided and scoffed at this Science and its Leader, hardly ever missing a chance to ridicule them when the subject was brought up in chance conversation. About five years ago I was afflicted with a disease of the eyes which the doctors could not cure, though I consulted the best specialists in Wiesbaden, Paris, and in Boston. This disease was accompanied by severe pain, nervousness, and fear, especially the fear of insanity. For three years I suffered, intensely at times, and tried all sorts of remedies. The last doctor to whom I went recommended me to throw up my work and go out on a ranch for a year. When I told him that I could not do this because of my family, he said that I must not work more than three hours a day. As I was then working over twelve and could see no prospect of giving up, I came home from that visit utterly discouraged. I then determined that I would work on until the summer holidays and let happen what would, but my wife, who had for more than a year urged me to try Christian Science treatment, prevailed upon me to go and see a practitioner. I went, and though what the practitioner said seemed absolutely impossible and transcendental, I took off my glasses, and from that time to this I have had no pain in my eyes. The advice I received was the exact opposite of that which I received from the doctor, but I went back to my work and in six months all trace of pain, nervousness, loss of memory, and fear had disappeared. I had been a confirmed smoker, but as I found that I could not read Science and Health and smoke, the habit, which I had tried to conquer before without success, also left me.

Since then both myself and my family have had many evidences of the efficacy of Christian Science in the treatment of disease; but that for which I am surpassing grate-

ful is the fact that Christian Science has brought to me a knowledge of God. I had been educated for a minister, as my fathers had been ministers before me, and I had spent four of my six college years with that profession in view, but the inability to accept certain doctrines and other reasons led me to abandon it. Afterwards my line of study, etc., forced me to a weak agnosticism, the Bible became a beautiful, inconsistent poem, Jesus a dreamer, and his so-called miracles seemed to have no more authority as to their truth than those related by the Greek and Latin authors. What a wonderful change has my healing and the study of Science and Health made! God has become a living reality, a wonderful ever-presence that one can at times feel, Jesus the Wayshower, and his wonderful works the natural outcome of his life. The Bible is now to me the Book of books. Moreover, my home, instead of being a place of discord and fear, is filled with joy and love. Is it any wonder that I cannot find words to thank her who brought me to myself, and those who have been so patient with my false intellectual pride and stubbornness? I am thankful also that Science and Health shows me how I may try to lead such a life as will in some small way show my thanks to Mrs. Eddy for all that her works have done for me.—*Mather A. Abbott, Groton, Mass.*

I CAME into Christian Science about two years ago. From my earliest recollection I had never known what it was to be well and strong, and no mortal can know how I suffered the last thirty years previous to my release from these bonds. The mental suffering was the greater, although the physical was terrible at times. I was a slave to the old thought that God would punish my children for the sins of their ancestors,—for mistakes I might have made in rearing them,—and in agony and tears I would pray to God to let me bear the punishment in their stead. I gloried in taking upon myself all kinds of burdens, though feeling all the time that I was a martyr, and ofttimes that death would be a sweet release.

I had known of some wonderful cures in Christian Science for ten years, but had not the faintest idea of how they were accomplished; I often wished for literature, but knew not where to obtain it. At last I saw a little book advertised, written by one who claimed to have been healed

through one of Mrs. Eddy's pupils. I sent for the book, saying, "What I cannot prove from my Bible I shall not accept," and began a daily reading of the Bible to prove true or false what the author of this little book stated. I prayed for understanding—I was so hungry and thirsty for something I did not have. I began to see light, although I could not accept all the author said. I sent for other books by the same author, but each one seemed to get farther and farther away from "God as all,"—introducing breathing exercises, physical culture, etc., as helps to God's work, which I already realized did not need any human aid. The author also stated that we could still take medicine if we desired.

At this time I was still a sufferer from liver and heart trouble. The physician who examined my heart, told me to avoid all exertion, etc., as there were lesions already formed. I had also worn glasses for about fifteen years. I was dissatisfied with the statements made by the author of the books I had read, and felt that I must have Mrs. Eddy's book,—that I must go to the fountain-head to get a clear understanding of the Bible. I knew not where to send for a copy of Science and Health; did not even know the title; but Love supplied all my needs. I soon had an offer of the loan of the book. Then I saw that I indeed had the "Key to the Scriptures," and I soon purchased a copy. My diseases seemed gradually to go away to their native nothingness; my whole life was changed. The burdens all melted away except fear; that old enemy still haunted me, though not in the terrible manner as of old. I can now look it in the face and bid it depart.

I had studied and read medical books, and knew the nature and symptoms of almost every known disease, hence, as Mrs. Eddy says, had more trouble in overcoming the sense of their reality than one who knew little of such things. Now I know that God does not send sickness; that man is God's "image and likeness;" that the spiritual man is the real man; that we, as "heirs of God, and joint-heirs with Christ," can inherit only good from such a source, and that it is only what we get from God that is real and lasting. I saw that as we have faith in His love and mercy, we cease to bow down to medicine and other aids. To learn all of this perfectly one must understand the Bible through the wonderful interpretation given in "Science and Health with Key to the Scriptures."

I still depended on the glasses I had used so long, also on a material remedy which I had used for fifteen years; and I realized that I needed help, but knew not where to find a practitioner. Again Love came to my rescue, for one day a *Christian Science Journal* was left at my door. I saw in this *Journal* the card of a practitioner who lived only ten miles away. I visited him and took treatment for my eyes, quit medicines at once, and in eight days I laid aside my glasses and have never used them since. The day before I went to the practitioner I had left off my glasses, and could not see to read a word or to sew. I seemed helpless; but it was not a day after I began taking Christian Science treatment before I could do both. To me it was a most beautiful demonstration, and reminded me of John, 14 : 21. The last day that I used glasses it seemed to me that I had never experienced more severe eye strain. An oculist had told me I would never be entirely free from this trouble, even with glasses, and I never was until after receiving help in Christian Science. I awoke the next morning free from all pain, and about nine o'clock I sat down to do some sewing on lace medallions, which is considered very trying on the eyes. Just as I put on my glasses on this memorable day, something said to me, "You don't need your glasses any longer." I immediately removed them and laid them away, without stopping to test my eyes, to ascertain if I could see without glasses. I knew that I could, and have never used glasses since, and do not fear that I will ever need them again, for what God gives can never be taken away.

It is sometimes amusing to hear the reasons which others give for my restored health. A dear sister was on a visit to me the past summer, and after seeing for herself that I was in perfect health, doing my household work free from aches and pains and fatigue, she remarked, "Well, I see what it is that has cured you, you eat less; you have learned how to control your appetite." (I eat anything and as much as I desire, but my appetite is not abnormal now and I do not care for as much food as I did before coming into Christian Science, hence I obey the spiritual law of temperance without effort.) I told my sister that this was one of the last errors I learned to control, after my health had been restored by reading Science and Health. A brother has concluded that I was cured because I quit taking

so much medicine. If controlling the appetite and quitting medicine would heal diseases and restore the sight, there are others in our family and elsewhere who should have been healed. Many have not taken medicine for years, and have dieted time and again, as I had also done. One and all see the difference in me in every way. I remained in the church of which I had been a member over forty years, long enough for my friends there to remark with astonishment the change, physical and spiritual, which I underwent after coming into Christian Science. I have withdrawn from this church, and forwarded my application for membership in The Mother Church, and I feel that Love will provide a way for my journey up higher and higher. It is all very beautiful to me, and I am thankful to God for providing us a Leader who not only saw the way clearly but was willing to show it to the world.

I am very grateful to Mrs. Eddy, for she has unfolded to me the wonderful riches God has prepared for those who love Him; and she gave me the beautiful understanding of the Father which revealed Him as one to be loved without measure,—not a duty, but because, knowing God as I do now, I cannot help loving Him. I have given up all material aids, for I now have a sure dependence; I am also able to help others to this new understanding. I feel that there is so much more to be known, and that Love will bring it to me as my needs require. All my life I have wished to help the sick, and added to that there is now an intense desire to help others see the Divine light that healeth all our diseases. Why any one should be astonished or doubtful in regard to the healing of diseases I cannot understand. Our Saviour said, "These signs shall follow them that believe; . . . they shall lay hands on the sick, and they shall recover;" and again, "He that believeth on me, the works that I do shall he do also." Here is a sure rule, given by the Master, whereby we may know that we are true believers in him.

Mrs. S. Isabel Ward, Henderson, Ky.

I HAVE been intensely interested and greatly benefited by a careful study of Christian Science for the past two years. In February, 1904, I had what is called "a tobacco heart," and suffered from nervousness and constant dizziness until the following August. It was almost impossible to

accomplish anything, and my life was miserable. I had taken powerful remedies without results for months. A few years before this I had resigned as pastor of an orthodox church. My work was successful, but so many conflicting theories presented themselves, which I was unable to reconcile, that I withdrew from both the church and the ministry and entered business. I had never read Science and Health, or any Christian Science literature, but had denounced it in public addresses as being absurd. The whole system seemed repugnant to me from a mortal mind standpoint, but I knew several persons, whom I regarded as being fully as intelligent and practical as myself, who had been healed through Christian Science, and in my distressing condition I was willing to accept help from any source.

I had for several years known the husband of the practitioner to whom I applied for my first treatment, and think she was a little more patient with me because of this fact. After discussing the subject for two hours, I was given a treatment, and the practitioner loaned me a copy of Science and Health. It took me an hour to get home, during which time I read the first chapter, "Prayer." It appealed to me as the most beautiful and logical exposition on prayer I had ever read. When I arrived home my dizziness and nervousness had disappeared and I felt like a different person. I had experienced enough to know that there was something wonderfully real about this subject, but as I read on, many statements presented themselves that aroused my combativeness. They were so new and startling that I could not see their meaning. I read and re-read Science and Health, accepting and rejecting parts, but something kept attracting me more and more. Soon after coming to Milwaukee I was introduced to one of the workers, to whom I referred my objections. She answered with the most forceful, logical argument that I had ever encountered. It was really refreshing to find a religious teacher who did not say, "You must take this on faith." She had a demonstrable religion, and one need accept only what could be demonstrated. This seemed like the way spoken of by Isaiah, a way so plain that even a fool need not err therein. The lady asked why I wore glasses, and if I would not like to do without them. I replied that I had worn them for sixteen years for serious

eye trouble; that I had been compelled to go to five different doctors before getting them properly adjusted, and did not care to endure suffering in order to experiment with Christian Science. She asked if I would be willing to do without them until I began to experience the troubles to which I referred, and I could not object, so I took off my glasses. I have not used them for two years, and my eyes are stronger than ever before.

My very best friends are doctors, but I have not used drugs for two years. Christian Science has healed me of throat trouble and colds, and changed me from a pessimist to an optimist. A short time ago I was calling on a matter of business upon an old practising physician, and we got into a discussion of contagion. He said, with a twinkle in his eye, that he recently had a very interesting experience with a case of throat trouble, and then related the following incident: "A short time ago a young man about sixteen years of age came into my office Saturday afternoon, with a very sore throat. I was pretty sure that it was diphtheria, though I said nothing to him of my fears. I took some cotton and swabbed out his throat, put it in a glass tube and sent it to the city chemist for examination. The next morning I called up the chemist, but he was out of the city, and as I did not hear from the boy, did not go to see him. Monday morning, however, the city chemist called me up and told me that the culture I had sent him Saturday was a diphtheria germ and that I had better put the house under quarantine. I called up a young doctor and arranged to have him go down with me to give antitoxin; and, behold, when we got there the young man was well and had gone to work! The boy's mother was a Christian Scientist." The following Wednesday evening I related the above incident in the testimonial meeting, and a lady arose after I sat down and said, "I can endorse what the gentleman has just said, for I am the mother of the boy to whom he referred." The medical fraternity had in the above instance conclusively demonstrated, to mortal sense, that the young man in question had a dreaded disease by producing a "germ," while the mother with her positive knowledge that God is all, and her earnest affirmation that there is "no life, truth, intelligence, nor substance in matter" (Science and Health, p. 468), had sent her boy to work well and happy, making the quarantine of

the house unnecessary. Christian Science demonstrates its claims! What more can we ask? I am grateful for what it has brought me, and to the one who discovered it.

W. G. Souders, Milwaukee, Wis.

IN 1897 I was in an advanced stage of a supposedly inherited lung trouble. My mother and my four sisters had passed away with the disease under the best medical attendance obtainable. The first symptoms developed in me when I was fourteen years of age. Our family physician examined me at that time, and under his treatment the disease seemed to be arrested, but some years later the symptoms recurred and I underwent an examination by another physician, who agreed in his diagnosis with the other doctor. Later a third physician was called and he confirmed our fears. For the next eighteen months my suffering gradually increased, the disease extending during that period, and while I was constantly under the best medical treatment I was growing worse all the while.

At this time I was persuaded to give Christian Science a trial, and it brought me the first relief from pain I had felt in more than nine weeks. We were all extremely susceptible to colds, and by the doctor's advice I was wearing a chamois vest, made double, as a guard against that tendency. Acting on my practitioner's suggestion, I discarded it at once, with no ill effects although it was the month of January, and since that time, more than eight years ago, I have been able to bear all kinds of exposure, and make any changes in my clothing, winter or summer, without contracting a cold. After the first few days under Christian Science I found that I was entirely cured of a stomach trouble which had caused me a great deal of discomfort, and within two weeks I realized that I was wonderfully helped in periodical suffering which a specialist after several months' faithful effort had failed to relieve. Later this was cured. I was under Christian Science treatment for the lung trouble eleven months, but the cure was complete and to-day there is not a vestige of the disease left. My healing was effected through absent treatment entirely.

Lillian Viola Moseley, Birmingham, Ala.

IT is with gratitude, and the hope that it may be the

means of helping others to find the truth, that I send this testimony. In 1904, while visiting in San Francisco, I became very ill and suffered intensely. My case was diagnosed as acute kidney trouble, and was considered very critical. I was removed to one of the best hospitals, and all that nurses and doctor could do was done for me. I stayed there almost three weeks, and then, though it was considered unwise, I was permitted to leave for my home. There two more physicians were consulted, but the former verdict was confirmed. For ten months I lived on dried bread and milk. Five of the ten were spent in bed with no hope of recovery. The heart became affected, and I was constantly advised to refrain from any unnecessary action, such as turning over in bed, etc. One of the best bacteriologists on the coast was consulted, but as time went on the former acute trouble took the form of a dreaded kidney disease. One more physician was consulted, but the symptoms became more and more distressing. I could not read on account of the impaired condition of the eyes, and the pain was unbearable.

When the first six months of my illness had passed, the physicians advised a minor operation, but my heart was then in such a condition that one physician refused to be present if an anesthetic were given. The operation was performed, but the trouble became more deeply seated and I grew worse and worse. Friends came from a distant town to urge me to try Christian Science. I rejected it, thinking I needed something more than prayer. Then another medicine was tried; I grew worse. Osteopathy was tried; but the treatments, severe in nature, made me suffer still more and failed to give relief. Relatives and friends believed I could not live, and when in one of my trying moments I thought I was nearing the end, I asked for Science as a last resort. I told the practitioner that I knew she could not cure me, but perhaps she could relieve my suffering a little. In two treatments I arose from my bed and took a drive of six miles. I improved right along, the alarming conditions not even appearing after I commenced treatment. My waist measure became normal, from thirty to twenty-three inches. After six months I was completely cured. I am now a picture of health, living a most active life, and doing work that would have seemed impossible for me to do at any time before. After

taking my first treatment I ate a regular diet with perfect comfort, although physicians had said this would be a most disastrous proceeding. I am deeply grateful for the spiritual uplifting I have received, as well as for the physical healing.—*Mrs. Elsa Staut Riggs, Los Gatos, Cal.*

IN March, 1903, I was brought home from the hospital, where I had been taken for an operation for the removal of a growth on the liver. One prominent physician had said that an operation would be useless, as I could not live through it, but two others pronounced my case incurable without it. The operation was attempted, but they found it would be impossible to perform it with safety, and the verdict was that the case was incurable and that if I lived to leave the hospital I could not survive three months longer. After five weeks of suffering, from which I could be relieved only by opiates, I was brought home in a pitiable condition. I was suffering greatly and could not sleep, and of course was taking everything that my physician suggested, but found no relief from any of these conditions.

After six weeks more of constant suffering, I yielded to the persuasions of a friend to try Christian Science, and after the first treatment I not only slept naturally the whole night but all pain disappeared; the action of the stomach, bladder, and bowels at once became normal, and has continued so ever since. The remainder of my healing has been slow, but I have gradually learned to understand the truth that was healing me, and to-day I am free. The physicians acquainted with my case have tried to account for my healing in various ways, but I know that I owe my life to Christian Science.

Mrs. Della Fraser, Indianapolis, Ind.

IN March, 1901, when fifty-nine years of age, I was taken to a hospital, where two physicians pronounced my case a severe form of rheumatic trouble. While I was in the hospital one doctor was in daily attendance, and two others studied my case with him. The usual baking, ice packing, and other treatments were tried, as well as numerous internal remedies. The physicians finally decided it was impossible to help me, and since it was "only a question of time," they thought I would be more comfortable in my daughter's home, where she could give me constant care,

and I was taken there the latter part of June the same year. At this time it was impossible for me to turn in bed; the whole limb was badly affected, and the pain was intense. I heard of Christian Science about three weeks after leaving the hospital, and in a few days began the treatment. I also began the reading of the Christian Science text-book. The treatment continued two months before I was able to turn in bed, but I had less pain and was able to sleep, which had previously been almost impossible. The next improvement was being able to rise alone and to walk with two crutches, later with one crutch, and in about eighteen months from the first treatment I walked without any assistance, being able to get on and off cars, go up and down stairs, etc. At first the treatment was continued for about three months, when the practitioner thought that through my own study of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I would be able to complete the healing without additional treatments on her part. This I tried, but again asked for help four months later. This time the treatment was continued about six weeks, with favorable results, when I again took up my own case, studying the Bible and the Christian Science literature daily. The medical treatment and the hospital expenses had been paid by relatives, but as they were not willing to pay for the Christian Science treatment, the practitioner made no charge.

At this writing I am sixty-three years of age. Before taking the Christian Science treatment I was helpless and dependent. Now I do all kinds of housework, including washing and ironing for my family of three. I am able to walk without any pain, and the limb which was deformed is now normal.—*Mrs. Etta Cook, Syracuse, N. Y.*

It is about a year since I became interested in Christian Science. For a year and a half previous to that time I was altogether miserable and unhappy. Nov. 12, 1905, I chanced to visit First Church of Christ, Scientist, St. Louis, and at the conclusion of the service I felt so uplifted and hopeful that I seemed to realize Christian Science could restore my sight, for I had lost the sight of my left eye entirely and that of the right eye was greatly impaired. During the previous year and a half I had been treated by

four specialists, and the last one consulted said that there was no hope for the restoration of my sight, as it was entirely destroyed; but in just twelve days from my first treatment in Christian Science I could read perfectly with this eye, and without glasses. I shall never forget Thanksgiving Day, 1905; for it was on that day that I read a passage from Science and Health with my left eye alone. Surely I was more than thankful on that glad day; and as time passes, I become more and more grateful and thankful to God for His good gifts. I feel that I owe much to our beloved Leader, Mrs. Eddy, for the understanding that I have gained through the study of her books, "Science and Health with Key to the Scriptures" and "Miscellaneous Writings."—*Bessie B. Kelley, St. Louis, Mo.*

ONE afternoon last October my husband, my daughter, and myself were poisoned with mushrooms. At the sight of the mushrooms I had smiled, for I remembered having seen many years ago a row of mummies in the vault of a church in France, in a part of the country where mushrooms abound. They were nine in number, a whole family, from the grandfather to the last child five years old, and the card fixed on them said that they had died in the most dreadful suffering, caused by eating unwholesome mushrooms. I did not, however, impart my thoughts either to my husband or to my daughter, and we ate heartily of the vegetable. At about five o'clock I felt ill, and my daughter was soon attacked with the same terrible suffering. She had just enough strength left to go and call a Scientist who lives in the same hotel where we do, and ask her to come and help us. At that time the suffering was so terrible that I was crouched upon the floor. The Scientist found me in this state and began to treat me, but at first it seemed as if the pains were growing worse. Then all at once the pain was gone and I felt as strong and well as ever. It was just an hour that the Scientist had been treating me. I was so glad that I kissed her while thanking her. I then got up and went to the room of my daughter, but she was better. It had seemed that she was dying, but very quickly the awful symptoms were met and overcome, and my daughter grew better and better. At half past six my husband returned from his place of business and told us that at about five o'clock he had felt the same alarming symptoms. He

thought immediately of the mushrooms, and began to deny with all his mental strength that any "deadly thing" could hurt a follower of Christ, and speedily the pain was gone. The effect of the poison passed away from us just like a nightmare. Neither of us felt the least fatigue after this quick healing. The healing had been complete.

For these beautiful demonstrations we are very grateful to God, and to Mrs. Eddy, who taught us the way to make them.—*Mrs. E. Seauterey, Mexico City, Mexico.*

ONE afternoon last October the family of Mr. G. Seauterey was poisoned, supposedly from having eaten mushrooms. The husband had gone to his work and the wife and daughter were both in great agony. The daughter staggered to my room and asked me to come and treat them. I quickly seized my Bible and Science and Health and went to their rooms. I found the mother on the floor and the daughter on her bed in her room. At first fear crept in, as they told me that they were dying; but immediately the picture of Daniel in the lions' den was before me, and I knew its meaning,—to turn my back on fear, for God was with me and I needed no other help. I began to declare the truth, and after about fifty minutes I saw that peace had been established with the mother, for there was not another groan. Then I again went to the daughter, who was still in great pain. She could not speak, but in a few minutes she, too, was restored. Then the father came home. He said he had had a similar attack, but he had applied Science immediately and was healed. The healing of the mother and daughter was perfect. In the evening the mother came to my room and said that they were so perfectly healed that they could go out, for not a particle of soreness remained.

For this beautiful demonstration which God has made through me, I am truly thankful, and also to our Leader for the years of toil she has spent in fathoming the Scriptures and being able to make them so clear to us that we may know man's relation to God.

Miss Lottie Rothschild, Mexico City, Mexico.

SEVERAL years ago, when I was utterly discouraged,—sick in mind and sick in body,—despairing of regaining the health and happiness that seemed to have been lost, I

went to a Christian Scientist, hoping to be freed from the pain that had been my companion for so long, but knowing nothing regarding this Science except that it promised physical relief, not even then appreciating the fact that it was in any way connected with religion. My thought always turns lovingly to that time when almost at once the burden of suffering and sorrow was lifted, and a new world took the place of the old. Everything took on a glow of gladness instead of sorrow. I found myself free from mental and physical suffering, with a new-born desire to know something more of this God who had revealed Himself as able to do much more than I could have asked for. For the first time in years I began to study the Bible for the joy of the reading, finding riches indeed in its blessed promises. I also began to study our precious textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. It seemed I was starving for the food I found on every page therein. Again and again have I found that the supply of infinite good is ever at hand, to be utilized as fast as we will lay hold upon it; that our God,—infinite good,—does not withhold any good thing from them that walk uprightly. Sickness has disappeared before the word of Truth; plenty has been demonstrated where poverty and fear claimed to hold sway; love has taken the place of hate, and each day witnesses to a greater overcoming of sin.

Words cannot adequately describe the gratitude that is due the noble woman who has stood in the face of misrepresentation and ridicule in order to protect and preserve for us this redemptive truth, and only a faithful life, lived in the earnest desire to follow where she has led the way, can pay the debt we owe her. Her followers may stumble, and stray out of the way, but we are learning that no matter how rough the path may be, she stands firmly therein. It is my earnest prayer that each day may witness in my life a little more honesty of purpose, a little more sin conquered, a little more faithfulness in helping my brother-man to find the peace and happiness that are rightfully his as a child of God; and that thus I may express my gratitude for the great blessing that divine Love bestowed upon me.

Caroline A. Loring, Oskaloosa, Ia.

The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER G. EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

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EDITOR'S TABLE

IN the turmoil and "hastening change" of twentieth-century religious convictions one meets with some facts which give great promise for the future, and prominent among these is the willingness with which those who represent the most conflicting opinions "exalt together" the character and works of Christ Jesus. The whole Christian world is practically at one in accepting the ideality of his life and teaching, and in believing that men may find the essential faith and overcoming in an honest endeavor to follow his footsteps. Moreover, while non-Christians may have freely, and in large part legitimately, criticised the Master's professed followers, in their hearts all wholesome men wish they were "like him."

The significance of this present "looking unto Jesus" is greatly enhanced when we realize the relation of his teaching to humanity's concept of God. It has been well said that "all true religion is a kind of tidal interest in God . . . a Godward sweep of the soul," and yet the study of the great world religions makes it clear that they differ fundamentally in their concepts of the nature of the Supreme Being, from which nature the best interests and duty of mortals have been determined. While Christian believers have postulated a God of infinite wisdom, love, and power, the objection has always been raised that this order of thought begins with an *a priori* concept, and hence that the attempted advance is from the unknown to the known,—a course which is at variance with the requirements of modern scientific investigation.

On the other hand asserted loyalty to the scientific

method has impelled many to undertake to formulate a religious system and reach a true sense of Deity from the analysis of human experience, capacity, and aspiration. This study of humanity necessarily involves a study for the most part of the discordant and the abnormal, and it is apparent that however complete and well classified such so-called knowledge may be, it can never yield a generalization which is either inspiring or redemptive, or bring a sense of God which is self-consistent and satisfactory.

Christian Science has taken an invulnerable position in its stand for the whole compass of the teaching of Christ Jesus respecting God and man. It not only realizes the inspiration of his exalted character and achievement, the inertia of that wondrous impulse which his consummate life gave to human thought, but it appropriates the values and avoids the faults of the other efforts to find God to which we have referred. It not only attaches the greatest significance to his teaching and demonstrations as fundamental to Christianity, but it emphasizes the declaration that in its fulness this teaching includes everything of spiritual value, and that the truth of his propositions is verifiable by scientific test.

It is universally recognized that Christ Jesus had a knowledge of ultimate truth which was altogether incomparable, both in its range and in its exactness. He therefore spoke with supreme authority, and in this authority Christian Science grounds its positive declaration that God is infinite Spirit, Life, Truth, and Love, the substance and Principle of all being. Instead, therefore, of being a theoretical assumption, its basic concept of God is found to be "authorized by Christ," and the logical deductions therefrom respecting the nature of man and the universe, and respecting the unreality of matter and the asserted laws of sin, sickness, and death, are thus indissolubly linked to the character and teaching of our Lord. In its reliance upon the universally accepted wisdom and authority of Christ Jesus, in honoring a God whose transcendent nature is made the background of the Master's teaching and healing work, in reasoning therefrom regarding man's nature, privilege, and power as the son of God, and in essaying the required task of scientifically demonstrating the truth of the conclusions arrived at,—in all this Christian Science has followed a course the neglect of which abundantly explains

the present separation between Christian dogma and effective Christian faith.

There lies before us the latest volume from the pen of a preacher and writer of international reputation, in the preface of which he says, "There are, finally, but two ways of approach to the character of the Infinite,—cosmic nature and man." "Christianity is the interpretation of the Eternal . . . through human nature, not through the lower expressions of the creative power, but through man, the highest expression . . . the highest man is the supreme revelation of God." This interesting statement indicates a "feeling after" that method to which Christian Science adheres in answering the supreme question of this and of all time, namely, "Is the nature of the Eternal accessible to man?" Instead, however, of embracing in the "study of man" all the phenomena of "human nature," with the hope of reaching a concept of God which shall explain the confusing and contradictory beliefs and experiences of mortal sense, the Discoverer of Christian Science accepted Christ Jesus, "the perfect man," as both the "highest revelation" and the supreme Revelator of God. She therefore received his teaching respecting the divine nature, and proceeded, in the line of his argument, his injunction, and his example, to test the practical value of this teaching respecting God; and the final judgment upon the wisdom of her order of thought, as compared with that of the great body of modern theologians, must be based upon the results that have followed therefrom. "By their fruits ye shall know them."

To this test Mrs. Eddy has unhesitatingly submitted her apprehension of Truth as revealed in Christ Jesus. Having received this "God and Father of our Lord Jesus Christ," and having yielded to the spiritual impulse to "seek for glory, and honor, and immortality," in faithful adherence thereto, she has demonstrated the healing power of spiritual apprehension, and reached a conclusion which is capable of scientific verification by all who are governed thereby. The faith of the Christian Scientist can thus find both its inspiration and its anchorage in the re-doing of those works to which Christ Jesus referred in proof of his genuineness and authority. Christianity has again become "its own best evidence."

The study of human nature for the purpose of uncover-

ing the claims of false sense, *i.e.*, the diagnosis of error, and of interpreting human experience in the light of Christian Science, may still engage our attention, but not for the purpose of reaching a right sense of God by inductive reasoning. Only he who has acquired this demonstrably right sense through Christ, Truth, can escape the mesmeric bondage to materiality in which the great body of "the children of Israel" are still held, and it is the neglect of this fact which in the past centuries has proved the blight of so much religious and philosophical inquiry.

JOHN B. WILLIS.

IN the sublime poetry of Isaiah we find nothing grander than his description of the world when the kingdom of God shall be universally recognized,—all living creatures dwelling together in concord; the child playing "on the hole of the asp;" when nothing shall "hurt nor destroy, . . . for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." In line with this prophecy our text-book says, "God is the Life, or intelligence, which forms and preserves the individuality and identity of animals as well as of men" (Science and Health, p. 550). It is therefore highly interesting to note that at the present time, as never before, strenuous efforts are being made to embody in educational systems the moral training which will find its natural expression in the law of love,—love for all of God's creatures. It is contended that "a humane and moral education" would "make almost impossible . . . the crimes and miseries which now hopelessly oppress and overwhelm humanity," and entirely in keeping with this, Mrs. Eddy has said, "It is not so much academic education, as a moral and spiritual culture, which lifts one higher" (Science and Health, p. 235).

It is now being very generally admitted that the ordinary school and collegiate education does little or nothing to inspire childhood and youth "to noble, pure, and holy inspiration," and it is also being admitted that loftier ideals are imperatively demanded, even for the sake of physical health. The American Humane Association is sending out at this time a powerful appeal for the development of a humanitarian spirit—not only for the

sake of the dumb creatures, but even more for the sake of mankind, whose unspeakable cruelties to animals along the lines of vivisection, trapping, etc., react upon themselves, and it is freely admitted that experiments upon animals in general fail utterly to bring health to mankind. One writer says, "It is painfully evident that there is urgent need for some improved methods for the study and preservation of health other than we have now." After referring to the wide prevalence of ill-health, the writer adds:—

> Some broken law running through these lives, with its attendant suffering, is evidenced in them all; for the diseases which afflict us are not God-given—inherent in our nature. It is for "scientific investigation" to reveal and emphasize to us the conditions which shall assure to us that full degree of health which it is our birthright and our privilege to claim and enjoy. . . . Light to benefit mankind must come . . . by presenting to the world that higher standard of possible health which shall inspire adequate desire to live in accordance with those benign laws which make possible its attainment.

The writer goes on to say that many sufferers are finding relief in mental healing, which is characterized as a "strong and priceless influence (as yet but vaguely understood)." The last statement is no doubt true so far as many are concerned, for this healing is referred to as the influence of one human mind upon another, but it is wholly incorrect so far as Christian Science is concerned. As time goes on we have more and more evidence that the coming of the truth to human consciousness is what really heals; and that, too, without any personal intervention. In addition to the chapter called "Fruitage" in Science and Health, we find in almost every issue of the *Journal* and *Sentinel* carefully verified accounts of healing which has been brought about through the study of our text-book alone; thus proving that the true knowledge of God brings to the sick and the sinful "life and health and peace." Even where the help of a Christian Science practitioner is called for, his work is to lead the troubled, sick thought to the All-Father,—the divine Life,—there to find the health and strength which are vainly sought elsewhere.

It is noteworthy that at the present time so much is said about a "return to nature." We are told about the splendid physical well-being of certain aborigines who live on practically nothing. On the other hand we have the carefully written statements of many who had for years experimented with a simple or rather a rigorous

diet, without any result other than added weakness and discouragement. This shows clearly that we cannot go backward—that the watchword of progress is ever, "Forward." Christian Science teaches that we must first of all know God and man's relation to Him. In knowing the one perfect Mind we come to understand the laws of our being, and to see that our environment must correspond with our mental state. When we recognize the supremacy of Mind we cease to be slaves to the body, and the needed discipline and self-restraint come naturally, as a result of the realization of the truth. In support of this, one who was healed in Christian Science says, "I eat anything and as much as I desire, but my appetite is not abnormal now and I do not care for as much food as I did before coming into Christian Science, hence I obey the spiritual law of temperance without effort." (See page 176.)

Christian Scientists recognize the health-giving power of the law of love, and find that they must not only love their fellow-men, but also love all that shares the Father's tender care; and this because they have learned in Christian Science that man is man only as he reflects God. They are thankful for everything that indicates mental and moral progress, and following the example of their Leader, give it their hearty support. They also are assured that all who desire to know the truth will not be satisfied until they find the divine Principle revealed in Christian Science; then will they know that the true mental healing is never a menace to mankind,—that it brings good and good alone to all who seek and find it.

ANNIE M. KNOTT.

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"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

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[From *The Boston Globe.*]

MRS. EDDY IS KEEN, ALERT.

EDWIN J. PARK.

Concord, N. H., June 15.—At her beautiful home, Pleasant View, this afternoon, Mrs. Mary Baker G. Eddy, Discoverer and Founder of Christian Science, for the first time in six years gave a real newspaper interview, and for forty minutes talked not only entertainingly but with animation and keen intelligence on a number of subjects in which she is concerned.

When I make the statement that this was the first real interview Mrs. Eddy has given to a newspaper man in six years, I use the word "real" because I have in mind the fifty-five second meeting which about a dozen—eleven I think was the actual number—of newspaper writers had with Mrs. Eddy at her home on the 30th of last October. At that time Mrs. Eddy was in the presence of the reporters for less than a full minute and only a few questions, three or four, as I now recall it, were asked of her. The questions on that occasion were asked by a young woman who had been selected to perform that duty, and while Mrs. Eddy answered them readily, no opportunity was given any of the other writers present to propound any queries of their own or to hear her participate in a sustained conversation.

This afternoon I met Mrs. Eddy under far different and more satisfactory conditions. I was admitted to her study, and sitting in front of and close to her, I had for forty minutes an opportunity for uninterrupted conversation with the famous woman and for observation of her.

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MRS. EDDY DID THE TALKING.

In the interests of strict accuracy I desire to state at this point that most of the talking was done by Mrs. Eddy, and that my role was principally that of a most interested and earnest listener. The principal part I took in the conversation was occasionally to propound a question. Mrs. Eddy talked fluently and incisively. At no time was she at loss for a word or an idea in conveying her meaning to me. Considering her age—she will be eighty-six years old the 16th day of July—Mrs. Eddy's memory for dates, names, and circumstances seemed to me to be marvelous. In fact her memory in that regard is far superior to mine, as I took occasion to tell her, and I am a great way from being eighty-six years of age.

It is not my purpose to write a brief for Mrs. Eddy nor in her behalf, but to relate with entire truthfulness and as much accuracy as possible what occurred between us at Pleasant View this afternoon. I am not an alienist, and my experience with women eighty-six years of age has been *nil*, but I do desire to say here that if the mental competency of Mrs. Eddy had not been called in question by the "next friends," and if I had met her and talked with her as I did this afternoon, the thought that she was not fully competent mentally would have been the last one that ever would have entered my mind.

It is true that Mrs. Eddy is not robust, physically, and that her hearing is not acute, but her brain is keen and active, and there never is a moment of hesitation in replying to a question nor delay in forming the phraseology in which she answers. The trend of her thoughts remains unbroken, and her alert mind turns instantly from one line of suggested thought to another one put forward to take its place.

QUICK SHIFT OF TOPIC.

This afternoon I purposely diverted her mind from one line of thought concerning a question I had asked her in regard to her son, George W. Glover, by suddenly inquiring of her if she personally keeps an oversight of her household and its affairs, and she took up the new idea suggested to her and proceeded to talk upon it with not a moment's delay, her mind grasping the new subject, as dissimilar from the former one as I could think of, almost before I had the question formulated.

Apparently every faculty of Mrs. Eddy, with the single exception of her hearing, is unimpaired. To my mind, one of the most remarkable things she did this afternoon was to read without glasses. When I entered her study she was reading with the naked eyes a typewritten letter from J. R. Mosley of Macon, Ga. It contained a message of sympathy and good cheer and Mrs. Eddy was much pleased by it. She read the letter to me, and later she read to me a selection from her book, Science and Health, printed in small type, as an answer to a question I had propounded to her. Still later, in my presence, she took a copy of Science and Health, which she presented me, and wrote in it my name and "Compliments of the author, Mary Baker G. Eddy." When she came to write my name she took my card in her left hand to make sure of the initial, and read the card without glasses, as she had the typewritten letter and the extract from the printed book.

Received at Pleasant View.

I was received at Pleasant View about 1.57 o'clock by Mrs. Laura Sargent, Mrs. Eddy's companion. Mrs. Sargent showed me into the reception room at the easterly side of the hall, the room in which I had seen Mrs. Eddy last October, and in that room I met Archibald McLellan of Boston, one of the three Trustees of Mrs. Eddy's estate. I chatted with Mr. McLellan about two minutes, and then Mrs. Sargent came to the door and said Mrs. Eddy was ready to receive me. Mrs. Sargent showed me to Mrs. Eddy's study at the head of the stairs on the second floor, and I was introduced to Mrs. Eddy. Mrs. Sargent retired.

Mrs. Eddy was sitting in a large easy-chair, in the south-easterly corner of the large room, a writing-desk at either side of her and a magnificent view of the Merrimack valley stretching away to the eastward. When I was presented, Mrs. Eddy arose and stepped forward about three or four feet to meet me, with her right hand outstretched in greeting. Mrs. Eddy grasped my hand firmly and said,—

"Mr. Park, I am very glad to see you. I am glad to welcome you here, for I am aware of the fairness with which you and the *Boston Globe* have treated me."

Mrs. Eddy then stepped back to her own chair, and motioning me to another easy-chair directly in front of her, asked me to be seated. In the brief time the introduction

and reception occupied I noticed that Mrs. Eddy, who had only just returned from her daily drive down to the city, was dressed in a black silk dress, with white lace about her throat and wrists, that her lace collar was caught at the throat with a diamond sunburst of great beauty and undoubted value, and that her pose was that of a distinctly self-contained and reliant woman.

Reads Rapidly and Clearly.

When I entered her study Mrs. Eddy was reading a typewritten letter, and she held it in her left hand as she rose to greet me. When she had made me welcome and had resumed her chair, she said,—

"I was just reading a most cheering and comforting letter from Mr. Mosley. I will read it to you," saying which she read me the letter rapidly and clearly. When she had laid the letter aside I remarked that I never had had the pleasure of meeting her personally before, and I said, "You do not appear in public much of late years, Mrs. Eddy. I am sure many people would be glad to see more of you."

"It is quite impossible to do so," she replied.

"Many have wondered that you do not," I ventured.

"The best reason why I do not appear more in public," responded Mrs. Eddy, as she reached out her left hand and took from the desk a well-worn copy of Science and Health, "appears in this book. I will read it to you."

Then, without the aid of glasses and unhesitatingly, she read the following from Science and Health, which I found later in the copy she gave me to be printed on page 464:—

"It has been said to the author, 'The world is benefited by you, but it feels your influence without seeing you. Why do you not make yourself more widely known?' Could her friends know how little time the author has had, in which to make herself outwardly known except through her laborious publications,—and how much time and toil are still required to establish the stately operations of Christian Science,—they would understand why she is so secluded. Others could not take her place, even if willing to do so. She therefore remains unseen patiently at her post, seeking no self-aggrandizement but praying, watching, and working for the redemption of mankind."

"Dear," in Kind, Motherly Way.

When she had concluded reading this excerpt Mrs. Eddy

laid the copy of her book carefully back on the desk and said, "I shall be glad to present you with a copy of my book. Would you like it?" I replied that I would, and Mrs. Eddy reached for a push-button which hung conveniently at her right hand, and there was an answering ring, three times repeated, in another part of the house. Almost immediately Mrs. Sargent appeared in the doorway and said, "Yes, Mrs. Eddy."

"Please get a copy of Science and Health, dear, for Mr. Park," said Mrs. Eddy, and Mrs. Sargent bowed and disappeared. She returned quickly with the copy of the book, and Mrs. Eddy said, "Thank you, dear." Mrs. Sargent asked if there was anything else Mrs. Eddy wanted, and she replied, "No, dear," and then Mrs. Sargent retired.

"Dear," spoken in a kind, motherly way, appears to be a favorite expression with Mrs. Eddy. At a later time in the afternoon, when she had summoned the Bohemian housekeeper to the study, she called her "Dear," and several times when replying to questions I had asked her, she spoke to me similarly, saying, "Yes, dear," or, "No, dear."

Before I left her this afternoon Mrs. Eddy wrote my name and "Compliments of the author, Mary Baker G. Eddy" on the fly-leaf of the book she gave me. By or on behalf of the "next friends" the authority of Mrs. Eddy's signature to several letters or other documents has been questioned. There can be no question as to her signature in my book. I saw her write it.

Talks of Husband's Death.

Mrs. Sargent having brought the copy of "Science and Health" which I was to be given, and having retired, I said to Mrs. Eddy:

"You know, of course, of the great interest which has been aroused by the 'next friends' litigation. Won't you tell me something about it? And also something about your son, George W. Glover?"

"You mean the 'next friends' *alias* 'next enemies,' do you not?" she replied, without a moment's hesitation and with a trace of a smile. Then she continued:—

"I was unfortunately situated about the time of the birth of my son. My husband, Maj. George W. Glover, was in business in Charleston, S. C., where we had gone to live after our marriage. We had not been married

quite a year when he went to Wilmington, N. C., on a business trip and I went with him. At Wilmington he was attacked by yellow fever and he died there after nine days.

"The people in Wilmington said that it was unprecedented for a man to live so long with yellow fever, and they attributed his withstanding the disease so long to the prayers of his wife. When my husband died I was in a most distressing predicament, as I was left alone far from my friends. The people there told me that it would be months, perhaps years, before I could get all his affairs settled, and I desired to return to the home of my father at Sanbornton Bridge in this State.

"My husband had been a Mason, and the dear Masons of Wilmington were very kind to me. One of them was chosen to accompany me to my father's house, and he never left me until he had seen me safely inside the door. My son was born at my father's house, but my father married again, and it was not pleasant for me there. You know that old couplet, 'A mother's a mother all the days of her life, but a father's a father until he takes another wife.'

Leaves Father's House.

"When my son was eight years old I determined to leave my father's house to pursue my literary work, and I selected as the woman best calculated to care for the child, the wife of Simeon Cheney, who was formerly Mahala Sanborn, who had been our nurse and who I knew to be a good girl, kind and tender, and who I knew would take good care of my boy.

"I was then able to earn fifty dollars a week by my writings, and I had been offered three thousand dollars a year to write for the *Odd Fellows Covenant*, as it was called in those days, published by the United States Lodge of the Odd Fellows. Later the name was changed to the *Odd Fellows' Magazine*."

Mrs. Eddy mentioned the names of the different men who were editors of the magazine, and at a point where she paused briefly I remarked:—

"Your memory for names and dates is much better than mine."

Mrs. Eddy leaned forward and said earnestly:—

"You could do it if you tried. It is all a question of

the triumph of Mind over matter. You could do it if you tried. I should love to have you for a student."

NEVER FORGOT BOY.

Continuing, Mrs. Eddy said:—

"I was very busily engaged in my writings, but I never forgot my boy. He was a very smart boy and the Cheneys grew very fond of him, and they wanted to keep him for their own. I sent them money for his education and support, and I wrote to him many times, but they kept my letters from him, and they told him his mother was dead. The result was that finally, believing me dead and not liking the way in which he was treated at the Cheneys, George ran away. I searched and searched for him, but never could find him, and for a long time I could get no trace of his whereabouts. Finally I heard through a letter from my relative, Mrs. Alexander Tilton of Sanbornton Bridge, that my boy had enlisted in the army and had gone to the front. It was then too late to do anything. George went into the army when he was sixteen and served four years, coming out when he was twenty, and then he went back to the West. I got in communication with him then, and wanted him to come to me, but he preferred the Black Hills. In 1899 I built and furnished him a house in Lead City, S. D., and it is a better house than the one I live in, and I have furnished him money from time to time."

OTHER SUBJECTS INTRODUCED.

At a pause in Mrs. Eddy's story concerning her son I suddenly switched the conversation by saying:—

"You have a very beautiful place here, Mrs. Eddy. Do you look after it and personally control your household?"

"No living person," she replied at once, with marked animation, "abridges my rights in this house or governs my actions."

Then I made another abrupt change in the line of thought by saying: "Mrs. Eddy, would you mind telling me what impelled you to place all your property in the hands of your three Trustees at the time you did (March 6)?"

"Certainly not," she said without the slightest hesitation. "I had come to a place where I could not carry on my work of Christian Science and attend to my business

affairs. Some nights I had lain awake all night considering my Christian Science work, and then the next day I would be occupied all day with my business affairs, and there had been long growing in my mind the understanding that I must give up one or the other. My mind was too much diverted by business cares to give the thought to Christian Science which that demanded, and finally, a week or a fortnight before I created the trust, I called Laura Sargent into my room and I said: 'Laura, I am going to put my business out of my mind. I cannot go on being pulled one way and the other by material and spiritual matters,' I said, 'I am going with God.' No one but Laura Sargent knew of my decision until I sent for General Streeter and told him what I wanted done.

Selection of Trustees.

"I will tell you why I selected each of the Trustees. I selected H. M. Baker because I knew he was a Baker and was honest. I knew him thoroughly and knew that he was capable of my business. I took Archibald McLellan, the editor of my papers, for the next one, because I knew him and that I could trust him. I took Josiah E. Fernald of Concord, who is president of a national bank and who is treasurer of the Old Ladies' Home, and is a man I know personally, for the third one, and I don't believe I could have done better in making my selections. I picked them all out myself and for the reasons I have given you.

"By appointing them Trustees of my estate, I was made safe in my property and was relieved of the burden of caring for my material interests. I was not only relieved of the burden of caring for my business, but I was also relieved of what I call the inconsistency of bearing the burden, for one cannot serve two masters, and I chose the spiritual. I went with God. I have shut out society; I haven't time for it. I have things of more value to my life and to mankind to attend to."

Devoted to Her Work.

"May I ask," I said to Mrs. Eddy, "if you are now at work on additional writings on Christian Science; if you are amplifying what you have already written?"

"Yes, constantly. I am writing and studying, reflect-

ing, all the time. I have dismissed material affairs from my mind wholly and am giving myself altogether to my work."

At this point, although having somewhat abruptly changed the subject of conversation in the same way once or twice before, I said to Mrs. Eddy:—

"Mrs. Eddy, adverting again to the subject of your household, do you wish me to understand that you personally oversee the arrangements and operation of the establishment?"

Inadvertently I had dropped my voice quite low, and Mrs. Eddy did not catch the question offhand. She leaned forward in her chair and said: "What, dear?"

I repeated the question, and she immediately reached for the push-button, which was near her right hand, and I heard the bell ring.

"I will answer you in a few moments," she said smiling.

Refers to Next Friends' Allegations.

Pending a response to the bell, and the response was not long in coming, Mrs. Eddy remarked, referring to the allegations of the next friends that she is not mentally competent, "I think I am *compos mentis*, but I may be mistaken." She smiled when she said this. Then she said: "I look after the house in a general way, and I look after the whole place, too. Why, when they repaired the fountain out there (pointing to the lawn), a short time ago, the men watched my window about all the time to see if I was looking at them, and they found I was. They were very grateful to me for the words of praise I gave them."

When Mrs. Eddy had proceeded thus far there came a response to the call she had sent on the bell, and the response was Mrs. Eddy's housekeeper, a young woman who had been recommended to Mrs. Eddy by a Western Christian Scientist and who is greatly appreciated by Mrs. Eddy.

The housekeeper was plainly flustered at her unexpected summons before the head of the house, and she started in to apologize for her appearance, although there was nothing about it that required an apology. She was a neat, wholesome-looking young woman, in the attire in which she had been at her duties about the house.

"Never mind, dear, you're all right," said Mrs. Eddy, and that quieted the housekeeper somewhat.

Direction of Household.

Then, as an answer to my question as to whether she really concerns herself, personally, in the matter of looking after the household and the estate at Pleasant View, Mrs. Eddy held this colloquy with the housekeeper:—

Mrs. Eddy—"Are you my housekeeper?"

"Yes, ma'am," affirmed the pleased and radiant girl, bowing and smiling.

"Do I go down stairs and look around every day and see that everything is running smoothly?" asked Mrs. Eddy.

"Yes, ma'am, you surely do," answered the housekeeper.

"Am I careful and observant?" said Mrs. Eddy.

"You surely are, ma'am."

"Have I arranged the furniture and shown just how I wanted it?" pursued Mrs. Eddy.

"Yes, ma'am, you've told me just how everything is to be."

"That will be all, dear," concluded Mrs. Eddy, and the housekeeper bowed herself out.

"My household is very harmonious and very devoted to my interests," continued Mrs. Eddy, after the housekeeper had gone. "Mr. Frye has been with me for twenty-five years, Mrs. Sargent for eighteen, and my cook for fifteen, and they are all most faithful."

As her last act in concluding the interview Mrs. Eddy wrote the inscription in the copy of Science and Health which she presented to me, and as I was leaving her study Mrs. Eddy, showing no signs of fatigue from the interview, which had lasted forty minutes, said:—

"I am very glad to have seen you, Mr. Park."

IN THE STREET.

BLANCHE H. HOGUE.

AN editorial in *The Daily Oregonian* of June 10, 1906, in commenting upon the distinctive features of the Christian Science movement makes a statement concerning the practice of Christian Science which may be pondered with profit. The premise from which the editor's conclusion is drawn, the mistaken assumption that Christian Science in its idealism is in any way based upon Berkeley's philosophy, is at once challenged by the reader who understands somewhat of Christian Science, but the deduction in the editorial is interesting and straight to the point, and for that reason the paragraph is here quoted. The editor says:—

"Berkeley taught that all reality is in thought. Hume accepted his teaching. 'In my study' he said, 'I cannot refute it; but when I go out upon the street I cannot believe it.' Mrs. Eddy's followers hold to Berkeley's teaching, not only in the study but also in the street. Here is where they diverge from the philosophers. 'The world,' say the latter, 'is pure thought. Nevertheless it appears to us in all respects as if it were material. Our belief cuts no figure.' Mrs. Eddy holds that the idealistic belief does cut a figure. We must not only believe that the universe is pure thought, she teaches, but we must also act as if it were."

A more thorough investigation than the writer of this editorial had evidently given Christian Science, leads one to see why Christian Scientists do not "hold to Berkeley's teaching," but the fact that they are required to hold to the distinct idealism which Christian Science teaches them, "not only in the study but also in the street," is the admitted point of departure between Christian Science and the prevailing forms of philosophy and scholasticism. Many good philosophers have seen in analysis the transitory nature of human experience, the unsubstantiality of matter, the unreliability of the testimony of the physical senses; yet because their philosophy has begun and ended in the study, because it has been a pleasant intellectual occupation and nothing more, it has offered little of a redemptive

nature to mankind. To admit the theory that matter is unreal, and then to proceed upon the daily course of an existence which reckons matter to be the one palpable substance, is to combine a philosophic perception with a material life-habit, and to attempt the maintenance of a mental household divided against itself. Mrs. Eddy has made it clear in all her writings, noticeably in her 1901 Message to The Mother Church and the article "Science and Philosophy" published in her book "Miscellaneous Writings," that her teaching is not founded (as this editorial states) "upon the philosophy of idealism which Parmenides, Plato, Spinoza, Berkeley, Hume, Kant, and their compeers have elaborated," but upon the pure, simple, spiritual understanding which Christ Jesus proved to be of value "in the street" quite as much as "in the study." Christian Scientists, therefore, are adhering not to an idealism which is a clever product of the human intellect, but to a revelation which has reached the world through the awakened spiritual discernment vouchsafed to the pure in heart.

That great men in their studies have grasped intellectually somewhat of the metaphysical situation which made possible in Jesus's time, and makes possible again to-day, Christian Mind-healing, compels admiration; yet it must be admitted that their perceptions have conspicuously lacked any vital element of salvation. The philosophers have perceived such measure of the unreality of matter as has pleased them in their studies. The Founder of Christianity, Christ Jesus, grasped so immeasurably the great realities concerning God, man, and the universe, that it drew him forth into the highways and by-ways of earth, to bind up the sore wounds of men. The philosophers have taken away in their speculations the only substantial thing the poor human mind supposes it possesses. Mrs. Eddy, in her understanding of Christian Mind-healing, has brought to humanity the substance of that Divine presence which lights the dark places of earth. Philosophy has looked out from the basis of the human mind, and subtracted this mind's phenomenon, matter, from the universe, leaving the mind itself, according to these theories, stripped of all supposed external manifestation. Christian Science exposes this asserted human mind itself as the unreality, sets aside not only matter but the mentality which evolves and cognizes matter, and offers, in place of the carnal mind and its

phenomena, the divine Mind, with its pure and eternal creations. In a word, human philosophy has readily reasoned away all its own inventions, whereas Christian revelation, Christian Science, subdues practically the conditions of matter in gradually melting away the matter-producing mentality which invents them. Christian Science makes clear the fact that so long as mortal material thinking is indulged, so long will the material concepts, sin, sickness, and death, endure; but that in the measure the mind of the flesh flees before the pure and uplifted thoughts of the incoming "Mind of Christ," release from the conditions of the flesh will be assured.

The Christian Scientist, perceiving this to be true, knows that he is professing a religion which can and must be made practical "in the street." If he be content with the mere perception of truth, he is doing no better than the philosopher who leaves behind him the speculations of his study when he goes forth among his fellow-men; for if the meditations of the study-hour give one nothing of value to carry abroad, they are profitless. And again, if living glimpses of truth are vouchsafed to one in his seasons of quiet thought, and he then fails to take them triumphantly into the activities of the home, the office, the shop, the journey, the playground,—"the street,"—his condition is far worse than that of the man to whom nothing has been given. In this practical work lies the test of the genuine Christian Scientist. To the extent that he carries his ideal into the street, to the degree he overcomes the evidence of the physical senses by applying the revelation of Truth, in the measure that what he calls his character and his disposition is remoulded and regenerated, his habits and his relations with his fellow-men reformed, in that measure and no other is he a Christian and a Scientist.

Mighty are the demands of Christian Science, and great are the possibilities to the obedient. To bring the lofty idealism of Christ Jesus into the street of human discord, meeting serenely the continuous procession of evil, —sin with its subtle and selfish intricacies of suggestion and temptation, sickness with its myriad forms of pain and distress, death with its grievous burden of loss and heartache,—means far more than a pleasing philosophy and far more than a theoretical knowledge of Truth forgotten or neglected in scenes of turmoil. The least bit of Truth

perceived must be enthroned in thought and constantly cherished. It must stand forth, a young David, armed to meet and vanquish the Goliath of material testimony at every instant.

It must be remembered, too, that error is not just an easily recognized something which presents itself only on particular occasions, but that at every instant of the day's experience, under every subtle guise of harmlessness, materiality is trying to beguile the Christian Scientist into remaining an agent for the transmission of error, a witness to the power of error, a builder for the very existence of error. Unless the grain of truth possessed be raised in mental protest against every suggestion that evil is power, wasted opportunities and neglected situations multiply, and practice fails to keep pace with theory. Unless this grain of truth be carried into the street of daily life through continuous and patient effort to meet and subdue every insinuation of a so-called material existence, Christian Scientists are Scientists only in name.

For the fact that Mrs. Eddy in her discovery and establishment of Christian Science has brought to this generation the possibility of making practical the spirit of Jesus' Sermon on the Mount, in all circumstances and under all conditions, many thousands are rising up to call her blessed. And when all has been said and written, thought goes gratefully back to the commandments written down by Moses, to the hillside sermon of Jesus as recorded by Matthew, to the epistles of Paul, and to the writings of Mrs. Eddy, as the successive channels through which has come to the weary children of earth the ideal of a perfection which can in ever-increasing degree be cherished and demonstrated in the highways and by-ways of human life and experience.

WHEN we are thinking about the origin of evil or mortal mind, we cannot think about the truth. If we should discover that evil had an origin, that discovery would not heal us, but the truth will; therefore let us cease wasting time in trying to discover when and where illusion—nothingness—began, and devote our whole thought to discovering the truth about ourselves. Evil is destroyed for us when we cease to contemplate it in any phase; not sooner.

Rev. G. A. Kratzer.

THE EXTERMINATION OF THE BELIEF IN THE POWER OF EVIL.

REV. W. L. SWAN.

PRIMITIVE peoples personify all the phenomena of nature. In time these personifications become real persons to the great majority, and while men like Julius Cæsar ridicule the belief in the gods, they secretly consult them in time of need, as he did before engaging in battle. In many nations these deities were a mixture of good and evil, a reproduction of mortal man. In a few nations, as the Medes and Persians, there was developed a system of dualism, an organized evil host forever at war with the forces of the righteous. These gods were easily offended, were considered the causes of the various evils that afflicted mortals, and all sorts of sacrifices were made to curry their favor or placate their wrath. With advancing knowledge, these imaginary persons that tortured so many of the human family have vanished into native nothingness or taken their places in the parthenon of mythical gods. In the light of these facts it is quite interesting to remember that Satan and his hosts were very real persons to the medieval Christians, and to many even to-day. In a book entitled "What is Left of the Old," Washington Gladden has a very interesting chapter on the topic "Is there a Personal Devil?" With most writers of the more liberal type he holds that there is not. Abraham, Isaac, Jacob, and Moses never heard of such a person as Satan, if we may judge by the silence of the writers of the Bible of that age. There is no hint in Genesis that the serpent which tempted Eve had any relation whatever to Satan. The word Satan occurs in only four places in the Old Testament. In Psalm 109 : 6 the revised version translates the word adversary, referring to a human enemy, as is clearly seen from the context. In the 21st chapter of 1 Chronicles, we are told that Satan provoked David to number Israel. In the second book of Samuel we have a much earlier account of the same transaction, in which it is said that the Lord, being angry, moved David to number Israel. Thus we have contrasted the earlier and the later view. In the book of Job, which is a poem, Satan is represented

as among the sons of God and a servant of the Lord, though out of sympathy with Him and evidently an enemy of man. The transaction pictured between the Lord and Satan is of quite a doubtful nature.

The book of Zechariah mentions Satan as an accuser of Joshua, a good man. These later books were written, so most modern scholars think, after the captivity, in which Israel became familiar with the dualism of the Persians. The word devil in the singular is not found in the Old Testament. After the close of the canon of the Old Testament, the ideas received during the captivity seemed to germinate, and Israel developed an elaborate system of dualism of their own, somewhat similar to that of the Persians, yet modified by their abiding belief in monotheism. When Christ Jesus came this belief was universally accepted by all except the Sadducees, and they were quite generally classed as infidels, as they believed neither in spirits nor in the resurrection of the dead. He did not directly antagonize this belief, any more than he did the belief in the divine sanction of slavery and other evils of his time. He was content to plant seeds of truth that would ultimately crowd out the false beliefs. He told them he had many things to say, but that they were not then able to bear them. The Spirit of truth would guide them into all truth. Jesus nevertheless used some very significant phrases in regard to evil, as Mrs. Eddy has pointed out in "No and Yes" (p. 31, ff). "Jesus defined Devil as a mortal who is full of evil: 'Have I not chosen you twelve, and one of you *is a devil?*'" He said to Peter, "Get thee behind me, Satan." Also to certain men, "Ye are of your father the devil."

It is difficult to interpret Christ Jesus' language to those supposed to be possessed with devils. Volumes have been written on the subject. As conservative a man as Professor Reer of Newton Baptist Theological Seminary says, "If he knew his people to be in error in ascribing these afflictions to diabolical influence, he need have felt no call to correct it. Jesus desired to cure, not to inform his patients. The notion in no way interfered with his turning the thought of those he healed towards God, the center of help and of health." "If it should be held that he adopted unquestionably the explanation held by all his contemporaries, even as he used their language, dress, manner of life, and in one particular at least their rep-

resentation of the life after death (Luke, 16 : 22 Abraham's bosom), it would do no violence to his power or dignity or integrity."

Upon this sort of Scriptural foundation the early Christian theologians reared a most elaborate superstructure of dualism. They at times seemed to attribute to Satan a power all but equal to the power of God, making him omnipresent, self-existent, rivaling God in wisdom or shrewdness, and possessed of eternal existence. From this belief was developed the doctrine of an eternal hell, where the great majority of the human family were given over by God into the hands of Satan, that he might inflict upon them without restraint the most cruel tortures he could invent. Another superstition directly chargeable to this belief was the belief in witchcraft. Innocent men, women, and children were supposed to be the instruments of Satan; some were driven insane by the belief that they were the victims of witchcraft. It is humiliating to recall that in this, our land of liberty, some thirty-five were put to death as witches, and yet we are thankful for what we escaped when we read such statements as that made by Dr. Springer in his life of Mahomed, that the entire number of persons who have been burned as witches during the Christian epoch would amount to nine millions, none being too young or too holy for the flame.

We are all familiar with the story of Luther throwing the inkstand at the devil. In regard to witches he said: "Spare none of them, I would burn them all." John Wesley said that those who doubted witchcraft were tinctured with infidelity, and if belief in them were overthrown Christianity would go with it. Judged by its fruits one can hardly see why men felt compelled to hold so tenaciously to this belief.

A very startling theory of the atonement also grew out of this belief. According to the International Cyclopædia it was universally accepted at one time that God had bought off the devil by the sacrifice of His Son. Such theology has done much to alienate many honest thinkers from the Church and Christianity. The writer was once in a position to observe a company of people who believed many of these medieval doctrines. It was very interesting to study the effect of the belief on their religious experience and character. They had many en-

counters with the devil, equal in tragic elements to Don Quixote's battle with the windmills. A young lady used to appear at breakfast showing the effects of a sleepless night, and report the fierce conflicts she had had with the devil during the night.

There are unquestionably struggles in the Christian life. Matthew says, "Then was Jesus led up of the spirit into the wilderness to be tempted of the devil;" but few commentators of to-day interpret this experience literally. It is treated as subjective by most modern scholars. When the disciples slept at the post of duty, Jesus bade them watch and pray, giving as a reason, not that there was a personal devil to be guarded against, but that the flesh was weak. The Master's experience in the garden and on the cross would seem to find their most rational explanation as a struggle with the "mind of the flesh." Paul said, "I keep under my body;" and again, "The carnal mind is enmity against God." James says, "Every man is tempted when he is drawn away of his own lust." Mrs. Eddy says in "No and Yes" (p. 32), "An incorrect concept of the nature of evil hinders the destruction of evil." Christ Jesus had such an understanding of evil as to be its master. Sin, sickness, and death gave way before him. This is the true test.

It would seem therefore that superstitious people have devoted much of their energy to fighting this devil of their own creating. He has been as real to them as the snakes to the man with delirium tremens or the ghosts that haunt many children. The drunkard and the child get along better when these evils become unreal to them, and it is certainly true that men are better and happier as they come to believe in the nothingness of this host,—of Satan and his emissaries,—and in the allness of God, who is infinite Love. The devil is a convenient scapegoat. Mortal mind does not like to admit its own meanness. Carnal man makes charges against those who disagree with him in theology or interfere with his cherished traditions.

This fact was largely responsible for the Inquisition and the religious wars and persecutions that have been carried on in the name of Christ, of him who commanded his followers to put up the sword, and they form one of the darkest blots on the pages of history. Its universal fruitage has been religious intolerance and bitterness, while

to realize that evil is impersonal and unreal, and that we are simply to declare in love the truth which destroys error; that we are not fighting any person or personality, this removes all temptation to be revengeful or filled with hate. In the light of this truth, hatred becomes utterly foolish.

Looking with the light of unprejudiced reason, we must consider the devils of Christendom little else than some of the gods of the heathen in a new dress. And it cannot be sacrilegious for us to wish them a like fate. Demonology must be reckoned little else than one phase of idolatry. Milton, in that marvelous poem, "Paradise Lost," rendered a very doubtful service to the world in perpetuating traditions which make Satan and his hosts real persons to millions of people.

The thought of the scientific world for the past few years has been rapidly moving toward monism. Monism is defined by Webster as "that doctrine which refers all phenomena to one constituent or agent. The opposite of dualism." The idea was so foreign to the thought of Christendom during medieval times, when the English language was forming, that modern English scholars found it necessary to coin this word monism, which only appears in the supplement as late as the 1889 edition of Webster. Yet forty years ago Mrs. Eddy had thought out a complete system of monistic philosophy, basing all her conclusions on this one foundation or premise: "All is infinite Mind and its infinite manifestation" (Science and Health, p. 468). As this revolutionary basis of monism is being accepted by many in the scientific world, many in the advanced line of theological thinkers are revising their theology that it may be consistent with modern thinking, as they were compelled to do when the world was found to be round instead of flat.

The elimination of a personal devil is rapidly being accomplished. It is coming to be admitted quite generally in the scientific world that the first cause is mind or force, that matter is only a manifestation of force and is not a primary substance; in fact, in the former sense of the word, is not substance at all, that all causation is mental, and most of them agree with Matthew Arnold that this power makes for righteousness.

Here a difficulty presents itself. How could such a power create evil, or be the author of the confusion we

see in the hurricane, or the cruelty in the law of the survival of the fittest? About the only answer from their present view-point is that "evil is good in the making," that a son of the flesh is a son of the Spirit in process of transformation or evolution. Yet the Master said, "That which is born of the flesh is flesh." "Flesh and blood cannot inherit the kingdom of God." Paul says, "The carnal mind is enmity against God." How could God be the creator of such a mind? He also said we should "put off the old man," not seek to transform him. If evil is good partially developed, how are we to have any exact standard of right? Gladstone said some years ago that evolution as taught would annihilate the distinction between right and wrong. Must we think of God as creating and governing by the law that "the end justifies the means," and therefore that He is compelled or sees fit to create evil to bring about good? It is certainly considered questionable ethics among men "to do evil that good may come."

Christian Science occupies the next logical advance position of monism quite alone, namely this, that God is Mind, Spirit, and that which is born of the Spirit is spiritual, therefore His creation is spiritual and mental, not material; that as God is good (a noun), His creation is good and only good, and as God could not create evil, evil can have no real existence,—as darkness is merely the absence of light and has no real existence, or a lie merely the absence of truth, and in its presence vanishes into nothingness.

When Mrs. Eddy made the declaration forty years ago that there was no matter, it was hardly considered worthy of serious thought by any save a small company of idealists. To these idealists it was rather speculative thought, but Mrs. Eddy had been guided by spiritual intuition. She escaped the dilemma of making God the author of evil, and made the truth practical for the destruction of evil. Matter is like smoked and imperfect glass, it not only hides but distorts the vision. As we look at the so-called material rose, we are able to discern only a suggestion of the divine idea which is both distorted and obscured by a medium that tells of disease and death. So also when we look at the paint and canvas of a famous picture, we see only part of what was in the mind of the artist. The statue of Liberty in New York Harbor gives a very inadequate conception of liberty as seen by the designer.

But, some one may say, does not matter reveal the true rose? A lady looks through her veil, but does the veil reveal anything? Make the veil thinner and the vision is improved; remove it altogether and she sees still better. The veil of the flesh is thick and dense, but as truth and love appear in consciousness, the veil becomes thinner, less opaque, until perfect knowledge shall utterly destroy it. The pure in heart shall see God. "If therefore thine eye be single, thy whole body shall be full of light."

Paul tells us that "the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." But he also says: "Now the physical man [margin of the R. V.] receiveth not the things of the Spirit of God: for they are foolishness unto him: and he cannot know them, because they are spiritually judged." The scribes and Pharisees saw very little in Jesus of Nazareth. They even said he was a "blasphemer," a glutton and a winebibber. Their eyes were veiled by false belief and prejudice. When Peter said to his Master, "Thou art the Christ, the Son of the living God," Jesus replied, "Flesh and blood hath not revealed it unto thee." The teaching of Christian Science that evil and sin are unreal, is not understood by many good people, and so considered dangerous. They fear that it will lead men to look lightly upon sin. While this is stated as a theory, most people who become acquainted with Christian Scientists testify that as a rule they have not fallen into this habit.

The practical significance of a realization of the unreality of evil will prove illuminating. A person goes to a practitioner and asks to be treated for a given disease. The practitioner explains that the cause of disease is mental. There must be some kind of sin or false belief in consciousness. "By sin came death," and sickness is one of the stages of what mortals call death. As the light of Truth is poured in, hatred perchance is uncovered, and the patient is led to see that God is the Father of us all, that we are all brethren. When he recognizes the real man, his hatred of a brother is perceived to be only a false mortal sense, and behold the hate is gone,—it is annihilated by Truth, and with it the abnormal condition disappears. These things are happening. Many physicians concede that

hate, revenge, and other base passions may cause malignant disease. It is said that experiments have proven the very breath of an angry man to be laden with poison. It is the angry dog that poisons when he bites. In the light of such facts one begins to perceive the relation of hatred and revenge to physical conditions.

Fear is admitted by most people to be a prolific source of physical ailments, and unbelief, designated in the Bible as the great sin, is the source of all fear. The psalmist said, "I will fear no evil: for thou art with me." John said, "Perfect love casteth out fear." When all fear is supplanted by perfect trust in infinite Love as the only power and presence, then all disease will vanish. We shall dwell "in the secret place of the most High." As we trace all suffering, sickness, and misery to its source and find it to be sin, wrong belief, and then learn that as we drag it forth into the light of Truth it will vanish into nothingness, we acquire the Christian Scientist's hope and courage to work; we are coming to see what an enemy sin is. We also apprehend as not before the meaning of St. John's statement, "Whosoever hateth his brother is a murderer." Tracing all sin to its lair by the light of Truth, discerning as we do its relation to all misery in this life and the life to come, we are impressed with the importance of the words of our Leader, "Stand porter at the door of thought" (Science and Health, p. 392), and we unite heartily in the prayer she has given us: "Let the reign of divine Truth, Life, and Love be established in me, and rule out of me all sin" (Manual, p. 57).

As the monists, the leaders in the world's thought to-day, have followed step by step the road taken by Mrs. Eddy forty years ago, up to the point where she declares matter to be a subjective state of mortal mind, and that all evil is negative, and hence nothingness, is it presuming to believe they will take this last step also? The monist says, God is the source of all phenomena. The Christian says, God is good. When the physical scientist becomes Christian, and the Christian becomes scientific, we will have the Christian Scientist, who declares not only that God is good, but that He is the author of all real phenomena. So all is good and there is no evil.

GOLIATH OF GATH.

H. S. ELDRIDGE.

THERE met together, not long since, several hundred eminent physicians, for the purpose of discussing the curative properties of the new pitchblende discovery, radium; in particular its effect on civilization's "great white plague," consumption. The principal speaker of the evening is an authority in *materia medica,* as well as a medical practitioner of wide experience. Therefore it is of no little import to have had him preface his thesis as follows: "There is nothing dawning upon the profession to-day with more certainty, than that medicine as a curative agent is passing. The most learned men are depending less and less each year upon drugs as a means of combating disease. The best men in the profession are changing both their views and their practice. For many hundred years consumption has been treated with drugs, and *nobody has ever been cured by them.*" The italics are the writer's, with which to call attention to the signal comprehensiveness of this record. "Nobody has ever been cured by them" marks a failure more appalling than those outside the body medical had appreciated. It admits no solitary proof that perchance the half-gods are come in *materia medica,* not one example wherewith to show that the leaves of this tree can yield balm to a mortal suffering from this wide-spread disease.

Then why, in all conscience' sake, is not this line of restorative abandoned? How much longer are thinking people to go on blindly trusting themselves to a school of therapeutics that has to its credit in the history of this serious ill "no one" rudimentary proof upon which to establish a scientific curative principle! Right here the question, so wearisomely propounded to Christian Scientists, will be heard, "How do you propose to check this scourge without some such aid?" And suppose we should interrogate the interrogator, "How do you propose to check it with such aid?" But because we are all members, one of another, and the brotherhood that is ours cannot stand defiantly by and see those seekers in the vineyard of honest endeavor burying their talents under a bushel, we answer again, and ever, that the children of the one God have no need of in-

termediary help in trouble; there is naught so near us as the Father "who healeth all thy diseases."

"No one has ever been cured by them" emphasizes the blind idolatry of a people committed to a curative agency branded with centuries of suffering, sadness, and despair, relieved by "no one" cure to insure it the right to be, and yet respecting the sincerity and worth of the representative practitioner thereof there cannot be two opinions. What class of savants the world over have applied themselves more arduously, or struggled against ghastlier odds, to develop a scientific modus, than have the followers of Hippocrates? We have only to call to mind the several hard-working, self-sacrificing doctors of medicine who have come into our own lives, to be forever disabused of the idea that they are either ignorant or charlatans. Perish the thought! But when, after a trial of thousands of years, their lusty profession lands us on no firmer ground than that cited, does the fact of the personal honesty of the medical man warrant a continuance in this system as a profitable one for a race bent on well-being? However honest the physician, however brilliant his experiments, no individual effort of his can succeed in overcoming an actual inadequacy in the fundamentals of his profession, much less an error in such. If his profession is builded upon a false premise, though the superstructure be hewn of solid heroism and buttressed about with tomes of erudition, it has but to fall. The greater the structure the greater the fall! Truly, to seek to vindicate the healing puissance of material medicine by showing to a waiting world the mighty funeral pyre of noble men and women who have given their lives in this cause, is naive logic. This Goliath of Gath—the drug—is at once the stronghold and the weakness of *materia medica;* but be it said, in justice to the tireless work of its adherents, that through no effort left untried has its prognosis fallen short of realization; every field of probability, from the toad to the tar-barrel, has been exhaustively vivisected or analyzed. Animal, vegetable, and mineral kingdoms alike have been reckoned with, till their sum total is awesome to behold as it glowers at one from the pharmacist's shelves. But what is it all about? Drugs are no whit less a belief of yesterday, a straw of to-day, and their future *nil.*

Count Tolstoi, disheartened by seeing the miseries from

physiological errors unrighted, searched through volume after volume of *materia medica* to find relief for certain maladies prevalent among his people, and his indignation was roused to open denunciation at what he found,—analyses, experimentation, hypotheses without beginning and without end, but the *status quo* of a ready palliative—none! Indeed one can scarce help wondering if the drug, which ostensibly is a means, has not come, perforce, to be an end; at any rate it presents itself to those of us on the outskirts as the only thing about *materia medica's* Gordian knot that isn't the hole. So absorbing is the "infinite variety" of the specifics, that they have been unwittingly substituted for the cure which was to be effected thereby. It would be small wonder, for the art of "substitution" has nowhere else reached the proximity to being a science, *per se,* as in the business of drugs. The demand of the people is growing imperative for some steps to be taken toward lessening the evil of the drug temptations to the unthinking; and, too, that there be maintained a ground of surety in the drug as a remedial commodity. But is it possible to insure this?

Just how long a period should be allotted to the essaying, preparing, and elaborating of a science, it is hard to tell; but when we hark back, to find King Solomon beset by our self-same doubt regarding "all the powders of the merchant," we cannot accuse the *genus homo* of impatience. From 1014 B.C. to 1907 A.D. cannot be named a "hurry call" to *materia medica.* And the end is yet to come, for what more do we know about the "powders" than did Solomon, when he pictured them as having come "out of the wilderness" resembling "pillars of smoke"? What developments have taken place in these powders since Solomon happily disposed of his misgivings by drowning them in song? They still exude from out the wilderness; and as for their similitude to "pillars of smoke," King Solomon was a wise man—the wisest of all antiquity, you know; but let us inquire of the learned men of our own day if the drug has a fixed therapeutic value of its own. Chemists say not. They say that chemistry at its highest cannot essay with certainty the active principle of any drug today. Sorrowful admission, when we take into consideration that the practitioner of medicine must likely depend altogether upon that certainty to fight the battle with disease!

Say the drug is indigenous to the African wilderness,—and many of them are,—it has grown to therapeutic maturity in the noisome, sunless tangle of decaying vegetable life, together with the myriads of animal pests infesting these deeps. It is gathered and handled by ignorant, filthy barbarians from the adjacent country, whose word must needs be accepted as a concomitant value in the nature of this drug for medicinal uses. Must needs be, because the chemist tells us that the therapeutic activity of countless drugs depends upon their having been gathered during certain months of the year, and ofttimes between certain hours of the day, owing to temperatural conditions, charging it with the requisite quota of dryness or insuring the absorption of moisture to an indispensable potency. Other exactments for which these savage peoples must be taken at their word are not a few, but they are not material to this argument; that they have to be depended upon at all is impious! Man's safeguard to health and longevity in the hollow of such hands! Man! The image and likeness of God who is light, and in whom is no darkness at all! Do the leaves of His tree for the healing of the nations spread themselves in the dank gloom of a pestiferous jungle, and within reach of the lowest only of earth's humankind? Can any reasoning being, through the space of a reasoning minute, credit such to be a predestined condition?

Furthermore, there is a fiction so grafted on to a drug that it has long since been ticketed with the mark of truth, namely, that these drugs are subjected to rigid analysis, and brought to a uniform standard of excellence before they are dispensed over the apothecary's counter. Are they? Once again ask the chemist, who is a scholar in his profession as well. Ask him what per cent of the so-called "standard drugs" have in fact been standardized. And when he answers, as answer he must, if he is both informed and honest, that over fifty per cent of the therapeutic drugs are impossible of a fixed standardization, and therefore not therapeutically reliable, then think, O mortal, what place these can occupy in the scheme of the Father, with whom is no "variableness, neither shadow of turning"! If you press this same chemist for his opinion as to the chances of a drug's reaching you, the layman, in its pure state, he will answer you, as answer he must,—we are still taking it for granted he is both informed and honest,—that there

is more opportunity for adulteration and substitution in the handling of drugs than in the transforming of any other commodity the world wide. And then ask yourself, Does the God of truth brook the co-operation of a science like this?

The hour is striking when *materia medica* makes good, or goes. In no uncertain manner has the twentieth century set her face against following in the wake of confounding a scintillating assemblage of unrelated experiments, supplemented by discoveries, with the unity of a science. The people are demanding, and the drug votaries working as never before, to attain to a criterion of procedure in the suppositional relationship of compound to complaint. But what is this clangor sounding above the increasing din of pestle and mortar? We listen, bewildered to see the devotees of both "schools" clasped arm-to-arm while they concert their alarum for additional legislative rights. Rights to what? To continue to experiment? No, that is already theirs by virtue of the law of entail; but that, in brief, none other health-seeker, outside the accepted schools of medicine, shall be vouchsafed the protection of the aforesaid rights! We watch them sitting in fine scorn upon him of "patent medicine" fame, while at one and the same time they themselves are clamoring for a legislative "patent," granting them the proud distinction legally to distribute many drugs, in lieu of one! No optional proprietary remedies, as it were, but all compulsory remedial proprietors, as it were. And these are they who say Christian Science is superfluous. Demetrius was a silversmith, you remember, long, long ago; but Demetrius is not now a silversmith!

Is it known, that while the doctor of medicine must be possessed of a signed diploma, to certify that he has applied himself to years of preparation, in the curriculum of a college of medicine, and that this diploma must be further strengthened by a State examination, not elastic enough to warrant him in reaching his skill across the border, into an adjoining State; and that the apothecary is restrained by prohibitory statutes scarce less rigorous, is it known, I repeat, that not one person connected with the manufacture of the drug is required to have other education on his part than is instrumental in the getting together of his machinery and motive power? Can a physician, though he be the

very man for whom Diogenes is searching, cope with such a stupendous error in the premise as this? Discovery upon discovery, experiment upon experiment, text upon text, are but so many vain attempts to cry, "Peace, peace; when there is no peace."

Has any one ever thought of the problems—and if he be wanting in virtue or stability, the temptations—that beset the life of a medical man? Here, by way of illustration, is one that will come to him if his reputation makes it worth while. These drug manufacturing houses have instituted a system of experiments, carried on from the Atlantic to the Pacific, for the purpose of obtaining a consensus of medical opinion regarding the value of a new drug. The experimenters are our regular practising physicians, the subjects their patients,—you, perchance. You are thinking as you read, "What you say may be true of some physicians, but not of mine. I look for character, and an established clientele, in my choice of a physician." And pray, what is the manufacturer looking for? A second thought will show you that your eyes are focused on the same star. But bear in mind there is no odium to be attached to the physician because of this practice; the fault lies back of him. We iterate, and reiterate, that we have no contention with the doctor of medicine, but with the system. No one knows better the shortcomings of his science than he of the diploma; his courage to endure lies in the hope that this congestion of empiric data will in the future be molded into a science of healing, in fact as well as purpose. "To heal the sick" is his watchword, as it was the watchword on the shores of Galilee, but oh, with what different weapons! Inasmuch as it is a weapon, however, we examine its effectiveness with no least desire to cast doubts upon the individual truth of him who uses it.

We agree with him, and he with us, that the necessity for a universal curative agent was never more imperative than now. We rejoice at the courageous spirit that impels him to declare drugs are not the *sine qua non* in the healing of to-day; still more do we rejoice that he is recommending the doing away with them, but whence then does he look for help? Where is his hope of adding to the science of ontology, when "the beginning" saw "every thing" made, made so completely that the infinite pronounced it "finished," and "good"? Why "experiment," when freely we have

"Jesus Christ the same yesterday, and to day, and for ever"? Is it that we should hold fast, awaiting a new understanding and power? Listen: "As many as received him, to them gave he power to become the sons of God." Have we need of more? Need of other power in diagnosing, healing, or sustaining, than is ours as children of God? Could time, or tide, or "any other creature" take away from the dynamic love of such a gift as was offered to "as many as received him"? No interval of time is there between the condition and its fulfilment, but to "as many" as receive him, he gives the power. Long, so long has he been waiting for us to receive this gift, and prove for alway what it means to be a child of God. Think, before you give place to *materia medica's* last cry of "radium." Can it radiate beside "I am the light of the world"? Not I was the light of the world, in A.D. 1; nor will be again, in a vague hereafter; but "I am the light of the world," for, "Lo, I am with you alway." Can fellowship be nearer and dearer?

That the guiding, healing Christ died on the shores of a tiny inland sea, was a belief of the old world; but the new world hath the message that the Christ-with-us knew not death, and is healing from the shores of a mightier sea. Dominion, not ascension, is the glory for to-day. Dominion! Ah, dear Leader! Our hearts are full of love and awe, awe and love!

CARDS IN THE GERMAN PERIODICAL.

Application blanks will be supplied by The Christian Science Publishing Society to practitioners who wish their names and addresses inserted in the advertising columns of *Der Herold der Christian Science*. These applications should be properly endorsed and forwarded to the Society. The rate for advertisement will be $2.00 for the first line, and $1.00 for each additional line. It is desirable that those who offer their names in this way should be able to communicate with patients and inquirers who speak the German language only.

A CORRECTION.

In the testimony of James B. Smith which appeared on page 103 of the May *Journal*, "Fairhaven" should read Farnham, Quebec.—EDITOR.

CURING VS. HEALING.

CLARENCE W. CHADWICK.

Heal me, O Lord, and I shall be healed.—JEREMIAH.

WHEN the great Master asked the impotent man at the pool of Bethesda, "Wilt thou be made whole?" it is evident that he had in thought something more than a physical cure, for a little later, after the man had been enabled to take up his bed and walk, we find Jesus saying to him in the temple, "Behold, thou art made whole: sin no more, lest a worse thing come unto thee." Here was one with an infirmity of thirty and eight years' standing, who had doubtless resorted to various material means without receiving help. This poor mortal was probably seeking relief on a physical plane, not realizing that his freedom from disease would include the destruction of sin in his own consciousness. Possibly he had no thought of experiencing any moral or spiritual benefit. What he wanted was to be relieved of his lameness. Like many others, he presumably wanted to experience freedom from pain while continuing "to enjoy the pleasures of sin for a season."

Jesus' explanation to him, that he was now made whole, and that he must cease sinning if he would remain so, opened up a new line of thought for him. It meant that from then on he must serve but one master if he would obey the divine will and remain in a state of perfect health. For the first time he learned the distinction between a physical or material cure and the Christ-healing. The Master's method of treatment in this case was the same as in all others, wherein he dealt primarily with sin, or the mortal's erroneous thinking which was the foundation of his seeming physical disability. In no case did he ever make the mistake of trying to cure disease without correcting the underlying moral fault. He understood the natural law of cause and effect, and that the only permanent and scientific healing must take place in consciousness in order to be made manifest upon the body; in other words, that wrong thinking was the root of the trouble, and that it must first be corrected before any lasting benefit could accrue to the sick man.

This one instance will serve to illustrate the difference between curing and healing as understood in the light of Christian Science. Theoretically these two terms may be used synonymously, but in every-day practice they are widely divergent. One seldom if ever hears a physician tell of healing his patient or of making him whole. He speaks only of a cure, or restoration to physical health. He is at work on a material plane, believing the testimony of the physical senses, and holding health to be a condition of matter, which is liable at any moment, despite every effort of the patient, to change to sickness or disease. Looking into matter for both the cause and the cure of disease, he does not and cannot correctly interpret the Christ-healing. The belief in restoration to health on a material plane is simply the exchange of one erroneous belief for another, of a belief in sickness or pain for a belief of health. Upon this subject Christian Science is working a radical but much needed change, for its contention is that "it is as necessary for a health-illusion, as for an illusion of sickness, to be instructed out of itself into the understanding of what constitutes health; for a change in either a health-belief or a belief in sickness affects the physical condition" (Science and Health, p. 297).

Sooner or later it must be seen that health is not obtainable from matter, nor is it in any way dependent upon it. It is a moral and spiritual state of consciousness manifest in harmonious functions of mind and body, and not a belief of physical sensation and ease in matter. It is not a state of consciousness in which disease is believed to be the master of health, and matter its natural and only remedy; it is not a state of consciousness that acknowledges any law or rule by which disease can develop or operate. Instead, it is the expression or reflection of that spiritual consciousness that "thinketh no evil." It goes without saying that mortals in general are not consciously in quest of any such kind of health. They are not striving to correct a material sense of things, but would find pleasure and happiness in matter, under the mistaken assumption that God has given man a material investiture for him both to live and to die in before he can reach heaven or become acquainted with his Maker. Their standard of health has been defined

by physiology and *materia medica*, fruit from the tree of material knowledge, and it is this false standard that they are struggling to maintain. They have forsaken the living God, who alone healeth all their diseases, and have turned to false gods, human inventions, to bring about a cure that would leave them at ease in their native element of sense-knowledge, leave their morals uncorrected and their vain desires unrestrained. It is passing strange that the professed followers of Christ should attribute to God power to destroy the greater error of sin, while denying His willingness or ability to heal the lesser error of disease. Where in any of the four Gospels do they find any authority for so doing?

Note the striking contrast between the modern material methods of dealing with disease and the manner in which Jesus administered to the needs of the palsied man, as described in Luke, fifth chapter. His very first salutation to the sick man was, "Man, thy sins are forgiven thee." This was proof that he did not look into matter for causation. He made no physical diagnosis, but immediately began to probe to the very root of the error. He knew that wrong thinking was the seat of the trouble, and because he understood the power of God to destroy the sin that was responsible for the so-called physical condition, the scribes and Pharisees accused him of blasphemy, and they said, "Who can forgive sins, but God alone?" They believed that God could forgive sins, but evidently did not look for any such practical manifestation of His forgiveness as the healing of bodily disease. Their view of forgiveness was limited and largely theoretical, just as it is to-day with many professing Christians, who misinterpret the full scope of the Christ-healing and try to imagine that sin can be forgiven before it is forsaken in thought. They did not associate the forgiveness of sins with the healing of disease, while the Master looked upon them as one and the same thing. He asked this pertinent question of his unbelieving auditors, "Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house."

This is unmistakable evidence that the Master did not separate the healing of sin from the healing of disease. How then can his professed followers do so, and yet claim to be obedient to his commands? How can they say that God has forgiven them their sins, but has not healed them of their diseases? Whence this thought of limitation and evident lack of spiritual discernment? Is God responsible for it? No. The blame must lie at the door of the professed leaders of Christian thought, who preach the forgiveness of sins while ignoring and even denying God's power to heal disease in Jesus' way. This statement is made in no spirit of harshness, but in simple explanation of a lamentable fact,—a fact that is to-day being brought home to countless thousands of earnest Christian people in the various denominations of Christendom. They are looking for something higher than physical curing, and Christian Science comes as an answer to their prayer, reinstating the healing of the early Christians, which made no distinction in the healing of sin and disease. Christian Science heals disease because it heals sin, and in the healing of disease it offers the same proof of healing of sin that Jesus gave. It is therefore evident that he who claims the power to forgive sins has the same authority to heal sickness, and unless this dual capacity is made manifest in the metaphysical or spiritual healing of disease, the claim of power to forgive sins is proven to be impotent, devoid of spirituality or practicality.

The world will never be redeemed until humanity rises to the plane of spiritual healing, by forsaking its pitiful and unavailing dependence upon matter, and begins to yearn for the coming of the Christ-idea, which will wipe away sin and its effects in the same manner and at the same time that it destroys disease. The mortal awakes from the dream of sin and suffering only to find that this Christ-idea has already come in Christian Science; that positive and definite rules are laid down for daily conduct and life, and that, as he puts these into practice honestly and faithfully, he no longer thinks of wanting to be cured through the palliating influence of any material means whatsoever, but his one and only desire is practically to overcome evil with good, to "put off the old man" laden with sin and disease beliefs, to get closer

to the Principle of his being, and to be right and to do right in the sight of God. He no longer seeks to have any of his troubles smoothed over for him, but to have them eradicated, root and branch; in other words, he seeks the Christ-healing which forgives sin only as it destroys it. The hope of the race is kindled in the great moral awakening that is now manifest on all sides. If it will heed this call to a higher plane of living, and will learn to lean implicitly upon the omnipotence of good to solve every human problem and to work out of sense-believing into spiritual understanding, it will progress onward and upward into the realm of pure Mind, where God is recognized to be the All in all of being, and man His spiritual image and likeness.

Our dauntless Leader tells us that "the warfare with one's self is grand" (Miscellaneous Writings, p. 118); and if we see it thus, and strive to emulate the life of the great Master by daily correcting sense testimony, which always leads thought away from Spirit into matter, we shall be able to prove the validity and availability of Christian healing not only for ourselves but for others. In Christian Science we find the beaten path that ever leads contrary to the direction of the senses; we find the true healing, the healing of head and heart, the healing that purifies, uplifts, and strengthens human thought to reach out and lay hold upon the unseen facts of being here and now; the healing that means freedom in the highest sense of the word, freedom from both sin and disease; the healing that always corrects all sense knowledge concerning health, happiness, and heaven; the healing that is natural and lawful, because it is of God, divine Love; the healing that the prophet had in mind when he prayed. "Heal me, O Lord, and I shall be healed."

In Christian Science we recognize one educator, one available and all-sufficient power, "one Lord," and "one faith;" and tenderly and lovingly we invite friend and foe alike to "come and see" if this Science is not all that is claimed for it. While recognizing the rights of others to resort to whatever method of cure attracts them, we nevertheless consider it our privilege and duty to call attention to "a way of life which transcends all others" (1 Corinthians, 12 : 31, translation by Wey-

mouth). "Seek ye first the kingdom of God" is this way, and Christian Science thoroughly explains it. In no other way can humanity "lay hold on eternal life." In no other way can they ever experience the Christ-healing and become obedient followers. They must learn that one wrong will never correct another, and that nothing but divine Love can heal disease and destroy the malice and hatred that have caused it. The divine corrective is always at command, and must be allowed to assert its ever-operative law of "be ye perfect," if humanity would keep in the straight and narrow way of righteous thinking and living and so maintain the perfect standard of true spiritual healing.

Millions of thinking people are turning away from imperfect systems for the simple reason that they have discarded imperfect thought-models, and must necessarily, according to the natural law of like begetting like, look for help in the direction their thought trends. The mortal whose thought is "at home in the body" naturally looks into matter for cause and cure. Thought quickened to discern the reality of things unseen, naturally looks into Mind for the correcting influence of Spirit; and when it does so intelligently, it experiences the true mental healing.

No Christian should be or can be satisfied with any system of treating disease that ignores the moral condition of the patient as having nothing to do with the curing of his disease. Unless his morals are corrected it is sure proof that no real benefits have been received, regardless of appearances to the contrary. The mortal who sins and then appeals to human devices to rid him of his aches and pains, is not helped heavenward when he is supposed to receive aid from such lower means, but is oftentimes carried farther into the mire of materiality, and may even go so far as to proclaim to the world that some nostrum has cured him. His friends are lured into procuring the same medicine, only to be disappointed with results. Why could they not be cured? Because different mental states were involved and because matter does not and cannot heal. The sooner mortals fail to experience any relief at all from the use of drugs and other minor curatives, the sooner will they be ready to receive the Christ-healing, which will correct the broken

moral law that lies at the bottom of their troubles. They should shun the mesmeric influence of any so-called curative agent that leaves the patient's morals uncorrected while professing to cure physical disease. Whatever cures one must cure the other before it can be of any lasting benefit to the patient, and since it is God "who healeth all thy diseases," it is God alone who can heal sin. The Christian can find no escape from this line of reasoning.

"Give me anything to relieve me of my pains," does not always express a desire for the true healing, but more often for the soporific influence of a senseless drug, or of some other human invention incapable of imparting any good to human consciousness. The mortal likes to be lulled into sleep, so as to become oblivious of his suffering; but when having what he calls "a good time," he does not court sleep. Only as he begins to awaken from his false sense of pleasure and pain can he say, "It is good for me that I have been afflicted; that I might learn thy statutes." It is only the coming of Christ, Truth, that can awaken him to distinguish between what he wants and what he really needs. His want-prayers are seldom answered, because they are no part of the divine activity of right-thinking. "Heal me, O Lord, and I shall be healed," rises to the point of moral and spiritual need, and then is the true healing realized. The prayer that is answered is always the one that recognizes what the will of God is relative to man's needs, and not the one that asks God to go contrary to His will to accommodate or satisfy selfish human desire.

The daily life of the Master was and is a living and positive rebuke to the habit of drug-taking, and should be sufficient proof of God's non-participation in any such habit. The Christian Scientist, therefore, has good reasons for not resorting to drugs, for he knows that they cannot heal malice, envy, hatred, jealousy, passion, appetite, lust, dishonesty, greed, and other kindred errors, and since they cannot correct the well defined causes of disease they cannot wipe out their effects. Any cure supposed to be brought about through the use of material means or of any false mental method, is really only a change of human thought whereby mortals are put to sleep instead of being awakened to the consciousness of

primal spiritual facts. Any material remedy is little else than a soothing-syrup to lull human fear and to encourage false hopes and desires. It bestows no real blessings upon mortals, because it has none to confer, since God is the only source of goodness and God is Spirit, intelligence, the opposite of mindless matter.

Mortals may not acknowledge it, but the taking of drugs or the resort to any hypnotic influence to cure disease is really only an excuse for not thinking right about God and man. They claim the ability to think that man is sick, but practically admit their powerlessness to think that he is well when the senses testify to the contrary; in other words, they consider themselves privileged to think evil of man but not good. By resorting to inanimate matter for the cure of the sick, they give a lifeless drug the power to do something which they themselves admit they cannot accomplish through thinking, which is proof positive that they place no premium upon right thinking, but relegate all power for good in healing to non-intelligent matter. Does not such a mental attitude indicate a house divided against itself, which cannot stand? It is seemingly easier for mortals to go to sleep in the belief that man is governed by physical laws, and that he is a mere worm of the dust with little or no mind to think with in the hour of need, than it is to waken to the truth that man is a spiritual being, governed alone by spiritual law and always reflecting the Mind that is God.

The coming of Christ, Truth, to individual consciousness is the true message of healing. It means a moral and spiritual awakening, a purifying, uplifting, and regenerating of human thought; it is a message to arouse the dormant, lethargic thought of mortals, to break the dream of life in matter and to point out the royal road to heaven. It says, "Awake thou that sleepest, and arise from the dead." It is a call to action, to higher duties, aims, and ambitions. It says to the sick and sinful alike, "Repent: for the kingdom of heaven is at hand." Those who hear the call are healed of their sicknesses as well as their sins, and if grateful for blessings received, they will enter the strait and narrow way of right thinking and right living, and so gradually bring out in their lives the higher standard of health and happiness demanded

by the Christian religion. They will no longer try to gain from matter something which it has no power to give, and which does not exist in matter, viz., health and strength of mind and body. It will no longer seek a physical cure only, but will appeal intelligently to the great Physician for the divine antidote for both sin and disease, for the true Christ-healing that makes "every whit whole."

Is it rational to suppose that God has given man the ability to think wrong, and withheld from him the capacity to think right, by endowing matter with power to heal? Such a supposition would make evil real and intelligent, and good unreal and non-intelligent. Christian Science has come to correct just such false theories. This work of correction is part of the true healing, which establishes within individual consciousness the divine oneness of God and man by tearing down the fictitious knowledge of evil that has seemingly obscured the light of divine understanding. Healing is synonymous with wholeness. God has no other thought of man than that he should be whole, and Jesus knew this. It was therefore his purpose to impart to individual consciousness the true or complete idea of salvation, which necessarily includes the healing of both sin and disease. He did not stand upon the divided platform which delegates the healing of sin to God, but the cure of disease to *materia medica*. Had he done so he would have been powerless to make men whole. His sole dependence upon divine Mind gave him power to master every error of the human mind, whether manifest as sin, disease, or dissolution.

It is this perfect overcoming, the understanding how to conquer every form of evil, that should be sought by every true Christian. He should not be satisfied with any so-called treatment that does not deal primarily with the moral condition. The Master's injunction to seek "first the kingdom of God, and his righteousness" makes this point unmistakably plain. However urgent the need, the divine corrective is always available, and only as humanity learns to lean implicitly upon it will it partake of the Christ-healing. If we serve one God we can have but one remedy, and that Spirit, not matter. Even the Mosaic Decalogue teaches faith in and reliance upon one

God. To resort to drugs or to any other human remedy is to break the First Commandment, and "if they hear not Moses and the prophets," how can they claim to follow the commands of the Christ, who insisted upon obedience to the Ten Commandments as a necessary stepping-stone to spiritual enlightenment?

It is safe to say that so long as health is looked upon as a temporal rather than a spiritual blessing, humanity will lack the inspiration that is needful to direct thought heavenward, and will look into matter for the cure of disease, while professing to believe in the omnipotence of Spirit. In this condition of estrangement from the creator of all things, they will call evil good and good evil, and hold health to be temporal and changeable, when in fact it is spiritual and not subject to chance and change. The so-called cure of disease is not its corrective, else the disease would not reappear. This is painfully evident in the numerous cases where surgery and medicine have been resorted to, to remove the appearance of some dread disease, and after a few short weeks or months the patients are told that their only hope lies in another operation or course of treatment, the old troubles having returned. The surgeon's knife cannot successfully remove disease from the human body until it can cut out the diseased thought-germs of malice, envy, hatred, sensuality, and other errors of the human or mortal mind that are constantly finding expression in the body. Does it seem right or reasonable that one should feed the body on sinful and sickly thoughts, and then dose it with poisonous drugs to wipe out the effects of such wrong thinking?

Christian Science makes it plain to every conscientious seeker that there is not and never can be any real healing accomplished through any such means, and it is truly gratifying to note how rapidly this higher thought of healing is gaining ground with thinking people. The time must come when people will be ashamed to resort to material remedies, for it will be a sure indication of inexcusable ignorance of God on their part, or of their unwillingness to perform the necessary mental work to extirpate the cause of their troubles. As the true Christ standard of health and holiness becomes more generally implanted in human consciousness, mortals will be less

inclined to manipulate shadows or effects, and more willing to deal with causation, not for the selfish purpose of being made free from physical pains, but because they desire to seek "first the kingdom of God" in order to do right and to be right. Health and holiness go hand in hand, and had this fact not been lost sight of by professing religionists, there would be but one church on earth to-day and but one method of healing, and that the Christ method. Jesus' healing work was opposed because it was above the world's standard of thinking. Had he permitted any compromise between Mind and matter he would not have been opposed by scribe or Pharisee. If Christian Science could be appealed to for relief from physical pain without touching upon the moral status of mortals, it would meet with more general favor. Not until the heart is weary of the vanities of earth and yearns to get closer to God, will it turn to the Christ-principle for that perfect healing which makes every whit whole by revealing the spiritual understanding of health, holiness, and heaven.

May divine Love speed the day when every human being will stoutly oppose the encroachment upon his own household of thought of any proffered cure which cannot extirpate the sinful desires of the human mind and so point out the way of right thinking and living, the kingdom of heaven on earth.

CLERK OF THE MOTHER CHURCH.

Correspondence relating to membership with The Mother Church and requests for blank applications of membership, should be addressed to William B. Johnson, C.S.D., Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

CHURCH TREASURER.

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

THEREFORE.

MARIANNE E. BUTLER.

SOMETIMES certain words in the Bible stand out with startling clearness, especially if we come across them at a time when our thought is open to receive a new idea of Truth. The word "therefore" is one of these. Its meaning as given in the Standard Dictionary is, "Expressing a consequence and pointing to a preceding sufficient cause." "Therefore" is the most precise and formal word for expressing the conclusion of a chain of reasoning. In tracing this word through many passages in the Bible, we may find some helpful lessons; for example, in the observance of the Sabbath, which was to be kept as a sign between God and His people; it should "therefore" be made a holy day. Most of the ceremonies in the law were in consequence of some special deliverance of the children of Israel, and "therefore" they were to observe some feast day or fast day. Always the reason for it is given, and then the emphatic "therefore thou shalt" do what is commanded.

When other nations were overthrown because of sin, this was made an object-lesson to the children of Israel, and the conclusion is always the command "therefore" thou shalt "keep my covenant." They were commanded not to become contaminated with other nations when they were in the land of Egypt; they were God's chosen people, "therefore" they were to keep themselves pure! In Deuteronomy we read of the fearful warnings given to the disobedient, who are told of the swift and sure consequence of their evil doing in the solemn words, "Therefore shalt thou serve thine enemies."

In Nehemiah we read that when the wall of Jerusalem was to be rebuilt, the Jews realized that God would prosper them in the face of their enemies; "therefore" they would begin the stupendous task. When the people sinned they learned to connect their punishments with their offenses, and these "therefore" are uncompromising. Rest and quiet, safety and strength are found in the Word as the sure consequence of right actions. "I have set the Lord always before me: . . . Therefore my heart is glad." While meditating on the help received in the past comes trust for the future. After speaking of the lovingkindness

of God, David says, "Therefore the children of men put their trust under the shadow of thy wings." The 45th Psalm contains a splendid example of the reward of right doing: "Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows."

In that beautiful psalm of trust, the 91st, there is another example: "Because he hath set his love upon me, therefore will I deliver him;" accentuating the meaning given to the word as "pointing to a preceding sufficient cause." The lesson which David learned from following wholly the word of Truth, and the conclusion, "therefore . . . I hate every false way," comes with great force to every Christian Scientist. The prophets also use the word in the same convincing way, and by direct warning and symbol show the people what will be the sure consequence of their sin.

Turning to the New Testament, we find this comforting assurance of Jesus repeated many times: "Fear ye not therefore." His admonitions, "Watch therefore;" "Therefore be ye also ready," are for us all as well as for the disciples. As expressive of his sure knowledge of whence he came and of his mission, we find these: "That I may preach . . . for therefore came I forth;" "Whatsoever I speak therefore, even as the Father said unto me, so I speak."

As a natural result of man's relationship to God as image or reflection, come the commands, "Be ye therefore merciful, as your Father also is merciful;" "Be ye therefore perfect;" "Be ye therefore followers of God, as dear children." The Master hesitated not to denounce those who reject the truth; he says, "Ye cannot hear my words . . . He that is of God heareth God's words: ye therefore hear them not, because ye are not of God."

Paul's simple declaration, "I believed, and therefore have I spoken," was to him the natural expression of his trust in God. In the Epistles are given the reasons for the supremacy of God, good, and the inheritance of God's children is shown and explained. They are bought with a price—"therefore" they glorify God; "therefore" they must walk worthily; "therefore" they must be steadfast; "therefore" are they "fellow-citizens with the saints;" "therefore" their gratitude; "therefore" their trust; "therefore" the glory which is to be revealed in them; "therefore" the world would not know them; for it knew not the Christ. Because they overcame, "therefore" the heavens would rejoice, and

"therefore" throughout all time is the constant demand to come out and be separate,—a demand for righteousness in all who profess the name of Christ.

In Revelation 7 we read: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb [the life of innocence]. Therefore are they before the throne of God, and serve him day and night in his temple: . . . They shall hunger no more, neither thirst any more; . . . For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

[Written for the *Journal.*]

HARMONY.

HON. ELEANOUR NORTON.

THERE came to me a vision of the world
Governed by good, illumined by the light
Of harmony and by the radiance of Truth!
There through melodious space the sons of God
Circled in beauty, and in bliss
From star to star—from golden land to land.
There blossomed lilies—blossoms deathless and divine!
There all was energy, yet all was peace!
Lo, man reflected Love, and realized
Creation as the pure idea of Mind.
Oh, then did rapture over rapture rise,
And music melted into music sweet,
Color flashed into color—and I knew
The perfume of a universal joy
Bathed all this lovely world with warmth and light!
Then came to me the inner voice of Truth—
"This is no vision of a heaven to be!
It lies within the consciousness of Life,
The full reflection of the only Mind!
Up—slay the lie of matter with the sword
Of Spirit—voice the allness of thy God,
The nothingness of discord and of death!
And rise with Christ above the clouds of sense,
That seem to veil God's everlasting calm,
And now and ever dwell in harmony!"

TESTIMONIES FROM THE FIELD.

IN giving my testimony I must go back to the time of the Anglo-Boer war, in order that my narrative may be clearly understood. Being an old burgher of the late South African Republic, I was called upon to take a very active part in the war. At the beginning I fought under General Piet Cronje, till he was captured at Paardenberg. From that time I fought under that good old General de la Rey, till the end.

The 31st of May, 1902, is a day memorable in my earthly existence, for it was on that day we were called upon to surrender—to lay down our arms. I will not attempt to give an idea of how I felt, but this I may say, I felt ashamed before the very stones around me. I could not look at them. I felt as if something had happened which ought not to have happened. The result was that from that moment an indescribable despondency took hold of me, and when I arrived at Johannesburg something else was staring me in the face—I found that I had to begin life afresh without anything. I started to look into the future,—into the to-morrows, the next weeks, the next months, and the next years,—but everything looked black. I sought help and strength in my church; took a very active part in it by becoming an elder, but alas! all the teaching of my church and all the reading and studying of theological books gave no rest or comfort to my troubled mind. The Bible remained as ever a sealed book to me.

The result of all this was that my despondency increased to an alarming degree, so much so that I began to feel very ill and was compelled to consult my doctor, one of the most eminent men of Johannesburg. After a careful examination he pronounced my case a serious affection of the liver, caused by the hardships and exposures of the battle-field. I had such confidence in my doctor and believed so much in him, that I could actually feel the condition he described. I took my prescription to the chemist; got my medicine and started using it. As is usually the case, I experienced a temporary relief, but it was only for a while and my despondency was not lessened.

Under such circumstances I struggled on, until that bright day dawned when a dear old friend came into my office and told me about Christian Science. I saw at once there was light, and I ordered a copy of "Science and Health with Key to the Scriptures" through him. In the mean time I continued to take my medicine until the 16th of September, 1904, when this friend handed me over my copy of Science and Health. This date I now look upon as my birthday, because from that day I really began to live. I went home that evening with a strange feeling of joy, and I set to work at once. I read the first chapter, "Prayer," What a revelation! I then discovered that I had never prayed before; and so far as I was concerned all medicine went from that moment to the four winds. Since that time I have never tasted medicine, and I never felt so well in my life, nor have I felt from that time anything of the liver trouble.

This may seem a very simple story, but not to me, who went through it all! This experience has given me a glimpse into the realm of the real, and I have learned there is no future, only the present. When I was so despondent and was looking into the future,—into the to-morrows, the next weeks, the next months, and the next years,—I did something more, I placed at each period a burden of anxiety, suffering, and trouble; and not only this, but I lifted those burdens up right into the next years and placed them upon my shoulders. I went my way bowed down under all that mortal belief and imagination had placed upon me, and yet there was nothing real about all that. My suffering did not represent anything that is real, and this is true of all our suffering. If I had understood the truth of man's being I certainly would not have acted so. I would have known that we live in an eternal present; that God is All in all; that He is infinite Mind, Spirit, and fills eternity, which has no beginning nor end. And we? As God's children, we live, move, and have our being in this infinite Mind and Spirit; hence we are eternal and live in eternity.

Christ Jesus wanted us to realize this truth, and he tried to make this very clear when he said, "Take no thought for your life." He did not mean that we should sit idle and that some one would come and clothe us and put food into our mouths. He wanted us to be busy

with the things that are real and eternal, the things that concern an eternal present. He also said, "Consider the lilies . . . they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." But besides telling us that the lilies toil not and that they spin not, he told us the great truth of being. Christian Science teaches us that we must grow spiritually. The moment we take thought for our life as something apart from God, at that moment we move into the realm of the unreal and we do not grow. We must realize the truth if we would live in an eternal present. This thought helps us to understand how the infinite Mind can never be inactive. Mrs. Eddy says that "God rests in action" (Science and Health, p. 519). If the infinite Mind could be inactive for one single moment the whole universe would collapse and we would all go out as a candle is extinguished.

If we demonstrate truth and love in our daily life, we will also reveal in every act, in every thought, in every utterance, the glory, beauty, and harmony of the true Life, which is like Christ, "the same yesterday, and to day, and for ever." Such living is an eternal present, and a thousand years will become to us like one day, and one day like a thousand years. This testimony is my thanksgiving to God for His faithful servant, Mrs. Eddy, who has brought to light the eternal truth of the Bible, thus giving us a true conception of God and of man's being.—*J. L. Van der Merwe, Johannesburg, South Africa.*

AFTER passing three score and ten years, I found myself diseased, waiting for death, and believing it would open the gates of paradise for me. I suffered from stomach trouble, which had cast a dark shadow over some thirty years of my life. I was always seeking specialists and patent medicines, which only increased the trouble as years rolled by. Later I had a serious heart and kidney disease. Two New York doctors, both Christian men, examined me with great care. After the examination they informed me that my church work must be given up for a time, as excitement might prove very dangerous; therefore they ordered quiet, peaceful rest. The doctor, who watched over me with loving care, always sought the help of God to enable him to heal me. When he saw how helpless he was to heal me with drugs, upon

his knees at my bedside he implored God to take charge of the case, saying that human skill could not save me. Divine Love answered his prayer on the evening of the new year, 1900, by sending glad tidings of great joy in His gracious healing message through the inspiration of "Science and Health with Key to the Scriptures" by Mrs. Eddy. This marvelous book was put into my hands on the second day of January, 1900, and I listened very carefully to the reading all day, without any apparent change in my health before I went to sleep, but nevertheless a new creation was being effected. I woke up next morning to find that a mighty change had taken place, and at two o'clock I was joyful,—harmonious in mind and body, singing "Glory to God." All the old conditions had gone—how I knew not, but Mrs. Eddy tells us on page 324 of Science and Health. Christ Jesus said, "The words that I speak unto you, they are spirit, and they are life." The diseased conditions were destroyed, and new, unspeakable happiness filled all the faculties of mind and body. My son and his wife, who had read this wonderful book to me all that day, when they heard me singing were filled with wonder and amazement, and feared that the change of death was at hand. All that had been done on my part was to listen to this glorious message of divine Love, which had imparted vigorous life and health. On the first day of the new year I was thought to be under the shadow of the grave, but on the third day I was fully restored to health through this message of Truth and Love, sent from heaven for all who will receive it.

One day with "Science and Health with Key to the Scriptures" by Mrs. Eddy, and I was delivered from being in bondage to these so-called incurable diseases, to health and harmony! I am now realizing man's inheritance as the offspring of divine Mind, Spirit, which has brought sweet peace, rest, and calm trust day by day in the Divine protection and dominion promised to all who walk in truth and love. Every child of God may have this peace.

James Allen Roe, New York, N. Y.

I WRITE in loving gratitude for the peace that Christian Science has brought me. I have indeed found it to be "a divine utterance,—the Comforter which leadeth into all truth" (Science and Health, p. 127). Since the age of

ten I had always been delicate, but it was not till the winter of 1896 that I became very ill, and from that time never regained my health. Three years later I underwent an operation, which did not improve matters, and repeated attacks of severe bowel and stomach trouble made me an invalid, unable to eat, sleep, or lead an active life as I longed to do. I consulted several doctors, who gave me only partial and temporary relief, the last specialist I saw candidly saying he could not guarantee the cessation of these recurring attacks. Just at this time my father lost his money, which made ill-health a greater burden, but through all this my belief in God was my help and comfort. I clung to Him, though blindly, praying that He would deliver me from sin and disease, which I feared as having real power, and I believed that this could only be accomplished through death.

It was while I was trying to become obedient to what I deemed God's will that I was told I could be healed by realizing the allness of God, it being explained that if God is omnipresent and omnipotent, there could be no evil power. At first I refused to accept this statement, as I distrusted the channel through which it came, but a few days later I realized that this might be God's answer to my prayers and that I must not let His blessing go by unheeded and misunderstood. I then accepted unreservedly this statement, and listened to what was told me; not knowing that what had appealed to me were plagiarisms from "Science and Health with Key to the Scriptures" by Mrs. Eddy, of which book I had then never heard. I began to realize at once the fact that if God is all and everywhere, there were no diseased conditions and no power opposed to good. In so doing a load seemed to be lifted off me. I became radiantly happy. My headaches disappeared; I slept well; I began to eat everything with impunity, and in about a week I was almost absolutely well. I threw away all medicine, though it took me two or three weeks to realize that I was now free in every way. For three months I worked happily for myself and others, wanting nothing. I wrote to tell my brother in Hong Kong of my wonderful healing, suggesting that I should come and share this joyful knowledge with him.

At the end of the three months, however, difficulties seemed to come up, and old, unsuspected fears, which I

had not sufficient understanding to meet. Not knowing the source of the statements which had brought about my healing, I went to others; but though I met with kindness, I did not get the help I needed, and two very dark years followed. All seemed to be gone from me; though I knew there was a great truth, it seemed obscured, and my difficulties seemed more than I could bear. However I tried to walk by the light I did see, though it was but a glimmer, and at the end of the two years the means and opportunity came for me to go to Hong Kong. I no longer felt able to explain my healing, but I reflected that Jesus had said to his followers, "Take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost." I therefore decided to go, trusting not in my own strength. Having heard the name Christian Science, I asked what it was, but was told by people ignorant of the subject that it was a matter of Mrs. Eddy's personality, and that her followers believed they had no bodies; and I was recommended to buy some books on mental science. These I read on the voyage, but felt they did not bring me nearer God or the realization of the pure truth which had healed me.

Having been trained as a nurse, I was asked on my arrival in Hong Kong to nurse a friend through an operation, which I did, and when she was recovering I spoke to her of my experience. This led her to tell me of some Christian Scientists living in Hong Kong. What she told me of their lives and of the atmosphere of love in which they lived led me to go and see them as soon as possible. The following day I went to the Sunday service, and twelve days later I borrowed Science and Health. Having received false impressions of this book, I determined to read it very carefully and prayerfully, so that I might learn only the truth from it, and whenever I felt a sense of prejudice coming up I stopped to know whether it was of God or no. I soon realized dimly that I believed it all, and I began to study it systematically and with increasing joy.

After all the disappointment which I had experienced, in the numbers of books I had searched, I can hardly express the joy it was to find again that which had before just seemed to touch me, heal me, stay with me a while, and then leave me. I bought another copy of Science and

Health for my brother, who was healed of smoking while reading it, also of a complaint of long standing, which left him the day I began to treat him. During the remaining three months of my stay I was enabled to work for several people, and to see for myself the absolute scientific certainty of the healing power of Truth in every kind of seeming discord. The patient whom I nursed at the beginning of my stay was healed and helped in every way by Christian Science, and has been studying earnestly ever since. As my duties lie in my home in London at present, I returned, eager to work in Science, but ready to follow where Truth should lead me, knowing that when the Science of Christianity appears it "leadeth into all truth" (Science and Health, p. 271). I had been led gently on, step by step, till I was ready for the truth, which has solved my difficulties, healed my sicknesses, restored harmony where dissension reigned, has been my source of supply, and has enabled me to know how we may recognize and obey the will of God. I have also the joy of knowing that my brother is studying Christian Science and applying it to his daily life, and I left him with no sense of separation.

Mary E. Bovet, London, England.

ON the basis that gratitude seeks expression, I write a few words regarding the way in which God has guided me to a clearer view of Truth as revealed in the Bible and "Science and Health with Key to the Scriptures" by Mrs. Eddy. About four years ago my oldest daughter received medical treatment from several physicians, but in vain. By the advice of a friend who had been healed through Christian Science, she applied to a practitioner, and was fully restored in a few days. A year later another daughter was healed. These evidences of God's power and love not only awakened gratitude, but led us all, as a family, to desire and seek more of that life-giving truth by the reading of Christian Science literature; my wife and myself having also had the privilege of class instruction.

During these recent years we have all been kept from any severe sickness, and have been able to meet minor ailments by a realization of God's all-sufficient power. For thirty-five years I have been actively engaged in the Congregational ministry, but as a result of growing convictions regarding the truth and value of Christian Sci-

ence teaching, I heartily accept those statements of Life, Truth, and Love, as embodied and applied in "Science and Health with Key to the Scriptures," and of which the world is to-day in such great need.

As an evidence of the increasing open-mindedness shown by other denominations, I quote the reply given by the Lamoille Association of Congregational Ministers in answer to my application for withdrawal:—

Jeffersonville, Vt., Sept. 26, 1906.

Rev. H. M. Perkins.

Dear Brother:—The Association considered your request and instructed the scribe to give you the letter of dismissal. The scribe was also requested to say to you that we have very much enjoyed your fellowship with us in the Conference and the Association of Lamoille County, and we regret that your work with us is so soon to close. However, we appreciate your desire to "stand squarely," and to associate and do your work with those Christians with whom you are most nearly in accord and sympathy. The members of Lamoille Association reciprocate your fraternal regard.

Rev. H. M. Perkins, a member of Lamoille Association of Congregational Ministers, in good and regular standing, is granted, at his own request, dismissal from this Association with a view to joining the Christian Science Church.

Given by vote of Lamoille Association at Hyde Park, Vt., Sept. 25, 1906.

For the Association,
HENRY C. HOWARD, *Scribe.*

I have thus withdrawn from the former fellowship and become an adherent of the faith which proclaims not only the message, "Go preach the gospel," but also, "Heal the sick."—*Rev. Henry M. Perkins, Melrose, Mass.*

EARLY in 1895, after I had undergone the eighth operation, which left me a nervous wreck, Christian Science came to my attention, and I took three weeks' treatment in Kansas City. I then returned to Mexico, and not understanding how to go on in the Science alone, and with no one near to help me, we felt obliged to call in our old family physician when a seemingly dangerous condition appeared.

He did all he could to help me, but I grew worse steadily, and this condition lasted for three years. Prior to this time I had had a number of physicians, all living and practising in this city, and they had told me that the operations which I underwent were absolutely necessary, and that I would never be healed without them. Later three physicians in San Antonio told me the same thing. I believed them all, and underwent the operations, but was not any better; and when I returned from Kansas City, after the last operation, I was more nervous and discouraged than ever before. All these physicians were sincere in their work, and did what they could to help me, but the last one who acted on the case gave me very little encouragement. During those three years, and just before coming into Christian Science, we had in our family several dangerous diseases, and although I was discouraged and disheartened, I was always able to hold to the thought that Christian Science, if properly administered, could heal all our diseases. I can see now that this constant hope was a result of the Christian Science treatments I had received in 1895. I held on to what little knowledge I had gained at that time, and never gave up the thought of permanent healing.

In July, 1898, two Christian Scientists came from Kansas City, and were at the Jardin Hotel. I was then seeking Christian Science, but did not know that God was going to answer my prayer so soon, although I did hope that among the hundreds of tourists visiting Mexico there would be some Christian Scientist who could help me and explain to me how to practise the truth. During these three years I had questioned every one I could as to Christian Science, but found no one who could help me, although many told me to leave it alone, that it was a dangerous thing, and some even laughed at me. One day, to my great delight, I met a lady who said that her mother and sisters were Christian Science practitioners in Beatrice, Neb. That afternoon the lady sent me a note, telling me to come up to the Hotel Jardin; that there were two practitioners from Kansas City who had just arrived, and I felt my prayer was at last answered. Early the next day I went with my husband, who thought I had a new fad, but encouraged it, thinking it could do me no harm.

I was almost afraid to ask these Scientists if Christian Science was all true, fearing it might not be, but I put

question after question, and I found it to be just what I was looking for,—the whole garment of Christ, without seam or rent. I had married into an orthodox missionary family, and really would have liked to be a member of the church, but I could not subscribe to the creed. For fifteen years, although I attended the church and took as active part as I could, I remained outside its membership. This worried the good people, and they could not understand me any more than I could understand them. I had always believed that the Bible should be our only teacher, that its reading should heal, and that there should be no personal opinions given out from the pulpit. When I came to attend Christian Science services I found them free from this element of personality, and so broad that I was willing to work in the Christian Science Church, and found at last that it was just the place for me.

During my third week of treatment by these Scientists, I was taken so ill at the Hotel Jardin that I was obliged to go to bed. I stayed in the lady's room for thirty hours, and it was a terrible wrestle with error. It seemed as if everything from which I had suffered was uncovered, and one ailment after another was destroyed by the truth. While I was there my brother-in-law and the other missionaries sent over to the hotel to ask what incantations were going on. About the close of the second day I rose from the bed a well woman, although for several days I was not able to eat anything, but the practitioner told me not to be disturbed. The days that followed seemed like the awakening from some horrid dream; the whole distressing condition was healed, and inside of a week I was eating solid food. Rheumatic trouble, which had been my old enemy, and which none of the doctors could control, left my system never to return, and life is a perfect joy since the truth has streamed into my consciousness.

I realize this truth from day to day, as being all that is worth living for, and it is a pleasure to me to help others to realize the same blessed freedom. I cannot express my thanks to God, or to His blessed messenger, Mrs. Eddy, for the healing, but I can work to help others up to the truth which has made me free.

Anna V. Butler, City of Mexico, Mexico.

I WISH to express my gratitude to God for my healing

in Christian Science, which occurred about two years ago. I had been a sufferer from stomach, liver, and kidney troubles for eight or nine years, which had brought on most persistent and aggravating sleeplessness. I was treated at intervals by four physicians during my illness, and as I continued to grow worse was advised to give up my business and go to Europe; which I did in June, 1904. While there I consulted a very eminent specialist, who had been recommended to me as one of the most successful in stomach and nerve troubles, and I continued under his treatment for eight months. To add to my other troubles I was taken down in March, 1905, with lung trouble. I requested my wife to telephone for our doctor, but as we had attended two or three services at the Christian Science churches, out of curiosity (we were living in New York at the time), my wife suggested that I try Christian Science.

After some urging I consented, and my wife went to the Reading Rooms to inquire regarding treatment. A young man was sent to me, and when he came to my bedside he asked if I had ever been treated in Christian Science. I replied that I had not. He told me of the rule in regard to giving up medicines while under Science treatment. I agreed to give up the remedy I was using for the lung trouble, but as I was taking rather expensive medicines from a specialist for my stomach and for sleeplessness I could not give those up. As he declined to treat me unless I gave up all medicines, and yet was so courteous and gentle and pleasant, though firm in his position, I agreed to give them all up for one day. He gave me the treatment and asked me to read Science and Health. He left in ten or fifteen minutes, shortly after which a strange thing happened. My fever left me and I became suddenly very hungry. I had not been really hungry for my meals before for years. I called for and received a substantial lunch, which I ate with great relish. In an hour or so I got up and dressed, though in the morning when I had tried to do so I fainted from weakness and a chill. I went to bed that night marveling at it all. I felt free from distress of any kind, and when I awoke in the morning I realized that I had been asleep all night without once waking; whereas I had been in the habit of getting up each night from two to five or six times and reading or walking the floor. I was so pleased

at this that I looked up the practitioner's address and went to his home. I received five or six more treatments, and from that time to this I have not had to take a drop of medicine, and have not missed a meal. I now relish my food and never fail to sleep normally every night. When I began treatment my weight was one hundred and thirty pounds. To-day I weigh one hundred and sixty-seven.

We have three children, and we have seen Christian Science meet and promptly master the ailments which ordinarily come to a family. Their complaints have been fewer than formerly, it seems. I had been a member of an orthodox church for twenty-two years, a Bible student, also superintendent of a Sunday School for a number of years, but could not understand nor explain many of the Bible texts, as they seemed inconsistent. Since coming into Science, however, all these inconsistencies have been swept away, and the Bible is the most interesting and valued book in our family to-day. Though it was hard to leave our old friends and church, I had found the truth in Christian Science, and after several months of study and of proving I obeyed my conscience, and in June I joined The Mother Church in Boston and First Church in New York, my wife and daughter joining with me. The joy, happiness, health, and awakening which have been ours during the past year and a half we owe to God's goodness, and to our devoted Leader, Mrs. Eddy, whom we are striving to follow and to whom we are sincerely grateful.

J. H. Cook, Sound Beach, Conn.

I FEEL so grateful for what Christian Science has done for me that I can no longer withhold my testimony, that others who suffer may be benefited also. A little over two years ago I became interested in Christian Science by attending one of the lectures given here in Providence. I was much impressed; I knew that this truth was what I needed, because the speaker himself had been healed of an incurable disease, so called. I knew this gentleman was not deceiving himself, for if we live according to our Master's teaching we may all come to God and find Life. I can truly say I am now filled with joy, with happiness, with contentment, whereas I had been a miserable woman, suffering terribly from different complaints. For six years I had worn a double truss, specially made and fitted to me,

and previous to this I had for nine years worn two others, which caused me great distress. The doctors told me I would have to wear one as long as I lived, but thank God the time came when I could be free, and since that lecture I have never used this appliance and feel well and strong. I then began to search more for this healing truth, and I have found it. All my life I had suffered from stomach trouble and hardly knew a well day on account of headaches. I used different kinds of medicine, but nothing brought relief. Now I do not wonder at this, because I was trusting matter instead of Spirit. Other ailments, too numerous to mention, have been overcome. I also had worn glasses, but now I do not use them at all, having no trouble in reading or sewing.

I have had no treatments; I simply gave myself into God's hands entirely; read Science and Health, studied the Bible and our text-book together, and from the understanding of the Scriptures thus gained the healing seemed to come very quickly. I daily pray for more of this truth, and it comes to me by earnest seeking. My heart goes out to God, and to our dear Leader, who has shown us the way out of suffering into health, out of misery into happiness.

Mrs. Mary A. Lee, Providence, R. I.

[Translated from the French.]

I WISH to express in a few words my thankfulness for all the good that I have received from Christian Science. I was sick, morally and physically, and had lost all hope of being healed, when I learned of this great truth, which has healed me in the measure that I understood it. It was not at once that I was convinced of what I saw and heard, but only when I had the privilege of being able to read Science and Health for myself in English. It was then that I could understand, and now it is with joy that I take up my daily duties and can overcome difficulties which before seemed insurmountable. I should like to tell Mrs. Eddy, and those who helped me to know this truth, how grateful I am for this light.

Jeanne Guenther, Chatelaine, near Geneva, Switzerland.

The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER G. EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

AN AMENDED BY-LAW.

ARTICLE XXXIII.

MEETINGS.—SECT. 2. The Meetings of this Association in the United States shall be held triennially, and in alternate order, first in Boston, second in Chicago, third in New York city. A member shall not report what is said or done in these meetings.

The session of the General Association of Teachers may be held two days, closing daily not later than 6 P.M. The main topics for discussion are, *unity of action*, strict conformity to The Mother Church By-laws and to the contents of the chapter on Teaching Christian Science in Science and Health.

A NUMBER of years ago Mrs. Eddy, as Leader of the Christian Science movement, inaugurated the present order of service in all churches of the denomination, and since that time the old-fashioned sermon has been a thing of the past in the Christian Science churches. The wisdom of this move was confirmed by the subsequent increase in the size of the congregations then in existence, and by the continued growth of the denomination through the organization of new congregations, all of which use the identical Lesson-Sermons, which are prepared in advance by the committee appointed for that purpose. Other religionists are now finding that the giving out of some one's mere personal opinion in the guise of a traditional sermon is not reaching the public, nor is it accomplishing the purpose

for which religious services are maintained, and this is made evident by the lecture of Rev. Johnston Myers, recently delivered to a class of divinity students at the University of Chicago. The *Chicago Tribune* reports Mr. Myers' lecture as follows:—

Sermons and discourses from the pulpit belong to the passing order—are out of date. Like the crusades, they have had their day in the religious world and now must give way before a new era in the manner of getting people into close association with the Church. The new period in religion is "personal work." This is the belief of the Rev. Johnston Myers, pastor of the Immanuel Baptist Church, expressed before an audience of more than one hundred young divinity students at the University of Chicago yesterday [June 26]. The occasion was Dr. Myers' second lecture of a series on the general topic of "Modern Evangelism." He did not strike a hard blow at the sermon in itself, but he classified it as too antiquated to be of great use in the modern world. He pointed out as proof that it was not the failure of congregations to grow in size, the indifference with which church members attended services, and the competition of sermons with the Sunday paper that caused the new era.

"Mere preaching ceases to hold a large place in the work of the church nowadays," he declared. "People are tired of it. However, it is given still a more or less prominent place and the clergy are still trying to preach; with a certain amount of success. Compared with the congregations of a few years ago, and considering the enlarged size of the neighborhoods from which they have to draw, there are few large congregations in the country to-day as large as those to which Beecher, Talmage, and Spurgeon preached.

"There has been a great change. The preaching is as good, it is true, and the preachers now are as great as they used to be. But this is not the age of the sermon. Ours is the age of personal work. Considering the cheapness of printing and the wide circulation of printed good literature, it is a marvel that people come to hear the preacher now. I believe they only come out from a feeling of a sense of duty. It is not because they are interested, but to please us who do the preaching. The real reason sermons are going out of date is because we fail to get definite results from the sermon.

"It is always an individual who leads a person to religion. This is shown by the small number of converts." In this connection Dr. Myers stated that in his experience he did not know of a single member the church gained through the conversions of "Gypsy" Smith, who held a revival in Chicago last winter. "The soul winner of the twentieth century," continued Mr. Myers, "must be personal work. The preaching method does not bring results. Individual effort is what counts."

Dr. Myers also surprised the divinity students by advising sensationalism in sermons, if they preached them, and in furthering the attempts to heal invalids by prayer. "I like sensationalism in preaching," he declared. "The little fellows in the smaller churches are barking against it, but that is because they do not know how to do it themselves. Sensationalism—wise sensationalism—is a good thing, and accomplishes its work as nothing else will.

"The Christian Scientists have at last compelled us to discuss the question of healing by prayer. I believe the minister has this ele-

ment of power if used in a sick-room. The trouble is that we are too timid. We are afraid that our prayers will not be answered."

Dr. Myers' recognition of the value of individual work in the redemption of humanity has entire justification in the example of Jesus, who seems to have devoted more time to works of righteousness than he did to mere words. His teachings were always reinforced by the "mighty works" which he commended to his followers.

The last paragraph of Dr. Myers' lecture is most significant, for it points to the fact that Mrs. Eddy's teachings in Christian Science are leavening the lump of theology and lifting the standard of modern Christian work and prayer to the level of primitive Christianity.

ARCHIBALD MCLELLAN.

PROMINENT among the questions which to-day challenge the attention of thinking people is the demand for civic righteousness, with all it implies. So much of un-righteousness has been uncovered of late years that its long concealed hideousness has brought the needed recoil, now that men are face to face with it, and pulpit and press unite in condemning dishonesty and corruption in high places. That there is not yet the same unity of thought as to the remedy is to be regretted; it is, however, well that evil is now admitted to be destructible and the trust expressed that good must survive every deluge and upheaval of human opinion. Thus is the teaching of Christian Science justified; for whether consciously or no, the good is admitted to be the real,—that which endures,—and the evil that which leaves no loss nor void by its disappearance.

Some years ago the late Professor Drummond called attention to St. John's startling statement that heaven is to be found, not in Elysian fields, not in a garden, but in the intense life of the city, and that as John saw a "new Jerusalem" we must see the divine possibility of our own cities and work for its realization. If we turn to that wonderful 21st chapter of Revelation we shall note that the ideal city comes down to men "prepared" by God himself. There can be no question as to the civic righteousness of such a city, for God is to dwell there, at once ruler and Father of His people, and nothing can enter into it that defileth "or maketh a lie." How startling this is when we

contrast it with the human concept of a city—a place where there may be great opportunities for good, but where the weak perish and where vice keeps its Moloch fires perpetually burning for the hapless victims of sensual desire.

As this chapter is read in the light of Christian Science we see as it were a dissolving view; we see the awful manifestations of evil belief,—the sin and the suffering,—but we also see God wiping away the tears, healing sickness, and overcoming death. Then like St. John, we hear a great voice out of heaven, telling us that "the former things are passed away,"—the fear, the greed, the lust, the pain, the ignorance of God,—all these are consumed in the purifying fire that burns forever but never consumes aught that is good.

We thus see that the transformation of the city—any city, every city, the whole world,—the bringing in of a new social order,—must begin with the healing of human ills by divine power. The light of divine Truth will then illuminate human consciousness, and when it does this all dishonesty, all unrighteousness will disappear before it. The "kings of the earth"—the noblest and best of men, whatever their station—shall "bring their glory and honor into it,"—the glory and honor of intelligence and truth, and when these prevail we shall not need to wonder at the streets of pure gold and the walls "garnished with all manner of precious stones."

We should fail to grasp the full significance of John's vision if we did not note the words "It is done." Our revered Leader says, "St. John's corporeal sense of the heavens and earth had vanished, and in place of this false sense was the spiritual sense, the subjective state by which he could see the new heavens and new earth" (Science and Health, p. 573). Without this spiritual sense the ideal conditions which he saw would have seemed impossible of realization, as so many think them to-day. But he had seen the truth demonstrated by the Master,—he had seen the sick healed, the sinful transformed, the dead raised, and could he doubt that "with God all things are possible"?

As the wonderful apocalyptic picture grows clearer to us, we read the words, "And there shall be no more curse." Professor Drummond says, "With Christianity as the supreme actor in the world's drama, the future of the cities is even now quite clear." We would like to make this read,

With Christ's Christianity,—for this begins with the healing of the individual, and it never leaves him until all the glorious things spoken of the ideal city apply to him as well. In the ideal state God is in the midst of His people, "and his servants shall serve him,"—not serve self or mammon—that would be impossible when the Father's name is "in their foreheads,"—the divine Mind ruling every thought and motive, expressed in every word and deed. And this is what Christian Science brings to its votaries,—it enables them to catch a glimpse of heaven right where they are and teaches them how to work, watch, and pray for its complete realization, so that the sin and the suffering of our cities shall disappear in the light of Truth and we shall be indeed as Paul said, "No more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." ANNIE M. KNOTT.

Lighten our darkness, we beseech Thee, O Lord.

IN an age when the achievements of philosophical investigation and inventive genius are so wondrous, when the triumph of Mind over matter is witnessed to in so many ways, and the so-called civilization of the more advanced nations is rapidly supplanting the untutored life of the indigenous races, it is not surprising that human reason should come to be regarded by many as "the key to the kingdom,"—the means by which all problems are to be solved, all difficulties overcome, all ills relieved, so that the race may find itself and come into the fulness of its own. The repose of this confidence can but be disturbed, however, by the fact that intellectuality is not found to have any necessary affiliation with virtue, that gain in so-called rationality and in the control of material conditions is not infrequently attended by an increased indulgence of those appetites and impulses which indicate moral weakness and degeneracy, so that it becomes a serious question whether after all the asserted advance of civilization has been genuine or merely a seeming.

Furthermore, not only in its attendant results, but in its inherent nature, the human reason with all its promise has long since been declared to be vain. Well-nigh three centuries ago Gassendi, who was withal a champion of intellectual progress, protested against the dominating

influence of the Aristotelian system of thought, on the ground that "logic is profitless for exact knowledge, because 'to know' means to know the cause of things, and the cause of things cannot be known by means of a syllogism; the syllogism, granting in its conclusion only what is already in the premise, instead of being a true demonstration, is in reality only a repetition." A century and a quarter later Immanuel Kant, one of the greatest thinkers of history, affirmed that "the greatest and perhaps the sole use of all philosophy and pure reason is after all purely negative . . . instead of discovering truth, it has only the modest merit of preventing error."

This dawning of right sense has become a brightening day in Christian Science, wherein it is seen that the one Mind is the source of all right ideas, all healing and redemptive thought, and that these ideas appear in consciousness apart from mortal modes or accompaniments, even as the light of the Shekinah illumined the Holy of Holies without lamp, wick, or oil. Human reason may serve us in applying and maintaining the standard of truth, so that the falsities of mortal sense may be uncovered and destroyed, but the truth itself is apprehended intuitionally; it is acquired through spiritual perception and is not the product of a reasoning process. It is not made up, it *is*, and however valuable the incidental service which our own rational thought or that of others may render us, God-with-us is the immediate source of all truth. This is "the true Light, which lighteth every man that cometh into the world." The Father of all is the Teacher of all.

The exposition of Christian Science which Mrs. Eddy has given to the world in Science and Health teems with statements and implications of this thought. "All truth," she declares, "proceeds from the divine Mind." "No truth is true, . . . but the divine" (pp. 127, 275). All humanity is to be redeemed "through the perception and acceptance of Truth" (p. 202). The true awakening is "the forever coming of Christ, the advanced appearing of Truth" (p. 230), and angels are but Truth's messages, the light of Truth dawning upon human sense (p. 308). In these and many other passages she makes it plain that while the advance of human knowledge is to be welcomed, and "academics of the right sort are requisite" (pp. 95, 195), the healing and saving truth is a Divine com-

munication, the utterance or a voice which is heard in the holy place of aspiring consciousness.

This understanding gives a new and deeper meaning to the words of St. James, "If any of you lack wisdom, let him ask of God." It brings illumination to the otherwise inexplicable fact that simple, unlettered fishermen were able to apprehend and practically utilize the Word of Truth in continuing the Master's work. Their unbiased thought was "touched by Truth" (Science and Health, Pref. p. x.), and all that followed was a perfectly natural sequence. As St. John has said, "He that loveth . . . abideth in the light," and a knowledge of the achievements of human learning is by no means necessary to spiritual vision and usefulness.

This understanding also gives new significance to the frequent intimations of both the Old and the New Testament writers that we attain to essential truth by an awakening. When the wrong and rubbish of false sense is cleared away, "the angels of His presence" come to us,—the truth appears. It is thus made clear that to educate truly is not to effect an accretion and systematization of facts, a memorizing of things one has read or been told; neither is it to bring about an arrival at conclusions from accepted premises. It is rather to effect an unfoldment of true consciousness, a coming to one's self, the discovery of God's man. Both Froebel and Pestalozzi must have apprehended this more or less clearly, and our educational system and methods are certainly being modified and will ultimately be transformed by this idea.

Further, this understanding of the way by which truth is apprehended enables us to see how woman's generally recognized keenness and authority of intuition give her that "special adaptability" which has been referred to and illustrated by our Leader (Miscellaneous Writings, p. 210), and which is seen in woman's efficiency in all spiritual undertakings, in so far as freedom of assertion and action has been granted her. It enables us to see why the finest and deepest things, the things that inspire, strengthen, and exalt humanity, are not a fruitage of intellectuality, but of meditation, spiritual aspiration, contact with the unseen. "Such things," it has been well said, "can be experienced, but not explained or communicated." The true selfhood resents gratuitous explanation. It brooks no domination or restraint at the hands of human learning, and hence the most

satisfying and inspiring appeal, whether of poetry, art, or faith, is always suggestive rather than explanatory. An address to the imagination both stimulates and delights us, and for the reason that it pays tribute to what has been named our highest faculty. Such an appeal supplies the opportunity for building, but calls upon us to fashion and adorn the structure. All this tells of our native capacity to apprehend and to rejoice in all that is true, beautiful, and good; and this we do in so far as we have escaped from the fetters of mortal sense.

This teaching of Christian Science, that all right ideas are emanations of divine Mind, and that they come to us through spiritual apprehension, by intuition rather than by a reasoning process, is of supreme significance. It brings the inspiring realization that we can know the truth, that God will "teach us of his ways," in keeping with our need and regardless of our possible unfamiliarity with the methods and products of mortal reasoning, the knowledge that "shall vanish away." Moreover, as Professor Bowne has said, "if we get the right point of view, we can see for ourselves, without waiting to be told;" and when this right point of view is maintained in Christian Science, we are held steadily to the highest sense of self and to the highest morality. We are not disposed to ignore the least demand of holiness. Rationalism has said, "You must think if you would find and do." Spiritual sense impels us both to think and to *be*. Only the pure in heart shall see God, and the most persistent professionalism and study will not avail in Christian Science if we are not absolutely honest and sincere in following after righteousness, in living The Life Beautiful "with Christ." Thus living, intuitional discoveries become a daily experience. Statements of truth which we have read a hundred times, and perchance with great satisfaction, suddenly flame out in all the splendor of their full meaning, and thereafter they shine as the stars,—for ever and ever. We have come to know the truth for what it is, and as one has finely said, we have a glad sense that this new perception is that for which we had always hoped; "it is that which dimly we had always known."

JOHN B. WILLIS.

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THE INANITY OF MATERIALISM.

SAMUEL GREENWOOD.

ALTHOUGH the Christian Science teaching, that a material sense of man and things is not real because not of God (Spirit), is largely rejected, the experience of mortals compels them to admit that from the material side they derive no unmixed or permanent good, but instead an almost endless succession of disappointments, sorrows, pains, diseases, and miseries. Their objection to the statement of matter's unreality is thus shown to be groundless, for that which metes out such evil conditions to men must stand self-condemned before God, from whom only good can come. King Solomon in his day taxed to their utmost the resources of materialism to give pleasure and satisfaction, but at the end he declared that they were all vanity and vexation; that is, destitute of reality or substance. The daily history of mankind affords conclusive evidence that matter does not really supply a single element of human need; for with an abundance of material things around them, and in spite of all that matter claims to do, mortals in their belief continue to sicken and suffer and die. What other relation can this belief of matter have to divine Truth than that of negation, nothingness?

Since mortals turn unsatisfied from even the best that materialism offers, how can one rightly conceive of it as filling any place in the divine plan of creation? What is called material existence does not express "enduring life," but the absence of it, a state in which life is not apprehended save as a passing shadow which eludes the grasp. According to their own asserted laws, mortals are born to die,

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not to live. Therefore, considered in its relation to divine Life, God, this mortal sense of existence is a vacuum, a condition devoid of every quality of immortality, incapable of imparting to mankind any true knowledge of God or of Christ. Their projected belief that life and intelligence are something apart from God, returns to mortals in the disasters and ceaseless woes which make up their too common life-history. Thus materialism reveals itself as possessing nothing to compensate for the vanity of believing that life is in or of matter, a belief that is as pitifully poor and mean, and as prolific of evil to-day, as at any point in its record.

Nature involuntarily protests against a vacuum as foreign to its character and design, and seeks to replace it with the presence of normal conditions. A vacuum cannot fill its own emptiness, any more than one error can correct another or a dream embody the truth of being. The endeavor to be satisfied with what material sense provides must ever be as fruitless as the attempt to appease one's sense of hunger with dreams of a feast. It is difficult to say which is the more pitiful, the awful belief entertained by mortals that God is absent from the world, or their efforts to be satisfied without God, the effort to accept the evanescent material dream for the spiritual reality.

Although the vanity of material beliefs is plainly seen in their inability to bestow any lasting good upon men, the knowledge of what real being is must be gained before this seeming lack of reality can be removed. This knowledge Christian Science alone supplies, reiterating to-day the words of Jesus, "Come unto me [Christ, Truth], . . . and I will give you rest." Christian Science reveals to mortals the truth which they have vainly sought for ages, and which, as it is understood, enables them to leave their false material sense for the real spiritual sense of being; to rise above the petty discords and worries, the follies and failures of human existence, and to gain some satisfying concept of the real nature and possibilities of man as the spiritual idea, or likeness, of God.

The utter hollowness and falsity of a merely material sense of being becomes more and more apparent as one discovers through experience that only righteousness, purity, and an abiding spiritual sense of love, can bring happiness and peace to men and satisfy their higher instincts and aspirations. Their failures to find health and

satisfaction in materiality are preparing mankind for the teaching of Christian Science; namely, that God, infinite good, and His spiritual creation, are all there is of reality; and therefore that what is termed matter is but a false sense of life and man, a false sense of truth. Christian Science in practice corrects human error and exposes its falsity, declaring harmony, spirituality, and immortality to be the truths of man's nature. Because man is the offspring of God, his nature must be spiritual and good; and the demonstration of health and holiness upon this basis verifies the premise and declares the present practicability of Christianity. The progressive demonstration of Christian Science on the part of the student involves for him the correlative fact of the non-science or non-truth of whatever claims existence or power in opposition to God. One may learn of truth by reversing an erroneous belief; but when this truth has been discerned and proved, it becomes established in the understanding, and the erroneous belief, with its accompanying sense of reality in matter, disappears.

In Jesus' parable of the "great supper" we may see how a belief in material pleasure, wealth, and affection deadens spiritual desire, and how few mortals, when absorbed with these delusions, respond to the Christ-call. This parable is still typical of mankind. They are still too busy with buying and selling, with marrying and giving in marriage, to attend the feast which the spiritual sense of being provides. To-day Christian Science is lifting the Christ-ideal above all materialism, and bidding mortals partake of the good things God has therein provided; yet relatively few, save "the halt and the maimed and the blind," those whom suffering has made ready, are accepting the invitation.

We read in Science and Health (pp. 47, 48) that in Gethsemane Jesus "realized the utter error of a belief in any possible material intelligence." He had demonstrated the nothingness of all the beliefs of the flesh. He had proved that the human concept of life, substance, intelligence, and law, as being material, is an error, a mere belief, a blank so far as divine and eternal reality is concerned. He had found in materiality nothing worthy of acceptance, nothing that reflected the image of the Father, nothing but a false condition to be overcome, a void to be filled with the knowledge of Truth. He said, "The prince of this world cometh, and hath nothing in me."

Are we, like our Master, becoming unresponsive to the temptations and seductions of a corporeal sense of being? How faithfully are we, as Christian Scientists, obeying the command to come out from the material world, out from its false pleasures and pains, its vanities and delusions? Are we accepting the call to the feast of Soul with hearts glad to leave sense and self for Christ? Are we rejoicing to learn of the nothingness, the emptiness of the seeming goodliness of material things, or are we inclined to "hug our tatters" (Science and Health, p. 201) about us a little longer? What is there in materiality that we should for a moment willingly turn our attention from the spiritual truths unfolded to us in Christian Science and devote ourselves to it? What do we expect to receive in return for the hours needlessly given to idle amusement, society, personal ambition, sensuous pleasures, or mere bodily ease?

How often must we turn empty and unsatisfied from the fountain of material joys, human affections and friendships, before we are willing to learn that all belief of intelligence in matter is illusion, that there is utterly no truth or permanency in anything pertaining to it? How often must we suffer disappointment and heartache before we are ready to admit this truth in all its bearings upon our experience? How often must we be buffeted for our mistakes, scourged for our sins and indulgences, deceived by false trusts, before we shall be glad to see that material life, so called, is but a vacuum, a dreary waste, an absolute blank of all that belongs to real living; and to find all we need in the spiritual sense of life and health and joy?

An impressive example of self-renunciation is given to us and to the world in the daily life of our Leader, Mrs. Eddy. With her precepts and example before them, Christian Scientists have no excuse if they let their thoughts and desires rest upon the things of material sense. In the midst of worldly cares, prospects, or pursuits we would do well to pause and ponder these remarkable words of our Leader, as recorded in "Miscellaneous Writings" (p. 136), "The eternal and Infinite, already brought to your earnest consideration, so grow upon my vision, that I cannot feel justified in turning aside for one hour, from contemplation of them . . . All our thoughts should be given to the absolute demonstration of Christian Science."

SPIRITUAL CONSCIOUSNESS.

GEORGE H. MOORE.

THERE is in philosophy no problem more baffling, and in biology none more hopeless, than the problem of consciousness. The discovery by Mrs. Eddy, that there is in reality but one true consciousness and that this is spiritual,—the activity of divine Mind,—has changed this ancient problem by taking it out of the field of ingenious theory into the field of practical living; it has shown the possibility and the necessity of its solution by every individual, and that this solution is to be reached only by forsaking matter and the human mentality as bases of research, and turning direct to God for wisdom. Philosophy has made the mistake of accepting the human mentality in its entirety as a basis for its systems of thought. Christian Science challenges the validity of a mentality made up of self-evident contradictions, and asserts that human thought is real only as it reflects the divine thought; that true, conscious being is simply a mode of the divine thought, an individualized expression of God's conscious life. From this it is apparent that in his true estate man can be truly "cognizant only of the things of God" (Science and Health, p. 276), can reproduce by reflection only the activities of God, can know no selfhood but that which centers in God and partakes of His nature.

True consciousness is consciousness of Truth. The only universal truth is spiritual, and Spirit cannot be cognizant of its opposites, matter and evil, as substance or entity, as appearance or reality. Whatever holds human thought in material servitude, whatever in thought is impure or unlovely, whatever does not fit into God's way of thinking, therefore, is not true consciousness; it must be illusion. An apparent cognizance of good and evil, of Spirit and matter, is not awareness of an actual duality but is an illusive state of dream consciousness not yet awake to truth. The dreamer is not truly conscious of either himself or his surroundings. He is an unreal self in an unreal world. His false sense is utterly chaotic and impossible, because it is unrelated to any true selfhood and is therefore undirected by intelligence or purpose. If human existence is likewise an enigma, it is because it also

is lived mentally apart from divine Principle and undirected by divine purpose. The sleeping dream is not an integral part of human consciousness, and is remembered by it, if at all, as something external and wholly untrue. So the "I" which believes itself to reside in brain-matter, and to speculate as to what its identity may or may not be, is but a pretentious usurper, to be put aside and forgotten as having no connection with spiritual identity, for there can be no kinship between a true and a false presentation of God's idea.

An erroneous consciousness is simply a self-centered mass of erroneous thought. We as mortals are servants of that mentality to which we yield ourselves as ignorant or willing subjects. Our bodies, our business, our environment are but external signs of this servitude or freedom. This slavery ranges the entire gamut of carnal mind. This false mind may be vicious or vulgar, it may delude itself with the vacuous follies of mere pedantry, or it may delight itself in carving out a hard and intolerant god, and itself in its own god's likeness. But if God is Spirit, and creation is God's thought expressed, the only mental freedom for humanity is to be found in the spiritual understanding of God's creation; that is, in learning to "think God's thoughts after him," and so to reconstruct individual consciousness in His image and true likeness.

To "think God's thoughts" we must awake to God's world, to the all-reality of Spirit and the unreality of matter, to the permanence of good and the nothingness of evil; we must destroy the dream-monsters, hate, fear, and sin, and translate our sense of cause, of law, and of reality into terms of Spirit, and so begin to conform our thinking to God's unit of expression. This unit is spiritual individuality; its counterfeit is the asserted material personality. By making this change of base for our thinking, we learn to discriminate between the spiritual selfhood which is of God and the unreal assumption conceived of material sense; thus conscious spiritual identity comes to be recognized in our lives as actor. This is the dawn of spiritual understanding, leading toward the Mind of Christ, and to that wide-awake communion with God which Christ Jesus enjoyed, and which alone explains the profound philosophy of his unity with God.

No one can be in opposite states of consciousness at

the same instant, or be both asleep and awake. Our duty and our need is to strive for an understanding of God's presence which is continuous and steadfast. Can God come nearer to men than to fill and control their thoughts? The quality of one's thought determines the quality of one's manhood; indeed, the thought is the man. God's reflection must be Godlike in the infinitesimal as well as in the infinite. When we maintain our thought on God's plane of thinking and conform our lives thereto, we not only may, but here and now we do, live in God's world, subject to and blessed by His law and guidance. This and this alone is the "secret place of the most High." Here and here only do we knowingly "abide under the shadow of the Almighty." Anything less than this is dream-sense, and as such is subject, in part at least, to the whimsical uncertainty of all dream life.

The short cut to mental dreamland is false thinking. False thinking arises from false desire or from fear, in ourselves or in others, and is initiated through the subtle avenues of suggestion. But if our own affections and confidence are rightly placed, false mental suggestion can find no lodgment in our thought and can do us no mischief,—unless, perchance, it find us napping. Only an unwary or an ignorant mentality can be turned aside from the joys of spiritual reality to seek unhappy diversion in material unreality and vain imagination. Mrs. Eddy has pointed out two ways of awaking from mental sleep. The one is through external stimulus, the suffering which shakes us out of our lethargy and forces us to seek refuge in God; the other is through that mental effort which is both scientific and Christian. In making this effort the readiest and most effective agent of consciousness is attention, and attention is devotion, is love. Where our treasure is, there will our heart be also, and there our thoughts will abide. The mainspring of action in Christian Science is not the weak impetus of a philosophical abstraction, but the strong impulsion of an understanding of God's allness, a comforting sense of His guidance, and an eager responsiveness to His will. The mentality which discerns the beauty of wide-awake spiritual freedom and health, and has its attention fixed on achieving them, has neither liking nor longing for material ways of thinking, and needs only persistence until it shall bring out a true reflection of the

Mind of Christ, and manifest its individual expression of the full stature of manhood in Christ.

Spiritual consciousness is not a mere haven of rest: it is the arena of action of that thought power which creates and sustains the universe. "Mortal mind" may dream about truth, may lull itself asleep fancying that it knows truth; but spiritual consciousness expresses itself in action, for spiritual thought is action, is life. There is no life apart from God's thought; no selfhood, no dominion but that which is embraced in God's thought. Awake in God's likeness, man shares God's dominion and shares also its responsibility,—that thought be held to the legitimate service of good. Thinking and living God's thoughts, individualizing God's conscious activity, man has power to illumine and command any situation in which he finds himself, for his thoughts thus become direct channels of the divine beneficence and control, of kindly messages of health, wisdom, and love. In this sacred unity of God and man, spiritual consciousness is the Divine presence, the realization and expression of Immanuel, dominating thought and action; and of this transcendent fact, man in God's likeness presents indisputable proof. Jesus said, "He that hath seen me hath seen the Father." It is this true reflection of God, the end and aim of all Christian faith, it is this spiritual consciousness manifesting itself in sinlessness, in health, and in peace, that we as Christian Scientists are trying to bring out in our lives; and such fruitage is the natural outgrowth of the teaching and example of our great Leader.

CARDS IN THE GERMAN PERIODICAL.

Application blanks will be supplied by The Christian Science Publishing Society to practitioners who wish their names and addresses inserted in the advertising columns of *Der Herold der Christian Science.* These applications should be properly endorsed and forwarded to the Society. The rate for advertisement will be $2.00 for the first line, and $1.00 for each additional line. It is desirable that those who offer their names in this way should be able to communicate with patients and inquirers who speak the German language only.

THE ORDER OF TRUTH AND THE ORDER OF GOODNESS.

GERHARDT C. MARS.

CHRISTIAN SCIENCE demonstrates its value in the world by healing men of their diseases and sins; and this demonstration rests upon a profound and harmonizing philosophy which heals reason of its inner conflicts. Reason has the inherent three-fold capacity to know, to will, and to feel; but these elements in the human reason have from time immemorial been at strife, a strife which in its most painful aspects has shown itself in the old question of theodicy: How can a good God create a world so full of evil and sin, such as universal experience proves our world to be?

From the earliest times men have looked up to the heavenly powers as beneficent, and recognized in them the source of all earthly blessings. We know that this idea, in antiquity, received its highest form in the ethical consciousness of the Hebrews. Here, gradually, all forms of idolatry were thrown off, and the sense of a tribal god was in time, through the great lawgivers and prophets, replaced by apprehension of one infinite creator, the eternal will of righteousness. In the fulness of time this pure monotheism was freed from all tribal limitations and reached its complete expression in the gospel of Jesus, who saw in the eternal creative will of righteousness nothing other than the universal Father of all men. This supreme doctrine, that God is Love and manifests Himself through His created world to man, begotten in the divine likeness and image, has been the fundamental doctrine of the Christian Church from the beginning. In so far the volitional demands of reason for goodness—that is, the affections, the heart—are fully met and satisfied.

But there is that other side of reason, the intellectual, which demands to know, and searches out the truth of things; this also makes its claim to be satisfied; and when man, as a scientist and philosopher, comes to examine nature, God's creation, and history, which Divine providence is supposed to rule, he finds a state of evil and sin which is not consistent with the Divine goodness. Nature as ma-

terially viewed presents itself as a fixed, immutable system of law, seemingly indifferent to his prayers and incorrigible to his control, ruthlessly imposing upon him inescapable calamity and disease. And as to history, the wrongs, the injustice, the seeming triumph of might over right, and the successes of deceit and fraud, seem to prove God absent from His throne. To say that there is more truth than falsity and more good than evil, does not satisfy reason; for the false and the evil are still there and must either be regarded as blessings from God, and so not avoided, or patiently borne as inscrutable mysteries. But this only leaves us with reason unreconciled, a painful strife between the will of good and our knowledge of truth.

Every one knows the saying of John Stuart Mill, to the effect that God seems to be a benevolent Being, on the whole, but that He is thwarted in His purposes. And Lotze, the German philosopher, confessed that between our belief in the goodness of God and the facts of evil and sin in the world, there is a chasm which reason cannot now cross. He hoped that some day a solution would be found by which our theoretical and ethical interests might be reconciled. However, the suspicion is creeping into many minds that what we have regarded as the truth about nature and history is not really true, or is mixed with and obscured by error; and this growing suspicion is deepened by the consideration that our views of nature have been very much modified from time to time; that scientific truth has not only been greatly enlarged over the past, but that many things, once firmly held to be true, are now known to be errors. Moreover, history has chronicled many changes in human society, and all for the better. What was once regarded as good government, we now would consider very unjust. Classes that in the past had no rights at all, who were slaves or serfs, are now free citizens, and we are sure that this is a nearer approach to that true government which accords liberty and equality before the law to all.

The suspicion, so well supported, that our sense of scientific truth is not all true, our governments not all good, Mrs. Eddy raises into a positive declaration. She points out, however, that the evils in what we have termed nature, and the sins of human society, are not objectively real. They may be actual enough in human experience, but they belong neither to the world as God created it, nor to social rela-

tions as He designed them; they are subjective human falsities. If we could see nature as God creates it, and social relations as He designs them, we should see the revelation of His goodness in the one and His kingdom and will manifest in the other. There can be no discrepancy between the order of goodness and the order of truth when we understand what the truth really is, and do not mistake for it our subjective errors and illusions. Thus Mrs. Eddy not only reconciles in reason our intellectual and moral interests, but in so doing she completely meets the demands of the esthetical nature, our capacity to feel, by presenting the world of nature and of society as existing in beauty and harmony, which is the only condition of supreme happiness in the life of man, and which constitutes true living. In support of this Mrs. Eddy has practically banished the illusions and consequent discord from many minds, and introduced them to a real world, harmonious in the beauty of truth and goodness. In thus bringing reason into accord with religion, this remarkable woman must be regarded not only as a great religious leader, but also as a great philosopher.

But how is the practical result to be brought about? How make it clear that the evils of mortal existence are not realities in the objective world but the imposition of human illusion upon the world? How dispossess the human mind of these illusions? It is at this point that Mrs. Eddy makes invincible her right to call Christianity scientific, for she reveals a Principle, and a method which can be applied. She thus displaces belief or opinion by understanding, and establishes the Science of Being. This rests upon the noblest, in fact the only true philosophy,—divine idealism. The absolute Principle, the ultimate basis, the substance and cause of all things, out of which they spring and upon which they depend, is God, Mind, Spirit, Life, Truth, whose attributes are justice, goodness, beauty, etc. The one goal, then, of humanity is to be brought into harmony with divine Principle, so that we shall think the thoughts of God and will the will of God; in other words, reflect Truth and Love.

The source of evil and its remedy is at once revealed. The explanation of evil lies in idolatry, in having another than the true God, in bowing down and worshiping and serving materiality, out of which all evils spring. It be-

gins in the error of material sense. Objects of this sense are taken to be real. The pleasures they afford are therefore regarded as real pleasures, and consequently men lust after them and pursue them with eager haste; but in this lust and pursuit men necessarily fall into bitter strife over these supposed realities, out of which strife, again and necessarily, arise all the sins of self,—malice, hatred, deceit, envy, jealousy, hardness, perfidy. The natural history, then, of illusion or unreality is first the errors of sense, out of which is born the lust that brings forth sin. The errors of sense and the sins of self, wholly illusions in the finite or mortal mind, are then projected, objectified, and imposed upon human belief as if they were real. Thus our mistakes in thought and our perversities of will obscure the true nature of the objective world and beget discord in human society; but in calling these mistakes and perversities subjective illusions in mortal mind, Mrs. Eddy does not mean that they are the fancies of a moment, or a mere passing reverie; but that they are hard and fixed states of consciousness, not only in the individual but also in the communal mind, and can be dissolved and dissipated only by the power of immortal Truth and Love.

The method of the remedy thus becomes clear. It is useless to deal with effects, we must get at causes; and as all real causation is in the divine Mind, it is there that we must look. Since the immortal Mind, as cause of all reality, manifests itself only in the harmonious beauty of Truth, we find the occasions of all discord in mortal mind. Therefore, to remedy the evils of human experience we must search out the errors of sense and the sins of self, prove their unreality in the light of reality, and abolish them by Truth and Love. As a belief in error is an intellectual mistake, and as the belief in sin is an ethical mistake, a perversity of the human will to be destroyed, error must be denied and Truth understood to be the only reality. It must, however, be so understood as to be realized, or made real to consciousness. To destroy sin it is not sufficient to deny it, for having its origin in a perverse self-will, it must be renounced by ever choosing and thus realizing the good. This is the remedy for all human ills, and leads to reconciliation with God.

By tracing evil in its two-fold form back to its source in mortal mind, Mrs. Eddy again shows the intimate interrela-

tion of the intellectual and ethical elements in reason, for as indissolubly as Truth and goodness are bound together, so indissolubly are error and sin united. If we begin in error, we shall be carried over into sin; if, on the other hand, we begin in sin, it proves certainly that we are in error. In either case, the beginning is made in the idolatry of having other than the one true and living God, the infinite and eternal Spirit, in whom, in reality, we live and move and have our being. A misconception, which seems to be widely prevalent, about the claims of Christian Science must, however, be corrected; and that is, that evil can be swept away as by magic. Mrs. Eddy makes no such claims. She fully recognizes the stubborn tenacity of error and sin and the persistent courage and devotion necessary to combat them. She presents Christian Science not only as a present accomplishment, but as a goal. Christian Science offers a program of advance, and opens a new epoch of spiritual development for mankind.

What can be said of the Christian Scientist is not that he has already reached heaven, but that he has ceased to be careless; he refuses to float longer on the current of common opinions and beliefs; he has awakened from the illusory dream of sense; he has escaped Egyptian bondage and is free. There may be wilderness wanderings before him, but he is on his way to the promised land, and the pillar of cloud by day and of fire by night lead him on. Even when he reaches the promised land there are still the Jebusites and Hivites, and the Perizites and the Hittites to be driven out; but he has good courage and strong hope, for he knows that "the angel of the Lord encampeth round about them that fear him, and delivereth them." He makes the everlasting God, whose promises never fail, his confidence and refuge. "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

CHURCH TREASURER.

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

CHRISTIAN SCIENCE AND THE BUSINESS LIFE.

WILLARD S. MATTOX.

ANY business man will tell you that the more he knows about his business, the more likely he is to succeed in it. It may be laid down as a self-evident proposition that when one is unfamiliar with the details of his business, or when he leaves it to some one else to manage, there is often shipwreck of his fortunes. There is the truth about a man's business, and there is a belief about it. Christian Science is little by little taking hold of the lives of men, altering their dispositions, furnishing purer ideals, spiritualizing their concepts, and its mission is to every man and to every phase of mortal belief. Science, art, music, and commerce, when based upon materiality, are temporal concepts of spiritual realities. Christian Science comes to show us the permanent and valuable in every department of life.

The ordinary business man has a material and therefore erroneous notion of his business. He is limited by the laws of his own belief about his business. He is literally a victim. St. Bernard says, "Nothing can work me damage except myself; the harm that I sustain I carry about with me, and never am a real sufferer but by my own fault." This may be an extreme view, and from the Christian Science standpoint it leaves out all consideration of the influences of a general belief, yet it is suggestive of the *modus operandi* of mortal mind, whereby it induces limitation and failure in the business life.

Jesus was eminently successful, and he said, "I must be about my Father's business." His business, according to his own statement, was that of his Father, and this is the one important fact which Christian Science is urging upon the consideration of business men to-day. The first thing for such a man is to know what constitutes his business. It makes no difference whether we are artisans, mechanics, day laborers, artists, or musicians, it is necessary for us to know that our true business is our Father's business, and that it is in Mind, not matter. Such a thought dignifies all right endeavor, and confutes the opinion of Aristotle that commerce "is incompatible with that dignified life which it is our wish that our citizens

should lead, and totally adverse to that generous elevation of mind with which it is our ambition to inspire them."

The limited or material sense of business carries with it a supposition that the attitude of other persons determines the success or failure of our undertakings. Christian Science teaches us not to outline in our thought any person or persons who, according to our belief, are inflicting some damage upon us or upon our business, by reason of their mental attitude toward us. Our understanding of Christian Science includes the belief that right thinking will nullify the activities of an evil mind. That is well enough, so far as it goes, but we must eventually see, with Mrs. Eddy, that evil is "neither person, place, nor thing" (Science and Health, p. 71). To believe that evil is real and powerful is very sad, and we call it superstition. To believe that evil is a false claim, and that it can be overthrown by the declarations of Truth, is an improved belief, and better than the belief that evil is real, but absolute Science teaches the utter nothingness of evil and the allness of good. If God is all, there is nothing to combat; but we have this yet to prove. Merely saying it, while believing its opposite, will not do. We need to be encouraged to search our own thought, to learn how much damage we are doing our own business by believing that somebody else is thinking of it with evil intent.

Experience helps us to a clearer understanding of the way to work in Christian Science with respect to our business. In the first place, it is not wise to look forward to a certain monthly income, as so many business men do. Such a thought constitutes itself a human goal toward which we are bound to work, and as it is arbitrarily fixed by the human desires, and is not, so far as we can determine, sanctioned by God, the methods used to gain our ends are likely to be mesmeric; that is to say, self-will operates, first to influence us to want a certain income, and then suggests the means by which we can attain it. This is not the Science of him who said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you;" that is, seek righteousness and spiritual good first. He did not advise devotion to material methods for a time, in order to prepare us better to enjoy the kingdom. He said, "The kingdom of God is within you;" "is," not "will be;" then it must be there now, and this is for us to know.

Everything hinges on our thought of the nature of substance. What are we working to get, and what shall we do with it when we get it? A false sense of life carries with it the delusion that money is substance, that it is a good thing to have, that it sustains life, is a necessity of our very existence; that we cannot get along without it, and that the more we have of it the happier we are. Jesus' entire life was a disproof of this fallacy. He exalted Mind, laid stress on the mental state, said that "the flesh profiteth nothing," and proved that a man's highest good is not to be found in seeking to build up a false sense of self, or in providing for its future, but that it is to be found in serving God—nothing else. He said he was about his Father's business, and he was eminently successful We all want to be successful in our business, but if we listen to the arguments of material sense, we shall be deluded into seeking a material prosperity, and this too in the face of all our own experience and the history of the race, which proves that such seeking is cruel and selfish in the extreme, prospers at the expense of the life and property of others, and, after all, is as ephemeral and shadowy as a dream. Money is not substance. It is only a belief, and when the dreamer thinks he has amassed a fortune his dream may change, and he will then discover that he never really had anything.

Most men are possessed of a desire to be successful. Most of us have more or less ambition. This is all right, if it is not distorted by error. What is my business, and what does it mean to be successful in my business? On the one hand, I am told that my business is material, that it depends upon my energy, that success is contingent upon many elements, over most of which I have no control; that it consists of dealings with other persons, who are mainly engaged in preventing me from becoming successful. But what does Christian Science say to all this? It says that God is the only Mind; and since business is at bottom mental activity, therefore if there be any capacity, intelligence, zeal, or faculty in the individual, it must be by way of reflection, since God is the only Mind. There is, then, only one business, and that is God's; it is an infinite business and has infinite variety of expression, but first and last it is spiritual. The student of Christian Science changes his idea of business methods, is induced to abandon his selfishness, and learns in time that his real business has nothing to do with matter; that it does not deal with persons, but with

divine ideas, ideal men and women, each governed by the same Mind. Under the guidance of Christian Science the student begins to understand that his business is already successful, because it is God's business; and, finally, he is aware that his present endeavor is to know enough about his business to make it perfect. Christian Science does not deprecate any right endeavor, nor that normal activity which characterizes the healthy business man. What needs to be done is to lay bare the facts of human seeking, and to direct attention to the poison which manifests itself in the frenzy for more matter. It isn't more matter we want at all, it is more spiritual understanding, and this should not be the last thing sought, but the first.

Christian Science does not teach that one should abandon all his enterprises and sit down and read the Bible and Science and Health all day long, but that his activities should be permeated—dominated, if you please—by the constant thought that he is to reach out after the substance of Spirit; his only ambition should be to be good, to be like God. Then will he be about his Father's business consciously, and will succeed, not because he is doing anything, but because he reflects the infinite Principle who has already done all things and done them well. The inducement which seeks to prejudice us in favor of matter, which would have us believe that it is real, or worth while, is adequately met in Christian Science by the teaching that man is spiritual and not material, that the Mind which governs all is perfect and is God. Governed by this Mind, we cannot fail, nor can we misunderstand our business, nor have any doubts about it, nor believe that it is subject to material laws or conditions.

Honesty is absolutely necessary on the part of the business man who seeks to have his affairs rejuvenated or saved by Christian Science. He must be made to see the wisdom of analyzing his thought with respect to his motive for applying to Christian Science. Jesus has given us the key to all action. He said, "Seek ye first the kingdom of God, and his righteousness; and all these things [all material necessities] shall be added unto you;" but this is not to be construed as meaning that we seek spiritual good with one eye open to the material prosperity which is promised as an accompaniment. We must have an eye single to our spiritual estate. It would be selfish and unworthy of us if we were to seek God, good, only because we hope thereby to gain some temporary material advantage.

The business man who tries Christian Science will be abundantly blessed by his study of Science and Health in more ways than he can possibly forecast, simply because he is opening his thought to the sweet influences of his heavenly Father, who will guide him better than he could guide himself, and who has already done all things possible to be done for him. Christian Science lays great stress upon the fact that discord or inharmony in the life of the individual is not, after all, anything external to himself, that is to say, it is not a series of events transpiring apart from his own consciousness and impinging upon him. To illustrate: Two individuals may view a landscape; the same objects are there to be seen, but one has an artistic temperament, a certain state of consciousness which sees perspective and proportions in a given way; his neighbor, standing at his side, has no faculty for appreciating the beautiful, and all he sees is a field with some trees in it, a flock of sheep, and the sky above. Here all beauty is seen to be in the individual, not in the circumstances outside of him. It behooves us to discover the avenue in our own thought which would account for our lack of success, as well as to survey what may appear to be exterior causes. If we discover that certain traits of the human mind, such as suspicion, caution, distrust, greed, either in ourselves or in others, are preventing our success in business, we should work to overcome these—not as persons, but as qualities of thought claiming to have power over men, though in reality having no power.

Christian Science has enabled many a business man to understand that the supposed baleful influence of other minds can be positively and promptly met and neutralized by the consciousness on the part of the individual Scientist that he is under the government of omnipotent Mind, and that nothing else can or does affect him in the least. This is one of the central ideas in Christian Science, and it carries with it a great sense of freedom. It emancipates us from the direful superstition that other people's predictions, hopes, expectations, declarations about us can in any way shape our destiny.

We are fatalists, if you please, in the right sense that we believe good has been determined from the beginning. We believe always and only that the universe and all it contains is forever within the grasp of that Mind whose intent is only good. The individual who begins to see

that his intelligence, his power to act, his initiative, his discretion, his reasoning powers, his tact and skill, are all gifts from the creative Mind whom we call God, begins to have a peaceful sense of security, of absolute certainty, that can be brought about in no other way. Such an individual acts with power,—not arbitrarily, not brutally nor selfishly, but irresistibly, and always for good. He injures no one, and knows that no one can injure him.

Our effort should be to merge little by little our present personal sense of responsibility and endeavor into the scientific sense of reflection. When we begin to see this we have gained much. Christian Science says that man reflects his Maker. The Bible says so, too. What do we mean by reflection? Mrs. Eddy employs an illustration to convey her thought. In Science and Health, page 515, she speaks of the man standing before the mirror. His image repeats precisely his expression, all his acts, and the reflection is faithful in being and doing all that the original is and does. So we must think of ourselves as possessing by reflection all the wisdom, all the power, all the capacity there is, because we derive it from our creator, from whom we cannot be separated for an instant. Thus do we begin to see that our business is not dependent upon the favor of others, but upon our reflection of the one ever-active Mind. In Christian Science all our primary impulses are to be referred back to an unerring intelligence for correction, an intelligence which never fails us and which always guides us aright.

[Written for the *Journal*.]

MY HAPPIEST DAY.

GERTRUDE RING.

The beauteous morn dawned flamed in pink
O'ershot with lustrous clouds of gold,
And trembling there the promise fair
Of all the gladsome hours should hold.

The full noon came to perfect prime
And waned pomegranate-red away.
The secret, dear? I did but hear
God's voice in clearer tones that day.

"DISCOVERY AND INVENTION."

RICHARD P. VERRALL.

IT is recorded in the fourth chapter of the First Book of Kings that Solomon's wisdom and understanding "excelled the wisdom of all the children of the east country, and all the wisdom of Egypt," so that his fame was greater than all the kings that had been before or should come after him. Yet, after sounding the depths of human experience, he reached the conclusion that all was "vanity and vexation of spirit" and finally declared, "Lo, this only have I found [discovered, Ferrar Fenton Translation], that God hath made man upright; but they have sought out many inventions." Cruden refers to "inventions" as "new ways of making oneself more wise and happy than God has made him," and in every instance in which this term is employed in the Bible, its origin can be traced to the mortal rather than to the immortal instincts of man.

A familiar proverb regards necessity as the mother of invention, and if this is true, the maternal parent of many inventions has been a false belief. After Adam and Eve had partaken of the forbidden fruit, their sinful sense said that they were naked. Prompted by this false belief, they "sewed fig leaves together, and made themselves aprons." Thus disobedience was the father of necessity, and necessity in turn became the mother of invention. Later, when the children of men sought to defend themselves against their mistaken belief in a God of wrath, fearing lest they be "scattered abroad upon the face of the whole earth," they planned to erect a tower that should reach unto heaven. The very false sense which they entertained of God, however, restrained them from the things which they imagined to do, and confounded their language and "scattered them abroad from thence upon the face of all the earth," so that "they left off to build the city." The invention of letters resulting from this confusion of tongues and the chances for misunderstanding involved thereby, is another evidence of the endless trouble caused by man's misguided efforts to live independently of God.

To enumerate the countless inventions which have sprung from the belief of life in matter, would fill volumes. Our present purpose, however, is simply to show that all inventions, no matter how necessary and useful under pre-

vailing conditions, are either directly or indirectly based upon this erroneous belief. Every human industry owes its existence to the belief of life in matter. Business offices, factories, workshops, railroads, and steamship companies are all employed in feeding, clothing, and housing mortals and transporting them from place to place. The universal problem of food, clothing, and shelter is one which all human beings must face sooner or later, and in each consciousness the question is sure to arise as to what relation the human bears to the divine, and to what extent it is safe to count on God for help in times of need. It may justly be argued that if God is the father of mortals, He is their logical preserver; but if, on the contrary, His children are spiritual, and matter is but a counterfeit image of His perfect work, then there is no more relation between the mortal and the immortal than there was between Egyptian mythology and the gospel of Christ. Jesus plainly said, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." According to the promises of Scripture, even the temporal needs of men will be supplied by our Father in heaven as soon as we are sufficiently pure in heart to receive the blessing. Jesus referred to the bread of heaven and the water of life as the only permanent remedy for human hunger and thirst. St. John, in describing the company of saints who had come out of great tribulation and washed their robes white "in the blood of the Lamb" (life of purity), says, "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat, for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters."

It cannot be denied from the human standpoint that some inventions have seemed to be extremely useful. On the other hand it is seen that some inventions have done much more harm than good. They are based upon a false foundation, and trust in them tends to obscure the human sense of God rather than to reveal His perfect universe. It is true that the intelligence of man has now so effectively harnessed the so-called forces of nature that they are more often his servants than his master. The electric wires which keep us in touch with all parts of the world and furnish our buildings with power and light, symbolize in a degree the omniactive presence of spiritual energy. But this does not change the basic fact; namely,

that all the necessities which give rise to these inventions are imposed by man's ignorance of Truth. The world's redemption is to come not through material investigation but through spiritual apprehension. Jesus said, "Ye shall know the truth, and the truth shall make you free." And he taught and exemplified this truth both by practice and precept. He had no need of a technical training in order to walk on the water, feed the hungry, heal the sick, and raise the dead. He knew that God had given man dominion over all the earth, not through matter but by Mind. In performing his many mighty works he relied not on genius, but on the "Word."

In answer to the question, "What is truth?" comes the inspired answer, "God is Truth." Mortals cannot invent the truth, but they do invent falsehoods. By those who do not know the truth, it must necessarily be discovered. Speaking to the Babylonian captives through Jeremiah the prophet, God says, "And ye shall seek me, and find me, when ye shall search for me with all your heart."

Supposing that some one should discover a method or system by which health, strength, happiness, intelligence, life, and love, and in fact every conceivable attribute of perfect manhood and womanhood, could be supplied perpetually day and night to all desiring to have such service, and in an unlimited degree,—assuming also that not only should there be no charge for this service, but the persons served should receive premiums according to the amount that each could use; furthermore, providing that there should be no first cost for installing the system and no future expense for maintenance and repair; also that the conditions for receiving the service should be merely the willingness of the individual desiring to be benefited, to study, understand, and demonstrate in his daily life the rules and regulations of the system thus discovered, and that he should gratefully recognize the one who discovered it. Lastly, supposing the system to be so simple that even little children could easily understand its Principle, and that all were endowed with ability to assimilate its teachings. In the face of such a generous and attractive proposition, could any one afford to refuse the terms of its acceptance? The answer is, obviously, No. Yet, in spite of the fact that Christian Science is just such a system and has been tested and proved by thousands of people, there are still some who, having eyes and ears,

are blind and deaf to the very truth which alone can make them free.

In order to avail ourselves of the latent force of spiritual understanding, the human mind must be purged of its false trusts and its errors. That divine Mind is an ever-present help in time of need, is the practical key-note of Christian Science. It is this thought which brings us in touch with the truth of our being, banishes selfishness, fear, and doubt, and restores to us man's inheritance as a child of God. Should we not feel grateful to our beloved Leader, Mrs. Eddy, for having labored so long to establish this system? No one else can take her place in our affections. She stands unique in this materialistic age as a chosen vessel; in the little book whose gospel is even now healing the sick and transforming the sinner, she has made known to us the power of Truth. The ultimate of this great discovery is to reveal the kingdom of God already within us, to destroy the belief of life in matter, and to enthrone Mind understood as the Saviour of mankind.

No successful modern business man can afford to ignore the labor and time-saving forces of steam and electricity; much less should he overlook the true source of all power and energy. Christian Science announces that God's world is now finished in all its perfection, and that man also is perfect even as his Father in heaven is perfect. Nothing can be done by mortals to improve this perfection, but it can and must be more perfectly understood, and the false claim of evil thereby disproved. In the first paragraph of the article on Christian Science, in "Miscellaneous Writings," Mrs. Eddy says, "This age is reaching out towards the perfect Principle of things; is pushing towards perfection in art, invention, and manufacture. Why, then, should religion be stereotyped, and we not obtain a more perfect and practical Christianity?"

In conclusion, let us paraphrase the words of the preacher, in the light of Christian Science, so as to read, Because God has made man upright, it is evident that he cannot become better nor wiser than God has made him. Let him seek, therefore, to discover the truth of being. Teach him, as a little child, to put his whole trust in the power of Mind as revealed to this age through the life and writings of the Discoverer and Founder of Christian Science, who is leading the world out of the belief of life in matter into an understanding that God is Spirit, and that they who would seek Him must search for Him in spirit and in truth.

"AM I MY BROTHER'S KEEPER?"

WINIFRED BORLEE.

IN former days the story of Cain and Abel used to arouse a vague sense of injustice in the writer; it seemed hard that Abel's gift should be accepted and Cain's rejected, for seemingly they each gave of their best, but the light of Christian Science has enabled her to see more clearly the divine justice which "had respect unto Abel and to his offering: but unto Cain and to his offering he had not respect." We know that "a wrong motive involves defeat" (Science and Health, p. 446), and that the widow's mite given ungrudgingly was more commendable than the richer gift of those who gave carelessly of their bounty. Thus it is the attitude of the giver and not the value of the gift which calls forth commendation or rebuke. The words "unto Cain and to his offering he had not respect," imply that Cain himself rather than his offering was lacking in the necessary qualities which make a gift acceptable, and from the sequel of the story it is not difficult to perceive wherein he came short. That he should have become "very wroth," and that "his countenance fell" on the rejection of his gift, betrays a proud and self-righteous state far from that humble spirit which will "listen patiently to the rebuke and credit what is said" (Science and Health, p. 8); and the subsequent act of revenge on his innocent brother proves that all was not well in his thought with regard to his fellow-worshiper.

From the beginning there must have been in Cain's thought a sense of rivalry, a feeling of jealousy and a desire to excel, which made him regard his brother in the light of a competitor for divine favor, yet he is distinctly told, "If thou doest well, shalt thou not be accepted?" Instead of acting upon this sweet assurance that good is always rewarded with good, and overcoming his jealous thoughts of his brother, Cain persists in his false view and follows up his misconception of Abel by attempting to destroy what he imagines to be his rival. He thus replies in the negative to his own question, "Am I my brother's keeper?" for, far from keeping him, he has done his utmost to remove him, so betraying the fact that he must have presented his gift in that spirit of jealousy which is the very opposite of love. Is

it strange that he did not reap divine blessings? Our Master shows us very clearly the importance of being right with our brother before we can be right with God. In unmistakable language he declares the vanity of worship or of a religious life, so called, if our attitude toward our brother is not one of peace and love. "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

Is not the question clear? Of what avail to lay material gifts upon the altar of Spirit if one lay not the spiritual as well? Without the spiritual the gift is a hollow mockery. Of what avail to call oneself a Christian and a follower of the "Prince of Peace" if we reserve secret chambers of horrors, full of hate and jealousy, and malice and rivalry, harsh criticism, and contempt for those around us? Of what benefit to build churches, and to sing hymns of love and good-will toward men, when there is lurking in one's consciousness a sense of estrangement and separation from one's fellow-beings? These questions may be raised equally well with regard to our attitude towards communities, churches, professions, and the like. Just as it is our duty to be reconciled to any individual and truly be his "keeper," that is, keep our thought of him pure and spiritual, so it is our duty to keep any body of our fellows perfect in conception, separating the error from the person or persons. We say, perhaps, "Oh, but so and so is so difficult to get on with;" or, "I don't like that profession, the members of it manifest such pride or such dishonesty." Having so judged, do we not often comfortably turn our backs both mentally and materially upon those whom we have criticised,—banish them to the condemned cell, there to await the penalty to be pronounced by Judge Self-righteousness? How many of us, upon recognizing the error, look inward and strive to correct the false concept of our brother in our own mentality? How many realize that we are breaking the command, "Thou shalt love thy neighbor as thyself," every time we neglect to purify our thought concerning the errors we detect in the persons and communities around us? "Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison."

Christian Science teaches us that we need look no farther than our own consciousness for the detection and overcoming of evil, and that "the recognition of life harmonious —as Life eternally is—can destroy any painful sense of, or belief in, that which Life is not" (Science and Health, p. 495). Thus we may be sure that if we are confronted by a certain problem and we do not solve it scientifically, that is, through the conscious realization of the truth, we shall be brought face to face with similar problems again and again, until we are forced to go to the root of the matter and there find a false concept of Life, a false concept of God and of His relationship to man, to be the basis of all discord. It is of no use to run away from error, for by so doing we make it a reality and so prolong the struggle.

When Jesus entered the temple and noted how even the most sacred of buildings was desecrated by the spirit of commercialism, he did not leave the evil undisturbed and say, "There is error here; let us go and build a temple elsewhere!" on the contrary, he faced the evil and drove it from the temple. What was it that caused the merchants and money-lenders to flee? Assuredly not the "scourge of small cords," a feeble weapon enough with which to face a body of enraged opponents. It must then have been the firm and clear realization, in the mind of him who wielded it, that evil or error is a coward before Truth, and that it must disappear when resolutely faced. The victory was not won by the scourge, by matter, but by pure and purifying Mind. Our dear Leader says, "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick" (Science and Health, p. 476). In the incident of the purifying of the temple, Jesus saw this perfect man so clearly that hypocrisy and greed shrank abashed before him. He "kept" his brother so faithfully that mortal mind felt compelled to acknowledge the rebuke and the supremacy of Spirit, and where it would not yield, it fled. So it is with error to-day. If we face it resolutely, knowing that the thieves of self-love, self-will, sensuality, greed, ambition, jealousy, and hypocrisy are but cringing cowards which cannot bear the steady gaze of Truth, we shall disperse these errors; thus following in the footsteps of our Master. We shall be fulfilling our duty towards our neighbor, and be his "keeper" in the truest sense, by

ceasing to see him as the personification of various forms of evil. And as we eliminate the belief in the reality and power of these evils we shall find them manifested less and less by those very persons who had seemed to be the channel for them.

What a wonderful lesson in right thinking and consequently in right acting the parable of the sheep and goats affords! In striking figurative language the Master describes how the King, "the perfect spiritual idea," including all right ideas, separates the good from the bad, commending some and condemning others. To those on his right hand he says, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat [fed me with truth]: I was thirsty, and ye gave me drink [led me beside the still waters of Life]: I was a stranger, and ye took me in [brought me into the house or consciousness of Love]: naked, and ye clothed me [put on me the garment of salvation]: I was sick, and ye visited me [brought me the true idea of God]: I was in prison, and ye came unto me [broke down every illusion of sense]. . . . Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Note that the King, in speaking of those who had been succored by the "sheep," says distinctly, "one of the least of these my brethren," thus identifying himself with those who to human sense were hungry, sick, outcast, and sinful,—anything, as it seemed, but divine. But the King saw the reality, not the illusion; and because of this he recognized them as "brethren," no matter what errors might seem to be manifested through them, and commended those who had perceived this royal kinship; showing clearly that it is the duty of every Christian to realize his neighbor as his brother. The stronger the illusion of evil, the greater the need for emphasizing its unreality and the more urgent the call for the activities of brotherly love. Thus when we are brought even momentarily face to face with error, when we pass a cripple in the street, when we hear of calamities, or our hearts are touched by our friends' troubles, we are not doing our work faithfully if we merely give of our pity and think helplessly, "Poor things!" We must strenuously deny the reality of the evil, the possibility in God's creation of any form of

discord, and emphatically affirm the allness of God, good, and so help to release our brethren from "the slavery of their own beliefs" (Science and Health, p. 226).

More particularly should we be careful to exercise this mental charity towards those who are not congenial to us, who rub us the wrong way or whose faults seem too glaring to be tolerable. Just for this, because our thought of them is not harmonious, we should strive the more earnestly, denying the reality of the evil and asserting man's spiritual sonship. If we neglect this mental readjustment are we not wanting in that love which Jesus commended when he said, "For if ye love them which love you, what reward have ye? do not even the publicans the same?" "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Again, in the words of John: "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God." This had always seemed an impossible ideal to the writer, until the means of attaining it were revealed through the Christian Science text-book, Science and Health by Mrs. Eddy. Jesus' words become illumined when one begins to understand that evil is neither person nor personal, but merely a false concept, the supposititious opposite of Truth.

John gives us the key-note, the basis on which to work out every problem, when he declares, "Beloved, now are we the sons of God." Now are we the perfect children of a perfect Father, the complete and harmonious expression of infinite, divine Mind, and "we know that, when he shall appear [when this is fully understood and acted upon], we shall be like him; for we shall see him as he is"—we shall find ourselves harmonious, for we shall see God as He is, All in all. "And every man that hath this hope in him purifieth himself, even as he is pure." Thereafter the beloved disciple goes on to tell us that our first effort of purification must be with regard to our brother. "Beloved, let us love one another: for love is of

God; and every one that loveth is born of God, and knoweth God. . . . There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love."

It is very evident from these statements that where fear is, the sense of love is imperfect; and so we must cast out the lurking fears and doubts which, sometimes unconsciously to us, haunt our concept of our neighbor. To love him absolutely is never to fear him, never to fear for him, never to fear with him, but to deny firmly every suggestion that might arouse a belief in the reality of evil in any direction. "Perfect love casteth out fear" will have nothing to do with it, but to love perfectly means more than this, it is the constant, conscious realization of man as spiritual, the guarding of every thought, so that we may see for our brother, even under the most trying circumstances, the perfect image and likeness of God, good, and so release him from the seeming bondage of error. Only thus can we learn to love our brother whom we have seen—the good and the real in whom we have perceived—and help to dissipate the clouds of hate and envy and sensuality which darken the earth. In the degree that we truly purify ourselves and faithfully "keep" our brother, we shall be helping to destroy the evil illusions of those who "changed the glory of the uncorruptible God into an image made like to corruptible man," and for ourselves reap the benediction of the Master: "Blessed are the peacemakers: for they shall be called the children of God."

If each one of us can say, "I am going to make at least part of my purpose in living, to make this world a little better and happier place for others, to bring all the joy I can into others' lives who need it much, to sympathize with some one outside my own social circle, and try and enter into his life a little, to try and see if I cannot, by friendly interest, help this man I have shunned;" if each one of us can say that, he has got the exact point of this beautiful story [of Jesus and Zaccheus].—*Frederick Lynch.*

THE DIVINE WILL.

BEEDE A. MC NAUGHT.

SINCE Christ Jesus taught his disciples to pray, "Thy will be done," submission to the Divine will has been regarded as a Christian duty. The prayers of the faithful throughout the centuries have arisen for light, guidance, and a knowledge of God's will. How to heed Paul's advice, "Be ye not unwise, but understanding what the will of the Lord is," has been a difficult problem. Without such an understanding, how could one be sure that a mistaken sense of right might not hold sway and so misguide thought? The voiceless prayers of many might have found utterance in these words of Whittier:—

Blow, winds of God; awake and blow
The mists of earth away!
Shine out, O light divine, and show
How wide and far we stray!

Because of the prevalent conception of God as an enlarged finite person instead of divine Principle, omnipresent, omnipotent, and omniscient intelligence, the human mind has conceived of the Divine will as similar to the human will, variable and susceptible to influence, and therefore uncertain in action. This has been the practical conception, if not the acknowledged one. This misconception of the Divine will has pervaded mortal man's entire experience, and is evidenced in a lack of the dominion given the man made in God's likeness; in ignorance of man's relation to God, and therefore in an ineffectual method of prayer. Because of this false concept mortal man in time of need seeks to influence his God by petitions to do what otherwise He might not do. With the belief that he himself is possessed of a will in no way identified with spiritual law, and often in antagonism to what he considers God's will, mortal man attempts to govern himself and work out his life-problem, and in working on such a basis he sooner or later cries out in despair that so much evil should enter human experience.

The Christian Science concept of God as Principle, infinite person, acting through laws impartial, immutable, and universal, reveals the truth that spiritual law and Divine will are one; therefore the Divine will includes essentially the

qualities of all true law, and is unchangeable, impartial, universal, and beneficent, in nature and in action. Discerning this identity of the Divine will and law, the Christian Scientist gains a new sense of obedience and prayer. He understands the futility of seeking to change or influence the Divine will, and the necessity of understanding and conforming to spiritual law, if he would gain an answer to his prayers, do God's will, and bring harmony into his experience.

A careful study of many Bible texts confirms the teaching of Christian Science upon this subject. From the Scriptures we learn that man's immortality and his privilege of entering heaven are dependent upon his obedience to God's will. Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." John's words are, "He that doeth the will of God abideth for ever." What hope of immortality or heaven (harmony) could man have if he were subjected to a changeable will? Because it is of such importance that we know and do God's will, should we not rejoice that to-day we no longer need stumble in the darkness of uncertainty, but may walk in the light of a demonstrable knowledge of God? The destruction of this false belief of God's will as something apart from law, brings peace, and the assurance that the more perfectly we understand and obey this will, the more harmony we must experience, the less we have to fear. What Jesus said of his teachings, Christian Science to-day reiterates: "If any man will do his will [obey the spiritual law], he shall know of the doctrine, whether it be of God, or whether I speak of myself."

The prevailing concept of the Divine will as arbitrary is probably one reason why many who have not investigated the subject have a mistaken sense of the methods of Christian Science. An impression sometimes exists that it is allied with hypnotism or mental suggestion. It is difficult for one holding to a false sense of the Divine will to understand how a Scientist can pray more effectually than can others. He therefore erroneously concludes that the human will must be a factor in the treatment, but the very nature of Christian Science makes this impossible. He who thinks that this Science can be used for the accomplishment of selfish purposes, has yet

to gain a true sense of its teachings. Abraham Lincoln wisely said, "No man is good enough to govern another man, without that other's consent." The justice of this in the political realm is obvious, and it should be equally so in the mental realm. The rule in the practice of Christian Science is, however, more restrictive, insomuch as this Science recognizes that any mental control of one individual by another is pernicious and is always an infringement of the rights of the individual. Not only is such control not essential, but it does not constitute any part of true metaphysical practice.

Jesus said, "I can of mine own self do nothing," thus virtually declaring that human will in no way entered into his wonderful work. Christian Science insists that man should be and is governed by divine Mind alone. The effect of this Science, understood and demonstrated, is to free the individual from subjection to human will and to turn thought Godward for guidance and wisdom. It operates naturally to awaken the individual to the knowledge of man's true relation to God, whereby he may attain that government by Principle which includes perfect self-government. All genuine practice in Christian Science is based upon an understanding of divine Principle and spiritual law. Human will can no more enter into the treatment as a factor than it can be a factor in the science of numbers. This Science operates on the basis that all discordant conditions, including sin and disease, are unreal, the result of ignorance, and are therefore to be corrected by Science.

In the science of numbers all rules operate to produce accurate results, and so far as the basic law is concerned, mistakes or errors do not exist. In the Science of Being the laws governing man are equally perfect, and may be applied by the practitioner with certain results to the extent that he really understands them. The reception of this revelation of Truth by any mortal is naturally not accompanied by an immediately perfect comprehension and consequent ability to demonstrate its higher statements. Understanding and demonstration progress simultaneously. Those who are putting into practice what understanding they have of spiritual law, are blessed with proofs that they are doing God's will. From "Science and Health with Key to the Scriptures" may be obtained this accurate knowledge of divine Principle and of the laws gov-

erning man. In this book all may find the longed-for revelation of the Divine will. Mrs. Eddy speaks of her discovery as a revelation of the "divine laws of Life," "the laws of spiritual existence," and she says, "The term Science, properly understood, refers only to the laws of God and to His government of the universe, inclusive of man". (Science and Health, pp. 107, 273, and 128).

That the prophets and apostles discerned these perfect and eternal laws was evidenced by the healing of disease and other manifestations of control over discordant conditions. That the healing of disease by the early Christians continued for many years is recorded in history. The loss of the fundamental truth of Christianity resulted in the materiality which gradually crept into religion, but falsity and materiality, form and ceremony in religion, could not satisfy the aspirations of sincere people. The light of the Word of God began to penetrate the darkness of the Middle Ages, and the change in religious thought known as the Reformation followed; but to turn from what was known to be evil was not yet to attain a certain sense of right, as the many denominations which have since arisen testify. The Church continued to preach obedience to God's will, but it required of men more than it could teach. The concept of the laws of the universe being material instead of spiritual, mankind came finally to look upon the miracles of the Bible either as violations of law, a special interposition of Deity, or as fiction. They were not understood, and so were relegated to the past. In miracles God's will seemed to conflict with His law, and it was becoming difficult or impossible for the more progressive thinkers to reconcile a personal will in God with a universe of law and order.

Within the past century the advancing thought, grown tired of creeds and dogmas, uncertain theories and speculation, was crying out for the practical and certain, the helpful and spiritual in religion, and lo! the answer came. That the Christianity of Christ might be established on earth, a higher revelation, a truer concept of God and His will, had become a necessity. Only a demonstrable religion could satisfy the scientific spirit of this age. Christian Science, in imparting a definite knowledge of spiritual law, reveals the truth about the miracles recorded in the Scriptures. We learn that those unusual

works were performed in accord with law, and should be regarded not as extraordinary occurrences whose repetition is impossible or unlikely, but as equally possible to-day with a similar understanding of God's unchanging laws.

She through whom this revelation came necessarily saw the need of the Church and the individual,—that only which would insure obedience. In the Preface of Science and Health (p. vii.) our Leader says: "The only guarantee of obedience is a right apprehension of Him whom to know aright is Life eternal." The vitality of religion, the life of the Church and its obedience, must ever be dependent upon and inseparable from a true knowledge of God. The wise and good in different ages have had high ideals of the purpose of the Church and the duties of Christians, however much has been lacking in the attainment of these ideals. Melancthon said, "There is no other Church than the assembly of those who have the Word of God, and who are purified by it" (History of the Reformation by D'Aubigne). Froude wrote, "Churches exist in this world to remind us of the eternal laws which we are bound to obey. So far as they do this, they fulfil their end, and are honored in fulfilling it" (Times of Erasmus and Luther). The Christian Science Church gives proof of its obedience, and is to-day accomplishing the mission of establishing in human consciousness a knowledge of God's laws; restoring primitive Christianity; imparting the spiritual sense of the Bible, and thereby bringing to pass the fulfilment of the prophecy, "After those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people."

We enter Thy blest courts with praise;
In glad thanksgiving we unite;
We trust Thy care, we own Thy ways,
And know that Thou wilt lead aright.
Rejoice alway, as Love commands,
But song of praise will not suffice;
Another service Truth demands,
Obedience is true sacrifice.

Emma Goodman.

SCIENCE AND RIGHTEOUSNESS.

ERNEST C. MOSES.

A King shall reign and prosper, and shall execute judgment and justice in the earth. . . . And this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.—*Jeremiah*, 23 : 5, 6.

IN common with many Biblical terms employed to indicate some approximation toward a right ideal of thought and action, the word righteousness has been continuously misinterpreted by the darkened human mind. The meaning of the word has generally depended on the differing concepts of various schools of theology, and its genuine significance has thus been obscured by erroneous interpretations expressed in variable and imperfect standards of conduct. Because of the instability of these unscientific standards the word is commonly clothed with such an unwelcome import that thinking men are not induced to desire or love "righteousness" as it is commonly understood. Even in a world of mortal thought men and women of alert minds are quick to observe that the mental attribute is only too often self-righteousness, and entirely lacking in the substantial character of principled rightness, to the attractions of which there is an innate response in the hearts of all honest thinkers. The human mind, although continually self-centered in its inclinations and occupations, invariably finds all outward manifestations of self-righteousness to be repellent if not reprehensible, and inasmuch as this so-called mind cannot accord with nor accept what it does not understand, it rejects the true righteousness, because it is the spiritual idea of God—"slain from the foundation of the world" (of material sense).

The right-minded student of Christian Science, whose mental capacity to understand spiritually the Scriptures is thereby quickened, ultimately discovers that this Science is the indisputable Word, or idea, of God,—in verity His Christ,—which heals and saves mankind from all that is unlike Him. To the honestly expectant thought this Science is therefore the impersonal Christ which Paul declared should finally appear to those who look for his coming, "without sin unto salvation." It was clear to Paul that in the fulness of time a purely metaphysical manifesta-

tion of Christ, or Truth, should be presented to mankind, but without the physical form such as necessarily accompanied the human existence of Jesus. Indeed this prophesied final appearing could never have been possible had not the Word been "made flesh" in the human personality of Jesus, whose understanding of spiritual Life overcame death and ultimately dispelled the fleshly form wherewith he seemed to have been clothed, as scientifically explained in the chapter "Atonement and Eucharist," in our text-book, Science and Health by Mrs. Eddy.

The imperishable words of Jesus the Wayshower, illumined by the light of Science, very clearly set forth the fact that this second appearing of the Christ is manifested in an understandable ideal, or model for thought and conduct, of divine origin. This ideal appears only to the hungering, childlike consciousness, and is faintly perceived at first. As foretold by Isaiah, its character is wonderful and will ultimately support the government of the world on the shoulders of its uplifting power. Inasmuch as this ideal is understandable through demonstration, it can be accepted and practised for the regeneration of human character as a necessary prelude to higher individual progress in the understanding of God and His true creation.

Christian Science reveals the impersonal character of the Christ of God, which corresponds without deviation to the Messianic prophecy of Jeremiah, who foresaw an ultimate reign of a kingly ideal in the mental realm, which he named "THE LORD OUR RIGHTEOUSNESS." The impersonal Messiah of Jeremiah's vision was therefore a masterful, absolutely correct, or scientific ideal, and not a human personality of any epoch of time. In the light of Christian Science it is logical to conclude that this ideal is an unerring model for human healing and betterment, proceeding from and entirely dependent on God, whom Mrs. Eddy rightfully declares to be its Principle, infinite Truth. It follows consequently that this ideal is the manifestation of Truth, or immaculate righteousness, transcending all human imagination and without blemish or flaw. These conclusions, confirmed in human consciousness by goodly demonstration, illumine the fact that "righteousness" is really "Science," and thus

Christian Science is found to be the consistent synonym of Christlike righteousness, perfect and supreme. It is naturally our Lord and Master, because it presents the highest ideal of good,—Divine Science made plain to mortals. By this process of reasoning the word "righteousness," which is so frequently used in the Bible as a comprehensive standard of right thinking and conduct, is explicable as meaning an unerring and scientific ideal of goodness, or the Christ, "who of God is made unto us wisdom, and righteousness," as declared by Paul in his first letter to the Corinthians.

If the Biblical references to righteousness are generally attached to the word Science, the student very soon grasps the true spiritual import of both words and their natural interchangeability. Through the recognition of such a consonance of meaning an ideal of Christian living based on the Scriptures is erected in thought, which is far more broad and beneficent than the mere ecclesiastical interpretations of the former, as illustrated in the admonition of Jesus: "Seek ye first the kingdom of God, and his righteousness [His Science, or the Christ]; and all these things shall be added unto you." In catechizing the pharisaical priests of the temple, Jesus told them that John the Baptist came to them "in the way of righteousness," thereby meaning an ideal of right living, which he afterwards explained to his students was a conscious spiritual identification with the one Mind: "I am the way," and "I and my Father are one." As it is scientifically true that two cannot be one in enumeration, it is logical to conclude that he said in substance that the only "I" or "I am," or conscious Mind, and the Father are identical. Indeed in the absolute Science of the universe, as explained in Science and Health, and particularly on page 588, there can be no other identification. The very origin and significance of the word universe confirms this statement. It is derived from the Latin words *unus*, one, and *vertere*, to turn,—one system of activity. No one with a shadow of accurate reason will quarrel with the postulate that one universal system can have but one Cause. Mrs. Eddy declares that this Cause is the one and only Principle of the universe, including man, and that this Principle is Mind, infinitely good, embracing all true righteousness, all Science, all

individuality. This was the central doctrine of the theology of Jesus, and he practised and taught his students to know and manifest this ideal of God's righteousness, resting securely on its superiority over all material beliefs, even over all human opinions and codes of rightness. Thus Jesus and his students healed the sick and the sinful, and by the same spiritual idea Christian Scientists accomplish the same works, even as he declared that those who understandingly believed this idea should do.

The writer is not familiar with the original Hebrew term or terms employed to denote righteousness, nor with the mutations which have occurred in the application of words used to indicate the metaphysical idea back of and above the word, at the hands of scholars and translators who have brought the Scriptures down through many centuries and languages. The authorized version of the Biblical writings presents the word science but twice, and each reference is evidently related to human knowledge, so called. Wyclif's translation made Luke, 1 : 77 read, "For to give us the science of health," which subsequent translators rendered, "To give knowledge of salvation." This change was probably due to some popular use or misuse of the word science at that time, which led to the substitution of another term considered a better expression of the scholarly understanding then prevalent. These circumstances illustrate the fact that words are but "the vehicles of thought," which change to correspond with the popular concepts and intellectual evolutions of all the ages. We can be assured, however, that the word righteousness and its antecedents in the realm of language and literature have always represented an ideal of the right goodness, having infinite possibilities in meaning and expression which to-day find their flowering and fulness in the word Science. Twenty-six centuries ago the Messianic prophet expressed his sense of a Deific "consummation agreed on," and to come, in these words: "Judgment also will I lay to the line, and righteousness to the plummet." Isaiah must have foreseen a golden age wherein there should be a reign of scientific understanding and idealism,—or Christian Science, majestic and absolutely right, demonstrable and compassionate.

Many seekers for a satisfactory idealism seem to find their way to a realization of the benefits conferrable by this Science barred by a hidden opposition, a subtle dislike for its substantial element, the Christ, or Truth. It is the same wayward human characteristic which Paul discerned among the people of his day, as he describes it in his letter to the Romans: "Being ignorant of God's righteousness [or Christ Science], and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Untold thousands have been healed of much sin and sickness through the uncovering and overcoming of the mental conditions so tersely described in the foregoing quotation.

When ignorance of God and self-righteousness give way to the true ideal, or Christ, and the individual submits to God's unerring and ever-loving care, then the true "Sun of righteousness," or light of Science, arises in human consciousness with healing in its wings, its uplifting prayers. God, the all-inclusive Principle of this real righteousness, is thus glorified and praised in truth, and in a universe of Spirit continuously unfolding and having no end.

CLERK OF THE MOTHER CHURCH.

Correspondence relating to membership with The Mother Church, and requests for blank applications of membership, should be addressed to William B. Johnson, C.S.D., Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

LIST OF MEMBERS.

The List of Members of The Mother Church, including those admitted June 4, 1907, is now on sale. Single copy, 50 cents; six copies to one address, $2.50; twelve copies to one address, $4.50. Address all orders to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass.

[H. D. E. in the New York *Sun*.]

THE LABORER IS WORTHY OF HIS HIRE.

To THE EDITOR OF THE SUN—*Sir:* There was recently published in *The Sun* a letter from Mrs. Jessie Crounse Hitchcock of Omaha, Neb., to the effect that after having suffered for years from a malady, growing constantly worse in spite of the efforts of her physicians, she finally consulted a celebrated specialist in Chicago, only to be told that her complaint was incurable; that as a last resort she applied to a Christian Science practitioner, and was cured in a very short time and at a cost little more than what she had paid the Chicago specialist for an hour's consultation; that her "healer" could not be induced to take more than the prescribed fee—a dollar for each treatment—but that if she were worth a million dollars she would be glad to give it all to the Cause of Christian Science, although she was not a member of a Christian Science church, and at the time evidently did not expect to become a member.

Mrs. Hitchcock's father is himself an ex-Senator of the United States, an ex-Governor of the State of Nebraska, and an ex-Chief Justice of the Supreme Court of that State. Her husband is at present a member of Congress and is owner and editor of the Omaha *World-Herald*. Mrs. Hitchcock herself is a woman of rare culture and accomplishment. I hope that there is no indelicacy in stating these facts, for they give sanction to her testimony, and her letter was published over her full name.

No one compelled Mrs. Hitchcock to resort to Christian Science. When she did so she expected to pay the small amount charged by the practitioner, not for his "prayers to God," but as a fair equivalent for the time actually employed and to enable the practitioner to supply his modest wants and devote his life and faculties to the healing of the sick. If payment was predicated on the prayers themselves, or on the results achieved, money would have afforded no standard of value. But so long as she did not complain of the charge why should Mr. Chandler become exercised about it? Would he compel a Christian Science practitioner to give his time for nothing, or trust to an honorarium for his compensation, as

was formerly done in the case of lawyers and physicians? For a practitioner to accept gratuities might indeed enrich the practitioner, but the tendency would be bad for reasons too numerous to catalogue and sufficiently obvious to all who are not blinded by prejudice. It would not do to permit a practitioner to accept gratuities lavished in the first glow of gratitude for restored health. It would tend to corrupt the practitioner and unfit him for his work, and would finally bring him into disrepute. It is enough for Mr. Chandler to know that the whole subject has been thoroughly considered and that the wisdom of a small uniform charge has been thoroughly vindicated. To expect in this age of steam and electricity to adjust relationships to the customs of the year one, strikes me as puerile.

Mr. Chandler denounces the prayers of Christian Science as "blasphemous." The word "blasphemous" is a vague word, and its meaning is somewhat a matter of opinion. To me the conception of God as a huge man located somewhere outside of His works, balancing in His mind whether to reward or punish a cringing mortal,—swayed in His purpose by the so-called prayers of that mortal,—is flat blasphemy. But to conceive of God as All in all, substance of our substance, Mind of our mind, in whom we live and move and have our being, whose laws are immutable and Himself without shadow of turning, is the highest and most reverent conception of the Deity. Hence it is that Christian Science prayers are not petitions to a vacillating personality, but a realization of the truth of Deity and the nothingness of evil; and it is this realization of the truth that produces the beneficent results in Christian Science.

Mr. Chandler is profoundly ignorant of the whole subject of Christian Science, and it is because of his ignorance that a Christian Scientist can find it in his heart to answer his mockery without petulance. But it is not so easy to condone his masquerade and hypocrisy as the "next friend"—that is to say, the closest, most disinterested friend—of Mrs. Eddy in the suit which he is waging against her. How any man outside of Mr. Roosevelt's peculiar categories can denounce Mrs. Eddy as a fraud and humbug, and her religion as blasphemy, and her money as polluted, and at the same time pose in a court of equity as her solicitous friend and chivalrous protector,

is a problem in ethics which the court, I hope, will ultimately determine.

Mr. Chandler asks Mr. Farlow to "forget food and clothing for an hour and explain what the workers in diabolism are doing to Mrs. Eddy." I fancy William E. Chandler could answer this question better than Mr. Farlow.

[Written for the *Journal.*]

THE CHRIST IDEA.

LAURA GERAHTY.

COME Thou at dawn!
With the first streaks of light
That creep unbidden to our waking sense,
We rise to greet thee with a joy intense—
Thou art our might!

Come Thou at noon!
If on life's battlefield
We fail to see Thee in the smoke and stress,
Checking the ardor of our worldliness—
Thou art our shield!

Come Thou at eve!
When, as the sun declines,
In deep'ning twilight shade we lose the day,
We know 'tis we ourselves have turned away—
The light still shines!

Come Thou at night!
Should sickness seem to hide
For one brief hour Thy never-failing grace,
Or sin disguise the brightness of Thy face,
Thou still dost bide!

TESTIMONIES FROM THE FIELD.

LOVE and gratitude have much to tell but are often speechless, not knowing how to express themselves, and thus it is that I find myself unable to say what I would; but as I think of our dear Leader's unceasing labors of love, her unflinching courage under every difficulty, her longsuffering, patience, and endurance, I can say as did Paul, "I thank my God upon every remembrance" of her. I would like to tell about my recent visit to South Africa, from whence I returned last November. During my stay there I drove with my son over an area of more than two thousand miles. There being no hotels, we were indebted for shelter and hospitality to the farmers and their families (living on extensive farms from twenty to thirty miles apart), from whom we uniformly received a kindly welcome. To none of these homes had come the knowledge of Christian Science, and thus I was permitted to take to them the glad tidings of the Christ-cure, come to this age through the Discoverer and Founder of Christian Science; to tell a little of the mighty work she has done and is still doing, of the wonderful spread of Christian Science to all parts of the world; and last, though not least, of what it has done for me and for others. We seldom stayed more than one or two days at any farm, but I could always go on my way rejoicing, knowing that the light of Truth will in time enlighten every receptive thought. Many were interested, and I know of five who sent for our text-book, Science and Health. One lady wrote to me, "Nothing would induce me to part with this wonderful book, Science and Health; it contains endless treasures." Again, later on, she wrote for help and instruction. Of the former I gave all I could and pointed her to the chapter "Recapitulation" (Science and Health, p. 465), and to "The Platform" (p. 330), to be studied with care and with prayer for the spiritual understanding thereof. A farmer wrote, "I begin to understand a little. I would walk a hundred miles to attend a Christian Science service." A few days ago I received a letter from Griqualand East. The writer says, "I am still diligently reading Science and Health. When I got my own copy I passed the one you loaned me on to Mr. M——. He is studying it very hard and says he

believes every word in it." I saw Mr. M——only once, for less than an hour, and gave him some Christian Science literature. In another letter just received, the writer, after speaking of proofs of the power of Truth he had himself experienced, says, "We have very great need for the peaceful, loving influence of Christian Science here." With heartfelt sympathy I re-echo his words; but the darkness will disperse before the light of Christian Science, which has reached many districts in South Africa, and that which now seems to be a "desert" shall "rejoice and blossom as the rose"—and they shall see "the glory and the excellency of our God."

I would also like to tell others of the illumination and joy that has come to me through Christian Science. My dear father,.of saintly memory, was a clergyman, and my seven brothers were also clergymen. I was instructed in a strict school of theology. It was the so-called orthodox teaching, —predestination, future punishment, etc.; and the joy of "a present assurance was considered almost presumption." There was small comfort in this teaching to one hungering and thirsting for a clearer, nearer knowledge of God and Christ. Many were the theological discussions I listened to in those early years. I read much, but the Bible with various commentaries and works on theology and prophecy were my chief companions. Thus seeking for the truth, and striving to prepare for death instead of for life, time went on, until, rather more than six years ago, I first heard of Christian Science. A copy of Science and Health was given to me, and I bought "Unity of Good." The latter being the smaller book, I took it up first, and read it through. I did not find it a small book in any sense of the word. It was a revelation to my thirsty longings, and as I laid it down I exclaimed aloud, "The writer of this book knows what I do not know, and I want to know what she knows." A great change of thought soon followed, and the turbulent doubts and fears of the past gradually dispersed, and now I am pressing forward with a clearer understanding of Life, Truth, and Love.

Of the healing power of Christ, Truth, I have had many proofs. Of these the most wonderful to me and to all who know me, was the instantaneous removal of great dimness of sight, fast verging on blindness and pronounced incurable by specialists. When I suddenly discovered the fact of

my healing, I had Science and Health in my hand; the book casually fell open, and I found I could read without material aid. This occurred within a very short time after I first heard of Christian Science. I had received no treatment, but a mental protest had arisen against my condition, where before had existed a passive acquiescence in what seemed the inevitable. I have never worn glasses since, and I am very grateful for this practical proof of the power of Mind on the body, as taught in Christian Science.

About a fortnight after my return from South Africa I accompanied my daughter, Lady King, to Boston. Our visit there of three weeks was a very happy one. To Christian Scientists America is inexpressibly dear as the birthplace of Christian Science, and as the home of our beloved Leader, to whose continuous prayer and waiting upon God the world is indebted for the discovery of Christian Science. When I entered The Mother Church there came the thought of Moses, the burning bush and the holy ground on which he stood, also a realization that from this center, the nucleus of love, had gone forth hundreds of churches of Christ, Scientist, bearing to the world at large the energizing, vitalizing truths of Divine Science. It was a great privilege to attend the Sunday and Wednesday services, to unite with that large body of brother and sister Scientists in prayer and praise, to breathe the atmosphere of a pervading sense of peace and love, and to note the simple grandeur of the new building, raised by thousands of loving hearts as a memorial of gratitude and thanksgiving. It was good to be there and experience, as I had never done before, the unity and bond of Christly fellowship in Christian Science.

I am unspeakably thankful for all that this truth has taught and is still teaching me, through the study of "Science and Health with Key to the Scriptures" and the other works of our beloved Leader. I long to know more and more, and to this end I am working. The Bible, always precious to me, is becoming more so as the light of Divine Science illumines its pages. I am very grateful to God for Christian Science.

Louisa Sweet, Drumsna, County Leitrim, Ireland.

THE month of January, 1900, found me a patient in a hospital at Memphis, Tenn., suffering from a severe case of

lung trouble. I had gone there from Shelby, Miss., where I had been sick more or less for the previous year. I was examined by one of the ablest physicians in the State. The State bacteriologist, after the usual test, reported unfavorably, and my treatment was what is usually prescribed in such cases. I improved for a while in the hospital, but finally my physician frankly informed me that he could do nothing for me towards a permanent cure. He recommended a climatic change, advising that I at once go to Southern California; and as I was only twenty-six years of age, he thought there was a chance for me in that climate. I went to Riverside, Cal., and while there had treatment from three different physicians in as many months, but grew worse steadily. Bowel trouble was now added to the lung affection, also other alarming symptoms. I feared that I could not get well and grew discouraged, then became indifferent and reckless. After trying Long Beach, Cal., but not receiving much if any benefit, I decided to try the dry mountain air of Arizona. I went to Prescott, Ariz., taking up my residence in a tent among the pines on the mountains. Close to me, living in tents, were six other poor unfortunates in different stages of lung trouble. I took treatment from one of the best physicians in Prescott, but found no relief. Sciatic trouble was now added to my sufferings, while the other symptoms were even more severe. I went down rapidly, and my hopes of getting well sank lower and lower. I felt many times that death would be welcome, as it would bring relief.

I was scarcely able to move around at the time I heard of Christian Science. I inquired for some one who knew something about it, and was directed to a practitioner residing in Prescott. July 7, 1900, I took my first Christian Science treatment, and daily treatment thereafter. In a few days I began to improve, and the treatments were continued for about three months, combined with the reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy. My recovery was slow but encouragingly sure. One by one my ailments went out,—disappeared. Among the last to yield was the rheumatic trouble, which disappeared instantly after being treated one evening. After a few treatments my appetite improved rapidly and in a short time I found myself eating all kinds of food, including fruit.

I am now a well man entirely. My present weight is about one hundred and seventy-five pounds, although since my recovery I have at times reached one hundred and eighty-five pounds. Since my healing I submitted to a physical examination and was pronounced by the examining physician to be in perfect health, with no signs of trouble in the lungs or elsewhere. I am now engaged in active business requiring long hours and close attention.

I have not used drugs or any material remedies since commencing to take Christian Science treatment. Of my six invalid companions who tented in the pines, five passed on, and one is still struggling with his belief of lung trouble. Words cannot express my gratitude to God for Christian Science, which I recognize as the only saving power.

David H. Biles, Prescott, Arizona.

FOR a number of years I had a severe cough and trouble with my lungs. In the spring of 1895, while in St. Louis, I had an alarming attack, and for twelve or fourteen days the doctor was unable to stop the distressing condition. I then dragged myself from bed and my physician advised me to get to Colorado just as quickly as I could. I went there, but until November, 1903, I had a constant cough and other bad symptoms. In 1900 a doctor in Colorado who had my case gave me no hope or encouragement, but told me to get good whisky and drink it as often as I cared to. In the winter of 1900 and 1901, I left Minturn, Col., thinking the altitude too high for me, and went to Grand Junction, Col., and there was attended by another doctor, who it was said was having considerable success. He very carefully diagnosed my case and pronounced it most serious, but gave me the assurance that he had cured such cases, and he advised me to take treatment from him, which I did for some time. I also continued to use the stimulant advised by my former physician, until I had formed the liquor habit and was taking from five to fifteen drinks each day.

In November, 1903, in Missoula, Mont., my present residence, I was taken with a severe attack, and then it was that the truth reached me. I had heard of Christian Science, but only by hearing it ridiculed, and when Science and Health was handed me I began reading it in a half-hearted way at first, and had made all preparation to go

back to Colorado, when a friend made the remark that if I only knew it I need not go to Colorado. This awakened me and I began to study in earnest. I could not let the book alone. The liquor habit left me instantly. I got up one morning, after I had been reading Science and Health nearly all night, and said to my wife, "No more whisky for me," and I have never cared for it since. I began to gain gradually in flesh, until now I weigh a little over two hundred pounds, have no cough or other trouble, and feel fine. This has all come about by reading "Science and Health with Key to the Scriptures" by Mrs. Eddy.

In the spring of 1904 my wife and I were visiting relatives in Waterloo, Ia. I had been smoking very hard and had brought about a nervous condition that I did not seem to be able to overcome, and soon a slight attack of my old trouble manifested itself. I called a practitioner, one who had been cured of the habit of smoking, and I have never smoked since. This habit I had had for fifteen or eighteen years, and had tried repeatedly to overcome by "will-power." I had gone at one time three years without smoking, but during the three years I could not see any one light a cigar that I did not have a desire to smoke. From a year ago last spring, however, I have not had the least desire to smoke. Since that time the Bible and Science and Health have been my daily companions. My occupation is that of a train despatcher, and since I began the study of Christian Science I have noticed a marked improvement in my work. Where before I worried over my work considerably, now I find "the still, small voice" a wonderful help.

I wish to express my sincere gratitude to Mrs. Eddy for bringing this wondrous truth to light again, and to all who have so kindly helped me in my struggle for the right.

F. H. Reeser, Missoula, Mont.

FROM my earliest childhood until a few years ago, when healing came to me in Christian Science, I had never known a time when I was not suffering from pain and weakness. Severe illnesses from lung and throat trouble, etc., all left their trace in some weakened condition of body, until invalidism had seemingly a strong foothold. My mother had a serious illness when I was but a little child, and during all my childhood and girlhood days she was bedfast much of

the time, suffering intensely. My sister, who cared for my mother and took charge of the home, at last broke down completely and was sent to a sanitarium. I undertook the care of my mother and the home, but in a very few weeks I became a wreck, suffering so intensely that the physician came as often as five times a day to try to do what he could to relieve my agony. I remained in about the same condition for many months, the physician working earnestly to find out the trouble and the way to cure it. After I had endured months of terrible suffering, he told my father that nothing could save me, and that I could live but a very short time, but that he felt it would be a satisfaction all around if another physician were called in for consultation. Father told him to send for the best physician he knew of, and he sent for a prominent doctor from a neighboring town. They held a number of consultations, and later I was under this second physician's care for several weeks, but he finally decided that my only chance for recovery was to be taken to a hospital. I was carried on a cot nearly two hundred miles to a hospital in Philadelphia, where for about five months I was under the direct care of one of the best physicians there. I seemed to improve somewhat, but the weakness and the suffering were not met. I returned home, and in less than six weeks I had a relapse, suffering in many ways more than I had before. We then sent to another neighboring town for another physician, and I was under his care for six months, growing worse all the time.

There seemed to be an enlargement in my left side, and finally the doctor told my father that he was alarmed at my condition, and the only thing he could advise was to send me back to Philadelphia to a hospital. Father immediately engaged a bed for me in the hospital and preparations were being made to take me there, when my brother, who was at that time in a sanitarium, where he had heard of Christian Science, learning of the doctor's decision, hastened home to have me go back with him. This I was glad to do, as I had dreaded going to the hospital.

During all the time I was under *materia medica,* not only did each physician diagnose my condition differently, but each seemed to diagnose it differently from time to time while treating me, and could not decide definitely the exact cause or trouble, as almost every part of my body seemed

to be diseased. The physicians all agreed that the conditions had developed from diseases in childhood and were intensified by overwork and anxiety for my mother. I was told that I would never be able to care for her any more, and I was not even given the hope that I would ever be able to care for myself.

When my brother took me to a practitioner in Toronto, Canada, I had no faith in Christian Science, and only went to please him, as I had great confidence in his judgment, but I began to improve at once. It was Friday when we reached there, and on Sunday I walked eight blocks to church and back; while before, if I walked across the street I suffered severely from it for hours. At the end of a few weeks I was able to do things that I had not done for several years, and in a few months I was leading an active life. My healing from that time on was gradual but sure. To-day I am perfectly well physically, and the suffering and weakness seem to be nightmares of the past. During the first nineteen years of my life I was examined and prescribed for by about twenty physicians (this includes the specialists and physicians who attended me in the hospital, about twelve in number; the others were the best physicians in the parts of the country where we lived), but at the end I was in a worse condition than at first. I had taken great quantities of medicine, I had tried homeopathy, allopathy, electricity,—everything we knew of at the time. I am now leading an active life, and last winter my average working day was from half-past seven in the morning until about midnight, of continuous activity, including a walk of three miles a day in all kinds of weather. My friends remarked that the amount of work I was acomplishing was wonderful, and I can truthfully say that I never felt the old sense of weariness.

Christian Science has lifted me out of the deepest darkness and suffering, when the physicians gave me no hope but that if I lived I would be a life-long invalid as my mother was, into health, strength, and ability to do whatever is necessary for me to do, and to help others; from a wretched and depressed condition to one of gladness and joy. I wish to add that through the understanding I have gained, I have been able to help my mother. It is now over eight years since she has been raised from her bed of suffering through Christian Science, and she has better health

than she ever had before. Through what I have learned of Christian Science, my father also was healed of a serious trouble, from which he had suffered fully thirty years, and for which the physician said he would always have to wear a truss. My sister, after staying at the sanitarium for a while, was sent West for her health, and after consulting many doctors and traveling around for two years and a half, during which time she experienced no relief, she, too, has been healed in Christian Science.

M. Eva John, Wilmington, Del.

My attention was first seriously called to Christian Science through the clear statement made by a friend, who was called upon quite unexpectedly to give a reason for the faith that was in him. Beyond knowing that this friend was a Christian Scientist, I had not heard him speak of it before, so that his clear exposition of such a subject, coming from a business man, impressed me greatly. Especially was I struck by the fearless, though not irreverent, way in which he spoke of Jesus, a name it is not usually considered good form to mention except in churches or at religious gatherings. He seemed to speak of him as one who, while free from mere sanctimoniousness, had spoken with unquestionable authority, because he had proved what he taught and had said that his followers must do likewise. The candor and common sense of what I have learned of this wonderful truth contrasted so strongly with my accustomed opinion of what religion is, that my interest was awakened, and as soon as possible I procured a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and commenced to study it. This was about three and a half years ago. I was then and am now engaged in a business which requires my attention during the greater part of the day. Nearly all my spare time, however, was devoted to hospital work, and in addition to being on the directorate of the largest hospital in London I had also almost the entire management of a small country hospital.

The beauty and simplicity of Christian Science began at once to gain a firm hold on me, and evidences of the healing nature of its arguments were speedily manifested, whilst from the intellectual standpoint the invincible nature of its logic was entirely satisfying, though at

first somewhat bewildering. In a short time a friend's appeal to my hospital experience, for help in a case where medical skill had failed to bring any relief, brought matters to a crisis. Was I prepared to take a stand for this new teaching? For the guidance which I then received I cannot now be too grateful. With a growing conviction of the certainty of the truth of Christian Science, I cast medical theories to the winds and urged my friend to take Christian Science treatment. The advice was accepted, though somewhat reluctantly at first, partly because it was so unexpected; but it was justified by results, for within three weeks the disease, which for many months had defied medical skill, yielded to the treatment and the patient was completely healed. I do not think my attitude towards Christian Science would have been greatly shaken, even if for any reason the result had been otherwise, as I was already beginning to experience great help from its spiritual teaching and could not let it go until I had its full blessing or had found its "break-down" point.

There was still the hospital question to be faced, and although my earliest impulse was to draw apart from that work without any hesitation, I did not do so. I now gratefully recognize that in this, as in many other ways since, I had the guidance of the voice saying, "This is the way." When the time ultimately arrived for me to sever my connection with the hospital work, I was, by the help of Christian Science, able to do so quite naturally. In the case of the smaller institution I explained the reason for my withdrawal, and I received a letter from the board of directors expressing their appreciation of my action in the matter—a result which would not have been possible had the earlier and more selfish impulses been followed. It was not without some feelings of regret that work in which I had taken so much interest was abandoned, but since I have seen what the real meaning of the word "charity" is, and how it is practised by those who devote their lives to the practice of Christian Science, it has come to me quite clearly that this is one of the things which gives me greatest cause for gratitude to-day. It is also clear to me now that Christian Science is not at war with hospitals or with any organization designed to relieve the sufferings of mankind,

and that no Christian Scientist would view with satisfaction the closing of any given hospital for reasons other than that the need for it had ceased to be felt. Had I realized this fact more clearly, I might have been able to send my testimony sooner, as I have had good reasons before now to express my gratitude; but it has been a case of "first be reconciled to thy brother, and then come and offer thy gift."

For the wonderful understanding that it has given me of the Bible, for the encouragement to practise patience, humility, and perseverance in all walks of life that it has taught me, for the immunity from physical ailments that it has brought to me, but most of all for "the first faint morning beams" (Science and Health, Pref. p. vii.) of divine Love which it has revealed to me, I am glad to acknowledge the great debt of gratitude I owe to Christian Science, and also to be numbered amongst the host of those who call her blessed that discovered and founded this beautiful teaching, our beloved Leader, Mrs. Eddy.

J. Sidney Braithwaite, London, England.

CHRISTIAN SCIENCE was brought to my notice in August, 1905, through the healing of a dear sister, who for many years had suffered from asthmatic trouble, weakness of the heart, etc. She had been pronounced incurable by four doctors, but through Christian Science she was cured in a very short time. This truth interested and appealed to me very much, for I never could understand how God, a loving heavenly Father, could send sickness and suffering to His children, as I had been taught to believe. At this time my mother was in a helpless condition from rheumatic trouble; she had suffered from it for years, and in spite of all the doctors could do she was getting worse and worse, until at length the doctors told her they could do nothing more for her on account of her age—sixty-seven. This was in October, 1905; she was quite helpless, unable to move hand or foot. The Christian Science practitioner who had treated my sister then took up my mother's case, and slowly but surely the truth was revealed to her. By Easter, 1906, my mother was able to walk about and perform her daily duties without any pain or inconvenience. This was all done through absent treatment, for

the practitioner never saw my mother till after she was healed. Before these cases of healing Christian Science had never been heard of in this district, and so complete are the cures that they are looked upon as miracles.

It is with the deepest love and gratitude that I send this testimony of the blessings we have received through Christian Science. The study of the text-book, "Science and Health with Key to the Scriptures," has shown us that God is an ever-present help. I know that a beautiful and joyous light has entered into my life through Christian Science, and I am indeed grateful to God, and to that noble woman, Mrs. Eddy, who has done so much for humanity. My great desire is to show my gratitude by helping others to gain a fuller understanding of this glorious truth, and I rejoice that one was found pure enough to give this pearl of great price to a suffering world.

Janet Wallis, Richmond, Yorkshire, England.

CHRISTIAN SCIENCE has done so much for me that I wish to add my testimony, as it may be of help to some one under similar circumstances. About three years ago I was suddenly stricken while at work, losing the use of my limbs, my whole right side being badly affected. I was carried home and put to bed. When the physician, a dear friend of mine, came to my side and looked at me, he surprised my family and myself by telling us that nothing was the matter with me, and he told me to dress and sit out on the piazza, although it was raining hard at the time. I grew better, relying upon the open air and medicines, and after about six months, though using a cane, I resumed my position of foreman at the American Locomotive Co.'s works located in this city. I had worked only a short time when I was again stricken in the same way, only worse. The same treatment was followed by my faithful physician. I used many different kinds of medicines, but finally he informed us that medicines and batteries could do nothing for me, and stopped coming. I suffered terribly, especially at night, and grew worse so rapidly that my relatives and friends felt the end was near, and that I could not last longer than three weeks at most; but I was saved to be a witness to a better way of healing, a way which seems foolish to many because not yet sufficiently understood.

While I was in this condition my daughter had received help in Christian Science, and one day a lady in her home handed me a book. Glancing at it I said, "Why, this is a Christian Science book, and I am an unbeliever." "But you do not object to reading it?" she asked. I answered, "No." I took the book and read it, but could not comprehend its spiritual meaning. However, I began a second reading, saying to my wife one day, "There must be some healing power taught in this book which I do not understand." I then began to question whether I had not better ask for treatments from a Christian Science practitioner. I consulted with my wife and daughters, and to my surprise they favored my beginning at once. This seemed beautiful to me—God bless them!—for I had no opposition to hold me back, and my chances of getting the needed help were increased thereby. A great thirst to know the truth came to me and bore me up. I could walk a little with the use of my cane, but would frequently fall over and had to be helped up, staggering from one side of the walk to the other and taking advantage of objects on the way to support me. One day I spent forty minutes walking two squares, at another time I fell over three times before I could get even a short distance, but trusting in God I resolved to walk to the practitioner's house. The first question asked me was if I had come of my own will. "No," I replied, "I came by the will of God as revealed to me through the reading of 'Science and Health with Key to the Scriptures' by Mrs. Eddy."

I continued daily treatments about three weeks. I was then able to discard my cane, and in six weeks I was as well as ever. I then wanted to go to work, so I changed my occupation to sorting cloth for shipment in the cloth department of Mill No. 11, Amoskeag Corporation, in which capacity I am compelled to walk on an average fifteen miles a day, walking to and from my work; but I have not lost a day's work, and have never felt better physically or mentally. In my present condition every ailment I ever had appears to have departed. Now comes the question, What has done all this for me? Is it not the Science of Christianity, or Christian Science? What better evidence is needed to prove that this Science is the same truth which Jesus understood and taught and applied, revived in our day, than these healing effects? It is the old gospel come

again, with power upon earth to save men here and now. In knowing the truth we are made free and better able to realize that God is ever-present Love. I am very grateful to God for the little knowledge I have of Christian Science, and grateful to our Leader, Mrs. Eddy, who has so lovingly placed this wonderful book in our hands, that this great truth may become beneficial to all mankind.

Frank L. Rundlett, Manchester, N. H.

CHRISTIAN SCIENCE came to my attention through the healing of my wife of appendicitis, and I at once became a student of its text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I am a mechanical engineer by profession, and hold the position of head draftsman with the company by whom I am employed. Previous to my healing in Christian Science I had worn glasses for eighteen years. It had been necessary for me to have my eyes examined by an oculist at intervals of about two years, and each time the lenses were made stronger. I have been entirely free from the need of any glasses for nearly three years. From childhood I had had a heart trouble, which at times was considered of such a serious nature that the attending physician required me to remain in bed. I was healed of this in one treatment by a Christian Science practitioner. From my earliest remembrance I had been afflicted with catarrhal trouble, and as the years went by an affection of the throat became apparent. Many physicians were consulted, many remedies taken, and two operations undergone, resulting in only temporary relief. For fifteen years I had also suffered from stomach trouble and had doctored during this period with twelve physicians, but with no indication of being cured; in fact, I grew worse from year to year. I have been entirely healed from these afflictions through Christian Science.

With the study of our text-book has come an understanding of God by which I am able to prove that Christian Science is the truth. It is impossible for me fully to express my sense of gratitude to God, and to our Leader, for my freedom from bondage.

C. M. W. Smith, Watertown, Mass.

IT is with a deep sense of gratitude to God and thankfulness to our beloved Leader that I attempt to give a

statement of my very remarkable healing through Christian Science. Some ten years ago I was most wonderfully healed of a complication of diseases which threatened to prove fatal, and which the attending physician pronounced incurable. After three weeks' treatment in Christian Science, I went back to my work and have never had any return of this trouble. I speak of this first healing chiefly to show how ungrateful I was in returning to my old sins and in giving up the study of Christian Science until I again became ill in about 1902. This time lung trouble developed, supposedly from a severe cold, and went on until I could scarcely bear the pain and could not hold the slightest conversation or even partake of food without coughing violently. One of the leading physicians of this city told me my lungs were affected, and some time afterward I was examined by a celebrated lung specialist, who stated positively that my lungs were in a serious condition, and that I could do one of three things, viz., go to "the pines," go to a high altitude, or take his treatment.

I did neither of the three things mentioned. It needed just this experience to bring me back to a realization of what was to be gained through Christian Science. I finally decided that as I believed Christian Science had saved my life once, it might do so again. I began taking treatment two or three times a week, and in a very few weeks my cough began to leave me. Soon the pains became less severe, until in a few months all symptoms of the disease had disappeared. I fully believe that I was saved from the grave by the truth taught in Christian Science. My health has been perfect since this last healing, and I have had no ailments that I have not been able to meet myself except one attack of cold, for which I had assistance from a Christian Scientist.

I might also state that with this healing of lung trouble came also the overcoming of the habits of smoking and using profane language, and this without any effort on my part in the way of will-power. I had been a hard smoker for many years and could scarcely speak a sentence without swearing. I cannot fully express my gratitude for these and many other wonderful manifestations of the power of divine Love to heal and to save.

J. O. Midlam, Wilmington, Del.

The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER G. EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

NOTA BENE!

Pleasant View, Concord, N. H., July 8, 1907.

To the Directors of the Central Christian Science Reading Room, 23 West 23d Street, New York, N. Y.

My beloved Christian Scientists:—Because I suggested the name for one central Reading Room, and this name continues to be multiplied, you will permit me to make the *amende honorable*—notwithstanding "incompetence"—and to say, please adopt generally for your name, Christian Science Reading Room. An old axiom says, Too much of one thing spoils the whole. Too many centers may become equivalent to no center.

Here I have the joy of knowing that Christian Scientists will exchange the present name for the one that I suggest, with the sweet alacrity and uniformity that they accepted the first name.

Merely this appellative seals the question of unity, and opens wide on the amplitude of liberty and love a far-reaching motive and success, of which we can say, the more the better.

Yours in Love,
MARY BAKER EDDY.

[Telegram.]

New York, July 13, 1907.

To Rev. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Leader:—Your message dated July eighth, to the Directors of the Central Christian Science Reading Room, has been received, and at a meeting of the Board this afternoon your request, that we shall adopt generally

for our name "Christian Science Reading Room," has been promptly and gratefully carried out.

We thank you for your beautiful letter and for this added token of your wise and loving guidance in our work.

Lovingly yours,
For the Board of Directors,
IONE REVENAUGH, *Secretary.*

FROM A DISINTERESTED STANDPOINT.

[THE interview granted by Mrs. Eddy to Arthur Brisbane, representing the *Cosmopolitan*, has called forth much favorable comment, and we quote from *The Boston American* the following editorial, which appeared under the title, "Mrs. Eddy's Health and Fortune. The Health is Good. The Fortune Should be Left to Her." The writer of this editorial says a great deal in a few words, and shows that he is thoroughly alive to the situation. We thank him for the manly and creditable stand he has taken in behalf of justice.—EDITOR.]

Mrs. Mary Baker G. Eddy, who discovered Christian Science and who has spread her belief practically all over the earth, is at present the central figure in a lawsuit. This lawsuit seeks to take from her the control of her property and of her person, on the ground that she has not sufficient mind to take care of herself or her fortune.

The *Cosmopolitan* for August, which has just been published, contains an interview with Mrs. Eddy. This interview, while written in rather a dull fashion, gives a simple statement of facts as to Mrs. Eddy's health and appearance, besides quoting what she has to say in regard to her lawsuit and other matters. Mrs. Eddy in her interview complains very justly that nobody seemed at all interested in her or her health when she had no money. This seems to be a fairly good reply to the effort to get her money away from her. This lady of eighty-six years would doubtless be left quite peaceful in her old age, quite free from the delicate attentions of "next friends," if there were no accumulated fortune and no accumulated power to arouse the next friends' interest.

Mrs. Eddy, as a matter of fact, is a woman of ex-

traordinary force of will and mind, considering her great age. Even among women much younger than herself, few possess her energy and mental vigor. She is fortunate, as a leader of a new faith, in being able to point to herself as proof of the value of her teachings. Christian Scientists and others who read the *Cosmopolitan's* interview with Mrs. Eddy will reach the conclusion that it took a great force to do the work that she has done, and that the force still persists, in spite of the eighty-six years and the vigorous attacks by "next friends."

The inhabitant shall not say, I am sick.—*Isaiah.*

IN evidence of the great change which is coming over popular opinion with respect to disease, we have some very startling statements from the celebrated English physician and surgeon, Sir Frederick Treves, at the opening of a new hospital at Preston, Lancashire. Among other things, he said he could "only wish the hospital one thing, and that is that it may remain always empty." He went on to say that he was certain the time would come when hospitals for infectious diseases "will be empty and not wanted." He also said that the obliteration of disease would not be brought about by what he called people's "extraordinary habit of taking medicine when they are sick." He proposed to prevent disease by "simple living, suitable diet, plenty of sun, and plenty of fresh air." Sir Frederick reminded his hearers that primitive man had to protect himself against wild beasts and also against his fellow-men, —enemies which could be counted by tens and by hundreds,—but that men are now menaced by "an enemy which can be reckoned in many millions, and that is the microbe of disease." He went on, "The tubercle is killing fifty thousand people per annum. Not one of those persons need die."

It is noteworthy that in this entire speech and the other speeches made on the same occasion, there is no hint of the mental factor, much less the spiritual, in the cause and cure of disease,—no hint that moral conditions have to be reckoned with in dealing with so-called physical ills. We do not urge this point in any critical spirit, but because we rejoice in everything which makes for real progress, and we would not have the vital element ignored in dealing

with a question which concerns the welfare of all mankind. The contention of Christian Science is, that man is a spiritual being, spiritual in his origin and ultimate (Science and Health, p. 63), and that his needs can never be provided for while this fact, with all it implies, is ignored.

There can be no doubt that cleanliness and sunshine are better than their opposites, but what about the great Teacher's words, that "nothing from without a man . . . can defile him," and that defilement springs from "evil thoughts." Jesus also taught that if we "first" make clean that which is within, that which is without will be clean also. When human thought is purified by divine Truth it will demand cleanness in every smallest detail of existence. That Christian Scientists love cleanliness and sunshine is evidenced by all their places of worship, from the small "upper room" in which some society holds its services, to the stately Mother Church, but this purity is the result of mental and moral health, not the cause of it.

The experiences, past and present, of Christian Scientists all go to show that bodily healing is well-nigh impossible, even with what are regarded as the most favorable conditions, when fear holds sway and when the spiritual law of healing is unknown. This is illustrated in many of the testimonies published in our periodicals, notably so in that of David H. Biles, which begins on page 301 of this number of the *Journal*. Here is a case where pure mountain air, sunshine, and "simple living" were tried in vain by a number of sufferers; and this is no solitary instance, but it recalls forcibly the Master's words, "O righteous Father, the world hath not known thee." As soon as one of these sufferers began to know the Father,—the all-presence and all-power of the divine Life as made known in Christian Science,—his healing began and went on to a happy and permanent result.

Christian Scientists rejoice in the admission that diseases may be stamped out, one after the other, but they know that until mortal mind gives up its false claim to power over mortals there can be no true basis for harmony, and civilization is apt to be burdened with more subtle and distressing forms of disease than those known to a ruder day. Of what avail is it to drive out one disease only to make place for another, and to keep mankind in a state of anxiety and unrest in carrying out the preventive measures

deemed necessary under a belief in material health laws? Is it not well worth while to look "into the perfect law of liberty," to quote St. James, and to find therein freedom from sin and sickness alike?

While the obliteration of all sin and disease from human consciousness may seem a stupendous task, we are cheered on in Christian Science by knowing that to the divine Mind the eternal harmony is uninterrupted, and even a glimpse of this great truth ofttimes brings results that are startling to the sufferer and his friends. Forty years ago our revered Leader stood alone as a witness to Truth's unchanged healing power through all the ages; to-day there is "a multitude that no man can number" who are being enrolled with those who proved this power in the ministry of the Nazarene Prophet. Into their lives has come the sunshine that abides with them and heals all their diseases; God omnipotent is to them "an everlasting light;" and they hold fast the promise that all shall know the truth, and "I the Lord will hasten it in his time."

ANNIE M. KNOTT.

IT has commonly been thought that one needs to become religious in order to be good, but there is a most significant sense in which one must be good in order to become religious. Loyalty to ethical perception must precede spiritual apprehension. To the young man inquiring the way to "eternal life" Jesus said, "Keep the commandments;" and in the revelation to St. John "the Spirit" said, "Behold, I stand at the door, and knock: if any man hear my voice and open the door [and *open the door*], I will come in to him, and will sup with him, and he with me."

The teaching is plain. Human alertness to the call of Truth, a practical responsiveness to the sense of right and good to which we have already attained, is an imperative prerequisite to further illumination, communion with God. This requirement demands much more than the mere desire to be happy or the willingness to profit by any good that may come our way. It demands that we shall stand by and honor our present moral sense, be concretely honest with ourselves and with others, deny pretense, be genuine; and all this every minute of the day. In the light of this understanding the profitlessness of

much religious profession is easily accounted for. The flexibility of its moral standard has been apparent. It has had no backbone, and that the world should express astonishment and criticism, if not contempt, when the facts are disclosed, is entirely in keeping.

The meaning and importance of the emphasis which Christ Jesus lays upon the loving of our neighbor—our employes, our patrons, our city, our government—even as ourselves, and of dealing just as fairly, as considerately, as honestly, by one as by another,—this is understood when we come to know by the frequent and saddening compulsion of hard facts that many professed Christians, of prominence in philanthropies and politics, are found to be capable of taking advantage of opportunities for legal deception and dishonesty. The fundamental of all Christian faith and teaching is the declaration, "There is one God," and this can only mean that there is but one kind of truth or righteousness, one standard of morality and of obedience. And yet how often in these days is it found that men who are governed by a worthy standard of moral conduct in their business dealings with their neighbors and patrons, are governed by an utterly ignoble standard in their dealings with the municipality or the government,—the people as a whole. This course has become so familiar, sad to say, that to-day the public hardly expect any one to deal as honestly with them as he would with an individual; so that the power of temptation is in fact reinforced by the *quasi* approval of even those who are most grievously wronged.

In deprecation of these conditions our Leader has said, "He [Christ Jesus] knew that men can be baptized, partake of the Eucharist, support the clergy, observe the Sabbath, make long prayers, and yet be sensual and sinful" (Science and Health, p. 20), and she has further and most significantly said, that unless the moral condition is advanced, men cannot be permanently helped, even in body. (See *ibid.*, p. 404.)

Under existing circumstances Christian people need not be surprised when societies for ethical culture, organized quite outside of denominational lines, make appeal in the name of religion for a united endeavor to advance the moral standards of our social, commercial, and political life. Respecting this drift of agitation for

a higher morality, an eminent writer has recently said, "No one who studies the social developments of this time will fail to see that custody of the moral idea has already passed beyond every species of ecclesiastical control and become a social responsibility" (editorial in *The Hibbert Journal*, October, '06).

How apparent it is, in view of these things, that the crying need of the hour, as well as the legitimate expectation of the world, calls every Christian Scientist to maintain an unimpeachable integrity, to wear day by day, as Tennyson has said, "the white flower of a blameless life." Standing for a large and generous concept of individual privilege, as to the possession and use of our Father's bounty, and denying the naturalness of any limitation upon the kindly impulses of a Christian heart, it is theirs to prove that business can be conducted and that money can be made in the unvarying fulfilment of righteousness toward competitors, the community, the nation, and God, and that it is not only right, but profitable, to make the Golden Rule the governing law, whether we be employers or employed.

There is no variableness in the divine standard of rectitude, and its recognition is obligatory, whether the transaction be trivial or of world-embracing significance, whether it be between one and another or between one and ten thousand others. It is ours to know this and to rejoice in it, while making it manifest that there is no half-way business or compromise in our honest living; that we are incapable of trying to dodge or circumvent the highest ethical imperative.

JOHN B. WILLIS.

THE
CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

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HOW TO KNOW THE TRUTH.

PROF. JOEL R. MOSLEY.

Do the truth you know, and you shall learn the truth you need to know.—*George Macdonald.*

Truth lies in character. Christ did not simply speak the truth; he was truth; truth through and through; for truth is a thing not of words, but of life and being.—*Robertson.*

God is universal; confined to no spot, defined by no dogma, appropriated by no sect. Not more to one than to all, is God demonstrable as divine Life, Truth, and Love; and His people are they that reflect Him—that reflect Love.—*Mary Baker G. Eddy,* Mis. Writings, p. 151.

God is the fountain of light, and He illumines one's way when one is obedient.—*Ibid.,* p. 118.

> The best men ever prove the wisest too:
> Something instinctive guides them still aright.
> —*Robert Browning.*

TRUTH is both what is and the knowledge of what is. It is used as a synonym and predicate of God and of Christ; of Divine reality and the consciousness of this reality. Truth is conscious being and not an unconscious law. It is dynamic and not static; living and not dead. It is not a theory, creed, dogma, formula, or any human system or form of thought. As Dr. George B. Foster has so well said, "Truth is something that transcends the opinion of individuals; something that is independent of human assent; something which does not serve our petty human interests, but is able to overcome and judge them" (Finality of the Christian Religion, p. 226). It is more than its highest and truest verbal revelations, expositions, and explanations. It includes the

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unwritten as well as the written Word of God. Then, too, the spirit of Truth, of Life, and of Love is more vital, real, and authoritative than its letter, body, and symbols.

The nature of truth determines the way, and the only way, that it can be known, its power felt, its freedom realized. We are not given, or rather we do not appropriate, the whole of truth at once. It is an unfoldment, a progressive revelation, a discovery that begins in time and extends through eternity. We know the truth only as we love it, obey it, live it. One might know much of the letter and have little of the spirit and power and freedom of the truth, just as one may have much of the spirit and little of the letter; but it is our privilege to have both.

Truth is revealed to and discovered by the obedient, the pure in heart, the meek, the brave, and the loving. They who live most and live best, know most and understand best. They who have the most perfect and most universal love have the most perfect knowledge. Even such an ancient teacher as Buddha saw that "true enlightenment [and] true freedom are complete only in love." After seeking for the highest good through ascetic ideals and practices, he came to see that only self-control and pure love are required to make one wise and free. Other ancient teachers in India, China, and in Greece saw this partially, if not wholly; they saw it theoretically, though not so vitally as did the prophets of the Old Testament. The prophets of the Old Testament saw and expressed with great force and clearness that God and His ways, Truth and its manifestations, can be known only through obedience to the commandments of God, and through a close walk and companionship with God. They saw that the true knowledge of God was practical and not theoretical; something that was known only through righteousness or right living.

Rev. C. E. Butler's "Old Testament Word Studies" throw much light on this subject; he says,—

> While the Hebrew word *nakar* means "to notice, to discern, to recognize," the other Hebrew words that are translated "knowledge" or "understanding" have a far deeper and richer meaning. *Yada* means the knowledge that results from experience, of established acquaintance and understanding. The following quotation from Dr. G. Adam Smith shows something of the breadth and

depth of meaning in this word: "The Hebrew root *yada*, almost exclusively rendered in the Old Testament by the English verb to know, is employed in many processes of knowledge for which richer languages have separate terms. . . . It was the frequent duty of the prophets to mark the difference between perceiving a thing and laying it to heart. Isaiah speaks of the people seeing, but not so as to know; and Deuteronomy renders the latter sense by adding *with the heart*, which, to the Hebrews, was the seat not of the feeling, but of the practical intellect. . . . Usually, however, the word *know* suffices by itself. This practical vigor naturally developed in such directions as *intimacy, conviction, experience*, and *wisdom*. . . . There is a moral use of the word that approaches the meaning of conscience: 'The eyes of them both were opened, and they knew that they were naked.' They were aware of this before, but they felt it now with a new sense. Also it is the mark of the awakened and full grown to know, or to feel the difference between good and evil. Here, then, we have a word for knowing, the utterance of which almost invariably starts a moral echo, whose very sound, as it were, is haunted by sympathy and duty."

Says Delitzsch, "*Yada* denotes not merely rational but practically living and efficient knowledge, which makes that which is known conduce to salvation." When we remember, too, that *yada* was so well understood by Bible readers in our Lord's day, we get nearer to fathoming his profound saying, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." . . . [The inference is, that the knowledge referred to is the knowledge which comes through obedience and love.—J. R. M.]

There are two other words used of our knowledge of God, and they call for brief mention. "Acquaint now thyself with him, and be at peace." "Acquaint" here does not represent *nakar*, nor *yada*, but comes from *sakan*, which means primarily, "to live in the same tent with any one." . . . As Genenius says, "Those who live with any one in the same house become familiar with him, they associate with him; hence the participle *sakan* means 'an associate, a friend.'" "This peace-giving acquaintance with the Almighty is not a mere intellectual conception of God, and belief in His existence. . . . It is the adoption of a life of daily association with Him. This reminds us of our Lord's promise, so precious though so profound, 'If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.'"

The study of these words for knowledge teaches us then, concerning our knowledge of the Supreme Being, first, that there is a sense in which we do not know Him, that is, in the sense indicated by *nakal*. We cannot reach Him nor perceive Him by any of our physical senses, nor comprehend Him by any mental effort such as the word suggests. Yet we may know Him in other ways and means. We may become acquainted with Him as *sakan* teaches, by daily intercourse and intimacy with the Divine friend. We may have concerning Him the knowledge indicated by *sakal*, a knowledge that brings the heart and life into harmony with what we know of Him, a knowledge that makes us wise unto salvation; and, lastly, it is our high privilege to know Him in the sense of that greater word *yada*, to know Him with a deep and holy experience of His presence. [The world, through the physical senses and the theoretic understanding, neither sees nor knows God; but God's children see Him and know Him. He dwells with them and they are conscious of His presence.—J. R. M.]

The word "wisdom," so frequent in what is called the Wisdom Literature of the Bible, particularly the book of Proverbs, is from

chakam to be wise, *chakmah* wisdom. To quote from Dr. W. T. Davidson's "Wisdom Literature of the Old Testament": "Considerably before the exile it becomes tolerably clear that a class of persons existed in Israel named 'the Wise,' who took their own part in the education of the chosen race,—a part of great significance and value, though it has been thrown into the shade by the superior brilliance and importance of prophets, priests, and psalmists. . . . The wisdom which these sages acquired and taught is 'not of the pure intellect, though intellectual elements are by no means excluded. It belongs to the whole man, and is essentially religious in character. . . . For the Jews wisdom and practical religion were substantially one.' But wisdom as a system, wisdom as taught by 'the Wise,' was sometimes false, not the true wisdom. 'Thy wisdom and thy knowledge, it hath perverted thee.' 'The wisdom of their wise men shall perish.' The New Testament also contains allusions to the fact that many studied and taught and trusted in systems of wisdom which professed to mark out the conduct that is good for man, but which really led astray. 'I will destroy the wisdom of the wise.' "

Christ is referred to in the New Testament as "the wisdom of God" and as being "made unto us wisdom," and in John's Gospel as having said of himself, "I am . . . the truth." Truth, in this sense, seems to mean essentially the same thing as "the wisdom of God," or the knowledge of God. In the light of the New Testament teachings, as well as in the light of the whole spiritual experience of mankind, it does not require much intelligence to know the truth, to discover the truth; "seek for it, and somehow it comes." "Seek, and ye shall find; knock, and it shall be opened unto you." To will to do God's will is to know what this will is. To will to be true and truthful, to bear witness to the truth, to live the truth as we see it, is to know all the truth we need to know and as fast as we need to know it. He that follows after—obeys—the highest light he has, does not walk in darkness, but has the light of life. For God to be God, every desire and need on our part for what is right and best must be met, is met.

Closely associated with the seeking for God and for truth with the whole heart, is seeking with a pure heart. "Blessed are the pure in heart: for they shall see God." They do see God. "To the pure all things are pure." To Him who is wholly perfect and good, all things are perfect, and "good, and very good." They will be so to us as we become pure and Godlike enough to see God as He is and His creation as He sees it. Therefore, "every man that hath this hope in him purifieth himself, even as he is pure."

Another condition for knowing the truth, or another statement of the same conditions we have been considering, is that we must continue to do the highest we know and to keep ourselves open to know and to do the very highest there is for us to know and to do. "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." When the man who has done good ceases to do good, he loses the true and vital sense of the good. Only he who continues in well doing has the true vision and knowledge of the good. Living the true life yesterday is not sufficient. True vision is for those who are now doing their best. In the universe of Life one must grow if one would live; there is no resting on past achievements. There is no truth apart from Life, and truth is always something to be lived and lived in the present.

As fulfilling and inspiring all its other teachings, Christianity makes love the greatest and the only necessary commandment. It makes love the basis and condition of true knowledge or truth, as well as of true living. He that loveth, "knoweth God." He that "loveth not, knoweth not God; for God is love." Perfect knowledge can only come through perfect love. Indeed we may say that perfect love is perfect life, ultimating in perfect knowledge or truth. There is no intimation in the words of Jesus which have been handed down to us in the Gospels, that he regarded truth as a finished, static revelation. To his thought, as we understand his teaching, truth was to be a continuous unfoldment.

The "Spirit of truth"—not any finished verbal revelation or any external authority as a church and as a priesthood—was to be the highest teacher of his disciples, as well as their final authority. "The Spirit of truth . . . will shew you things to come," and "guide you into all truth." As highly as he prized his own words of Truth, Life, and Love, as well as all words that are true, loving, and life-giving, he left it to the "Spirit of truth" to reveal to us the meaning of his teachings, as well as to "shew" us "things to come" and to "guide" us "into the way of all truth."

Science and Health, and the other writings of Mrs. Eddy, abound in unfoldments and applications of the

teachings of the Bible as to what the truth is, and how it is to be vitally and really known. Christian Science teaches that Truth—the reality or the Principle of man and the universe—is Spirit, Mind, Love, is good, and is All in all. It teaches that man and the universe, as they exist in divine Mind,—as they really are and of necessity must be,—are spiritual and not material; perfect and not imperfect; good and not evil; eternal and not temporal. Truth not only includes all that really exists, but the true knowledge of all real existence; the true knowledge or understanding of God and the things of God.

This knowledge or understanding is the wisdom that comes to us as we "hunger and thirst after righteousness;" as we are "meek, merciful, just, and pure" (Science and Health, p. 497); as we love God and love one another. It is "the wisdom that is from above," "first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy." It is the wisdom that builds up, not the material knowledge or worldly wisdom that puffs up. It is the spiritual perception and understanding which only the spiritual and godly-minded can have. It "is not intellectual, is not the result of scholarly attainments; it is the spiritual fact of things brought to light" (Science and Health, p. 505).

Truth is always present, and is always revealed to us as we are ready and willing and anxious to live it, to bear witness to it, to demonstrate it. In fact, it is only vital to us as we seek it, love it, live it. We know the truth as we demonstrate it. We demonstrate it as we have faith in it, trust it, express it. Truth being Life and Love, we demonstrate Truth as we demonstrate divine Life and Love. We know as much as we live. Hence it is through right living that we come to know Truth. It is, therefore, through living the eternal life, the spiritual life, the loving life, that we know the truth which makes us free from the fear and sense of sin, sickness, and death. While we always have present and available all the divine Life, Love, and Truth we need and can appropriate, it will require eternity to live the whole of Life, to feel and to express and to have expressed to us the whole of Love, and to demonstrate and know the whole of Truth. Only as we love and live the whole of Life can we know the whole of Truth.

There will never come a time for us to stop learning, any more than there will ever come a time for us to stop living and loving. While "God is ideally perfect," He "is ethically active." Indeed an essential element of His perfection is His ethical activity. It belongs to the very nature of God always to do good, as well as to be good; of Life, to live and to live forever; of Love, to love and to love eternally. "Progress is the law of God" (Science and Health, p. 233); and "growth is the eternal mandate of Mind" (*Idem.*, p. 520). Growth is also the eternal demand and necessity of our own nature and being. And this is as it should be. In no other way is the wisdom and goodness and love of God better and more beneficently expressed. Without activity, growth, and unfoldment, existence would be without vital content and meaning. With perfect activity as well as being,—and God is the Principle of both,—we have everything we could ask or wish. We have infinite freshness, variety, interest, and zest in life, as well as unity, harmony, and peace.

In common with the teachings of Jesus, the last word of Christian Science is that the "Spirit of truth" will lead into the way of all truth and blessedness, here and everywhere; now and forever. Instead of giving us all truth, in and through an infallible creed, dogma, or philosophy, God gives us something infinitely better. He is forever giving us Himself, and leading us, as we trust and obey, into the way that unfolds new and more glorious and satisfying views of divine Life, Truth, and Love.

It is so much better and more satisfying for us to have "God with us" and to have direct access to Him, than it would be to have any static and finished disclosure of Him and His will concerning us. Then, too, as God, "the true Light, which lighteth every man that cometh into the world," is seen and practically acknowledged to be the highest authority there is or can be, we are ready to love most and to profit most by the words, works, ideas, and spirit of the best men and women who have appeared and who will appear in history. God's way is best. As we desire above all else to walk therein, we not only see this way, but see that it is best.

THE MOUNTAIN SUMMIT.

WILLIS F. GROSS.

A LITTLE incident taught the writer a helpful lesson and made such a deep impression upon him that he will not soon forget it. One morning he looked out of the window and an imposing and inspiring picture greeted the eye. Scarcely a mile distant, as it seemed, was the snow-capped summit of Pike's Peak. In the clear, crisp atmosphere of a February morning the bold, rugged outlines of the lofty mountain were so plainly visible that the thought of distance was almost annihilated. It seemed that a few minutes' walk would bring one to the base of the mountain and then it would be no difficult task to reach the highest point. The writer had never been to the summit, but he had been to the foot of the mountain, and reason, born of experience, quickly convinced him that the task could not be accomplished with such apparent ease. The actual distance to its base was several miles, and after this distance had been covered there would yet remain the longer and more difficult part of the journey.

The lesson was this, that many times in solving the problems of life, results are not achieved as easily or as quickly as it at first seemed they would be. Unseen difficulties are sometimes in the way, the distance is greater, and frequently the work to be done is more arduous than was supposed. The goal is desirable, the prospects are bright, and hope is quickened; but how great the burden which must be borne before success is achieved, is not always realized. Many failures are due to the fact that when obstacles are encountered, which before were invisible, and it becomes evident that success is not to be so easily attained as was thought, discouragement is allowed to come in and cripple endeavor. In any undertaking success is achieved only when all the steps leading thereto have been taken. When the traveler catches his first glimpse of the mountains, especially if he is crossing the rolling prairies of the West, he is greatly surprised when he is told that the lofty peaks which he considers to be not more than five or ten miles distant are at least fifty or sixty miles away, and he says, "It cannot be."

Let us suppose that he decides to go to the summit of one of the mountains which seems nearest at hand. He begins the journey in earnest, confident that it will be of short duration. An hour passes, and much to his surprise the mountain seems as far away as when he started. Reason, however, tells him that he must of necessity be nearer than he was. Another hour passes, and still the end of the journey seems no nearer; the mountain seems to recede before him. He knows, however, that this cannot be, and when he turns his gaze backward and looks toward the point from which he started, he knows he is gaining ground. The time allotted to reach the foot of the mountain has long since passed, and still he presses on. He is now fully awake to the fact that the task is not as easy as he at first supposed, but he yields not to discouragement, for he knows that each step brings him that much nearer the end of the journey. To his surprise he finds rivers to cross and other hindrances to his progress which he little dreamed were there when he decided to enter upon his self-imposed task; but faithfulness is rewarded, and he finally reaches the foot of the mountain. It would seem that he had learned his lesson and would no longer judge "according to the appearances," but not so. He congratulates himself that he has almost reached the goal. In fancy he sees himself going straight up the mountain until he reaches the summit. So soon has he forgotten that "things are not what they seem."

After a short rest he starts on. All goes well for a time, even though he finds the ascent steeper than he thought. Quite unexpectedly he finds the way is blocked by a rock which towers many feet above his head. To scale that perpendicular height is impossible, and thus early in his journey up the mountain he finds himself compelled to turn aside from the straight course he had decided upon. However, he finds a way out of the difficulty and he rejoices in one more obstacle overcome. First one thing and then another compels him to turn to the right or to the left, and he finds that the way, instead of being a straight course as he had in fancy pictured it, winds in and out, back and forth as he goes onward and upward.

All the things that would hinder his progress, and even

deny him the right to reach the summit of the mountain, were there when he started upon his journey, but he knew it not and perhaps it is well that it was so. Only one obstacle at a time demanded his attention, as he had learned from experience, and he is therefore better prepared to cope with new difficulties. At last he reaches the goal. The way was longer than he thought, the difficulties encountered were more numerous, and the burden of the journey was heavier than he expected, but as he recounts his experiences and considers how much he has learned from them, and as he drinks in the beauty of the world stretched out before him and lifts his eyes to the heavens above, he feels that his fondest expectations have been more than realized. The sacrifices he has made seem but trivial; all that he left behind is a free-will offering; he is satisfied.

Not long ago many of us were wanderers in the wilderness of human doubts and fears, going hither and thither, many times having no definite object in view, but still seeking a way out of our unsatisfactory environments. A mountain peak was pointed out by one whose vision was clearer. At first it seemed dim and distant in the mist-laden atmosphere of mortal, material belief. All at once the clouds lifted and in the brightness of the noonday sun the mountain of God seemed near at hand. How we longed to climb the mountain and view the world and all that is therein from its lofty summit. How easy it seemed and how great would be the reward.

This mountain is not a material elevation, but a highly exalted state of spiritual consciousness, even the teaching of Christian Science that God is All in all; the one infinite good, the only God; the only cause or creator; the only presence, power, or influence; the source of all that really is, even as Science and Health declares that "all is infinite Mind and its infinite manifestation, for God is All-in-all" (p. 468). Who would not reach the summit of this mountain! What would not a man give to be able to look upon all things from this spiritual consciousness of being!

When our gaze was turned heavenward the destination was so desirable and seemed so easy of attainment that we entered upon the journey with hearts full of courage and songs of joy and gladness on our lips. This

was as it should be, even though we little realized how great was the task before us. We soon learned that we had some distance to go before we could begin the real work of ascending the mountain. Many erroneous beliefs were to be gotten rid of, many illusions dispelled before we could begin the real work of demonstrating Christian Science. The distance was farther than we thought, and like the traveler we sometimes fancied the mountain to be receding before us, for it seemed we were no nearer than when we started. But when we looked back and recalled what we had left behind, we knew we were nearer our destination than when we started. We were in some degree impressed with the magnitude and scope of Christian Science—that its lofty heights could seem so near and yet be so far above us.

Finally we reach the foot of the mountain; thought has become spiritualized to a sufficient degree so that we begin to demonstrate the teachings of Christian Science. Perhaps at first we thought, "If God is infinite good, the only power and presence, what can evil do to prevent us from going straight up the mountain?" But we are soon convinced that error's claim to intelligence and power is not thus easily disposed of. We have learned and are still learning much from experience. Even though the summit of the mountain is far above us and at times it is almost hid from view, yet we know that we are gaining ground. We now see that we cannot take the sum total of error and at once prove its nothingness. "We must begin . . . with the more simple demonstrations" (Science and Health, p. 429) of the unreality of evil. We have encountered unsuspected hindrances to our progress, but we are assured that we have found the right path, and that every temptation resisted, every evil thought cast out, every sense of physical or mental inharmony overcome with the truth of being, brings us that much nearer the end of our journey. The outlook on life is broader and the desire to reach the heights of holiness grows stronger day by day. We have learned that it is not what we claim, but what we do, that lifts us higher. Christian Science becomes the most reasonable and practical thing with which we have to do. We find that as we gain a higher view-point and become more faithful in the application of its teachings in all the affairs

and conditions of life, the present becomes more harmonious and the prospect grows brighter. When we shall gain the summit of the mountain we know not, for we have but started on the journey, neither can we have any adequate conception of what man and the universe will be when thought shall become sufficiently exalted to "behold and understand God's creation,—all the glories of earth and heaven and man" (Science and Health, p. 264), but we know that we shall be satisfied.

GUARD against executing your fellow-men piously. I would prefer that you should execute them brutally, like wild savages, than to see you destroy them under a Christianly guise. I prefer a sentence that is roared out like the roar of a lion to the one that is hypocritically clothed in a prayer or a lamentation.

Ah, if the churches and religious institutions could proclaim an amnesty to their victims, if the judges who have laid the impress of the cross upon the seals by which they consecrate their judgments could break these seals without fearing to break charity, a stone would be removed from the conscience of the world; we would breathe more freely, as nations breathe on the day of an amnesty, when hands meet, when old crimes are pardoned, when an inspiration passes over the earth, coming from on high, appeasing resentment and awakening good will.

Amnesty! Amnesty! Power of forgiveness! Clearness of soul; disposition toward mercy; a desire not to condemn any one definitely; a fear; a great fear; a terror of committing injustice; a terror of using one's soul to weigh the soul of others and to condemn them. May God teach us all these things! May the simple word of the One who was divine simplicity be holily carried out by us. His counsel is at the height of a child's head, yet it is also at the height of the stars.—*Charles Wagner.*

THERE is an atheism which still repeats the creed. Many of us who call ourselves theists are like the savages who, in the desire to honor the wonderful sun-dial which had been given them, built a roof over it. Break down the roof: let God in on your daily life.—*Phillips Brooks.*

GOD OR CÆSAR.

ELIZABETH EARL JONES.

For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.—*Paul.*

THE question that confronts the world to-day is much the same as that which confronted it in Jesus' time, and in fact since the first page of human history was indited. It is simply a question of whom we will serve as God, and what we will acknowledge and obey as law. Moreover, the conditions before us to-day, in making our choice, are very much the same as those uncovered by the Master in his answer to the question of the rich young man as to how he might find the life that is eternal: "Go and sell that thou hast, and give to the poor, . . . and come and follow me." We cannot surrender fully to the harmonious government of divine law so long as we cling to the material hypotheses and human reasonings which mortals name law.

The first command of God to man and the universe is revealed in the spiritual genesis of creation, and all later revelations of truth have but elaborated upon this great basis of divine law governing the universe and holding man forever perfect in the image of God. "And God said, Let us make man in our image, after our likeness: . . . And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion."

The law of God gives to man, as God's reflection, dominion over the entire universe. The universe does not have dominion over man to subdue him, since this would involve a reversal of the divine order. No accidents could occur to men, if they were willing to acknowledge but one law, and that the divine. Molecular changes in the atmosphere could not produce an inflammation of the mucous membrane if we realized that the asserted law of disease was false and powerless, and that man has dominion and divine authority to subdue the earth. Fevers could not ravish, nor chills deplete if men knew and obeyed the law of Spirit, the law of Life and Love. Electricity, gravitation, physics, chemistry, anatomy, astrology, hypnotism, time, space, and all other imaginary links and limits in the varied beliefs of

human sense which claim to be laws and conditions governing man and the universe, are annulled and annihilated by the fulness of the ever-present, ever-operative law of Truth and Love.

Human reasoning is as material as the atomic theory upon which it builds its Babel, in vain endeavor to reach harmony and dominion by some other way than through the narrow gate of humility and spiritual apprehension. Jesus, the apostles, and the prophets, reasoned and worked upon a diametrically different basis from the physicist and the hypnotist; namely, upon the supremacy of Spirit. The Scriptures, taken as a whole, might well be denominated the history of the triumph of Spirit over matter, of good over evil. Jesus' advent in the flesh was in direct contradiction to all human laws of life and generation. With the word of Truth he annihilated the supposed action of materiality, —the blind saw, the lame walked, the deaf heard, the lepers were cleansed, and the dead were raised. Jesus fed the multitude with five loaves and a few small fishes, and yet it is recorded that twelve baskets full were taken up of the fragments that remained after all had eaten and were filled. If Jesus had employed hypnotism, there would have been nothing left over to prove that the food had been multiplied. If chemical reaction were a divine law, then, even though Jesus had raised Lazarus from the dead after he had been in the tomb four days, Lazarus would have straightway died again from the effects of the so-called deadly poisons of a decaying material body.

Above all the many proofs of spiritual dominion which Jesus gave, there stands out boldly this one complete refutation of the false belief that matter is real or substantial. When Jesus ascended into heaven his body was completely dematerialized by spiritualization of thought; it vanished forever to human sight and sense, and not one atom was left to disintegrate. We are therefore compelled to accept either the Gospels and our own spiritual experiences, and to give up entirely all belief in material laws and forces,—sell all we have and follow Christ,—or else we must deny all these spiritual forces in order to cling a little longer to helpless vessels of clay. In proportion as we deny the so-called laws of matter and come more unreservedly under the law of God,—of harmony, health, holiness,—in that degree do we begin to feel and exercise man's God-given dominion

over earthly claims; a spiritual dominion that in blessing one, blesses all; that ever multiplies our sense of good and renders it fruitful, replenishing wasted energies and resources, and subduing all sin, disease, and death.

Christian Science gives its students a very comprehensive, logical, and satisfying view of the universe and its divine law, and enables them to prove the truth by practical demonstration. Perhaps this appeals to us as its most Christlike aspect,—that it really meets our human needs. In the Christian Science text-book, "Science and Health with Key to the Scriptures," Mrs. Eddy says, "A wrong motive involves defeat" (p. 446); therefore true Christian Scientists constantly examine their motives in connection with their desire for health and harmony. They desire health, not that they may be at ease in matter or sin, but that they may be utterly rid of the idolatrous belief of any life or power apart from God. They strive to understand and reflect the one Divine cause, and to allow this one cause to form and produce its own effect as naturally, sweetly, and harmoniously as the flower unfolds to shed abroad its perfume under the rays of the summer sun. To resort to matter for healing is to develop faith in the cause of all discord, and it renders us more sensitive to false claims and beliefs. To look ever to God, Spirit, for help and support, lessens our faith in the unreal and material, and thereby lessens also our liability to suffering from that source; hence the right thinker and doer is constantly becoming immune to discord.

The question as to which we love more, matter or Spirit, answers itself in our daily lives. If we love matter more we will seek to preserve our sense of pleasure or comfort in it, at the expense of spiritual growth; while if we love Spirit more we will strive to hold to it, and gain a truer understanding of it, at any cost. This point is wonderfully illumined in two pictures from the New Testament, Paul in his extremity, and Jesus on Calvary. Pressed on every side by foes thirsting for his very blood, Paul made one desperate effort to save his sense of life in the body, and cried, "I appeal unto Cæsar." Later, when he was examined before King Agrippa, and his case was fully and fairly stated, King Agrippa said, significantly, "This man might have been set at liberty, if he had not appealed unto Cæsar." This seemed to be the only vulnerable point in that grand apostle's armor. We are all familiar with the sad

history of his bonds and imprisonment and execution, but we are also familiar with his glorious achievements in the mean time, showing that he returned to the right trust and "fought the good fight," finished the course, and won his "crown of rejoicing," although Cæsar claimed his dues.

When Jesus stood before Pilate, accused by the angry mob without, he was reminded that the servant of Cæsar could set him free. Jesus calmly made answer to the lordly Pilate, "Thou couldest have no power at all against me, except it were given thee from above." On the cross, when malicious evil was doing its worst, and the claims of death and utter darkness were pressing sore upon him, Jesus abandoned forever any attempt to save his human body, and launched splendidly out into the infinite deeps of divine Life and Love, crying, "Father, into thy hands I commend my spirit." Saying this, he "yielded up the ghost," gave up forever any sense of life in or of matter,—that he might retain his faith in his spiritual origin and come fully and finally under the dominion of the spiritual law of Life, and thus "he proved Life to be deathless and Love to be the master of hate" (Science and Health, p. 44).

In coming entirely under the law of God, all the laws of mortal mind which his enemies employed against him to destroy him, were rendered null and void. The fabric of the old theology was rent in twain from top to bottom, and could no longer separate man from God, who is his Life. The foundations of the earth were shaken; the sun was darkened, and men's hearts failed them for fear. But above the din and destruction of evil's strongholds, the law of divine Love, the law that sustained Jesus, was dispersing the mists of error,—blessing, healing, purifying, and uplifting, even as it always had done and always will do.

In demonstrating the power of divine Love over malice, sensuality, death, and all evil, Jesus ministered to and broke the bonds of false belief that had held human sense captive since the flood,—the belief that life is in matter and that sin can kill man. It was the supremacy of divine law, annulling the laws of the material realm, that caused the great stone, sealed by the Sanhedrim, guarded by Roman soldiers, and supposedly held fixed in its place by the same law that governs sun and planets, to roll away. How simple and natural is the supremacy of good! The supposed laws of matter, operating to prevent the resurrection, were also

wiped out, and Jesus arose, refreshed, strengthened, and renewed in the might of omnipotence. He had lost nothing by his unreserved surrender to Spirit, but had gained all; even his sense of the body was restored,—purified, lifted up, and then transfigured. Jesus thus interpreted for us the resurrection. He triumphed in the warfare between flesh and Spirit, because he overcame the flesh instead of trying to keep it and save it and spiritualize it. His spiritual victory extended its saving energy to his whole problem, even to the body, and he left his example as a chart for us, to guide our feet into the "way of peace."

The Discoverer and Founder of Christian Science, Mrs. Eddy, has rendered the world the greatest service that it is possible for any one to render, in that she has explained to us the mission of Jesus, and the supreme, unvarying, and ever-operative spiritual law under which he wrought his misnamed "miracles." It only remains for us to ponder these things in the light of spiritual understanding, and to let his teachings take root in our hearts and bear in our lives the rich "fruit of the Spirit," which Paul tells us, in his letter to the Galatians, is "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."

CARDS IN THE GERMAN PERIODICAL.

Application blanks will be supplied by The Christian Science Publishing Society to practitioners who wish their names and addresses inserted in the advertising columns of *Der Herold der Christian Science*. These applications should be properly endorsed and forwarded to the Society. The rate for advertisement will be $2.00 for the first line, and $1.00 for each additional line. It is desirable that those who offer their names in this way should be able to communicate with patients and inquirers who speak the German language only.

CLERK OF THE MOTHER CHURCH.

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.D., Clerk, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

[Written for the *Journal.*]

"NEITHER SORROW, NOR CRYING."

BEN. HAWORTH-BOOTH.

FROM death's illusion we shall wake to know
There is no death: 'tis but the changing show
Of sin's necessity, the ebb or flow
Of falsehood's ocean, ever surging, sighing
Unto the pitying stars, and vainly trying
To wed earth's falsity to Truth undying.
Vain is the effort, and the issue vain,
There is but discord in the dark refrain,
'Tis but a phantom of the frenzied brain.
"Ye die to enter heaven," the preacher saith
To drowsy ears: this ancient shibboleth
Knows not the truth of time, "There is no death."
"She is not dead; she sleeps," the Nazarene
Told to amazed mankind, "and heaven unseen
Is here at hand, and always here has been:
The kingdom is within you." Oh, what tears
Had been unwept along the unnumbered years,
Had this been taught by priests and presbyters!
There is a tone upon the wandering wind
That calls my heart sweet harmony to find—
Voices of earth and heaven attuned, combined.
The morning brings them on her balmy breath,
Fresh from the lips of flowers, and whispereth,
"We know no want, no woe, no pain, no death."
Can I behold a wilding rose, and yet
Cast not my cares aside? Mine eyes are wet,
But they are tears of joy; for I forget
The dark despairing past; on briar and thorn
Gleam the fresh glories of a hope new-born;
Can ye not see the roses, ye that mourn?
Over the hills, over the sapphire sea,
The Life that knows no death is calling thee:
"Ye sons of earth, the Son hath made you free;
Then ye are sons indeed." Over the hills
The stars are gazing where the dew distils
Tears on the lids of starlike daffodils—
Tears, silver tears, types of a world outworn,
Of moaning multitudes, and lives forlorn:
"There shall be no more tears," so Love hath sworn.

AN ASTRONOMICAL ILLUSTRATION.

REV. G. A. KRATZER.

FOR ages men believed that the earth was the center of the universe. Proceeding upon this assumption, they developed a theory of astronomy, known as the Ptolemaic, which argued that the moon, the sun, the fixed stars, and each of the planets were located in different "crystalline spheres" revolving at different rates of speed around the earth as a center. Thus they tried to account for the varying movements of the different heavenly bodies. Soon after this hypothesis was developed, the phenomenon known as the retrograde motion of the planets was observed. Trying to explain this, the supposition of "cycles and epicycles" was added to the theory, until the Ptolemaic astronomy became a maze of complexity, and failed even then, as admitted by its adherents, adequately to account for the observed phenomena of planetary motion.

At last it occurred to Copernicus and Galileo to cease regarding the earth as the center of the universe or of the solar system, and to fix upon the sun as the center. Very soon the fundamentals of our present system of astronomy were established, the Ptolemaic system was thrown away as worthless, to be regarded in the future as one of the curiosities of human belief. It was soon discovered that the so-called retrograde motion of the planets is only apparent; that the appearance results because we are viewing the planets not from the sun which is the center of their revolution, but from the earth, which is itself a planet revolving around the sun in a different orbit and at a different rate from all the rest. Thus the grotesque labyrinth of supposed crystalline spheres, cycles, and epicycles was wholly explained away and all the tangles of apparent motion were adequately accounted for.

For ages men have believed that sense testimony, other names for which are "self," "the carnal mind," "the flesh," is the prime center, or at least one of the important and authoritative means of gaining knowledge about the universe and about man. Proceeding upon this assumption, systems of philosophy and theology have been wrought out, which have become increasingly complex and con-

tradictory, and which are in many directions as far from an adequate explanation or solution of the problems of life as at the start. The problem of evil has vexed all the philosophers, even as the problem of the retrograde motion of the planets did the astronomers. Evils have multiplied and diseases and sins have increased in kind and number. Apparent gains in some directions have been, to a large extent, offset by losses in other directions. The whole process has not been much better than a treadmill performance, though it must be conceded that enough of the light of true Christianity has dawned upon the human race to result in some measure of progress. But by those who cling to sense testimony as one of the fundamental avenues to knowledge, nothing like an adequate theory of life has been evolved. Working from this basis, "he that increaseth knowledge increaseth sorrow." Working from this standpoint men are "ever learning, and never able to come to the knowledge of the truth." This is because sense testimony, the carnal mind, "is enmity against God: for it is not subject to the law of God, neither indeed can be;" because "the flesh lusteth against the Spirit [God], and the Spirit against the flesh: and these are contrary the one to the other." God is the sole creator and the sole governor of all, and sense testimony, which is enmity to Him, can of course give no true or reliable information about His universe or about His children.

"In the fulness of time" it was revealed to our Leader, Mrs. Eddy, to cease regarding sense testimony as a reliable source or avenue for gaining knowledge, and to fix upon God, Spirit, the divine Mind, as the sole center and source of knowledge. This revelation came to her through an accurate understanding of the teachings of the Bible, such as, for instance, the following words from Paul: "Eye [sense testimony] hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." Working from this basis, a concept of man and the universe was reached which is perfectly clear and satisfactory to all those who once grasp it. It is the orderly setting forth, and logically consistent interpreta-

tion, of the teachings of Christ Jesus, and was most fittingly named Christian Science. Its teachings furnish an adequate method for the practical solution of the problem of evil, a philosophy and method which commands the absolute confidence of all those who come to understand it, and which has already proven itself to be efficacious in the conquest of those phases of evil known as sin and sickness, thus showing clearly and unmistakably that, with the added skill which the race will gain with continued practice of this method, the evils of death and matter will finally be completely overcome, so that the prophecy of John shall be fulfilled: "And I saw a new heaven and a new earth [the eternal spiritual heaven and earth, which are "new" merely to mortal man's advancing understanding]: for the first heaven and the first earth [the material sense of heaven and earth, "first" to the "natural man," but neither "first" nor last nor intermediary to God] were passed away. . . And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he [good] will dwell with them, and they shall be his people. . . . And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

The retrograde motion of the planets is not real, but only apparent. So evil is not real, but only apparent. Evil appears to us, and thus the problem of evil presents itself for solution, simply because we do not view the universe from the standpoint of God, Spirit, who is its source and center, but because we view it from a supposed standpoint of matter and sense, a sense of substance and self separate and apart from God. This sense is not real or in any degree trustworthy, but is merely suppositional, like any other mistake. Adam stands for a false and unreal sense of the universe and man, a sense which is contrary to the true view, the perception of Him who alone occupies that true center of observation, from which all things are seen in the divine order; and when we come to see these things as they are, there will be no discord. In order to understand correctly the movements of the solar system, we are obliged to throw away the direct evidence of the senses, and through the use of reason theoretically project ourselves to the sun as a post of

observation. Then all becomes plain and harmonious. In order to understand the true philosophy of life, we must likewise turn from the direct evidence of the senses, and through reason project ourselves from our eccentric point of view to the standpoint of God. Making Him sole premise or Principle from which to draw conclusions, we must reason out from His nature how things must be, thus "comparing spiritual things with spiritual."

The Copernican theory of the solar system was not at once understood by either the so-called learned men of that time or by the common people. Most men termed it rank nonsense; and the discoverer and early expounders of the theory were bitterly persecuted; but this theory is now universally accepted. Christian Science likewise is not at once understood by the most of the so-called learned men of this age, nor by most of the common people. It is regarded as foolishness by some, as was the truth in Paul's day, and its Discoverer and Founder is much misunderstood, misrepresented, and maligned, but Christian Science will in time be universally recognized as the only correct Science of Life and its manifold expressions.

MRS. EDDY, beyond healing sickness, builds "a system," and revives in its fullest sense the religion of the Christ, devoid of theology. Through this system she spreads good throughout the world, and to believers I can see she brings great joy and happiness and peace. She inculcates work prayers instead of wind prayers, action for good instead of promises, practice instead of profession. . . . She takes the creedal God from off a shining throne and brings Him to your side, a loving, all-good, eternal companion. I may never become a Christian Scientist. I am suffering from one ill I wish to be rid of, but to me the least part of the Science is the healing. The greater part is that which leads people to believe in the eternal God of all good as being with them, of them, their immortal part forever. I don't mean to be funny, but heretofore I have read of God; Mrs. Eddy has introduced me to Him, and I am going to try to keep that sweet acquaintanceship so close that with His help I shall grow better in every way.

From a letter by *Charles Selden, Baltimore, Md.*

EDUCATION.

M. G. KAINS.

A wise man will hear, and increase learning.—PROVERBS.

But where shall wisdom be found? and where is the place of understanding?—*Job.*

The fear of the Lord is the beginning of wisdom: a good understanding [or good success—margin] have all they that do his commandments.—PSALM.

WHEN we trace the word education back to its original meaning, we find that it is derived from two Latin words, *e*, signifying out of, and *duco*, to lead, Strictly applied, therefore, it means a departure from ignorance or inefficiency to knowledge and proficiency; and this advancement has always implied progress in the direction of what is believed to be truth. So that, precisely speaking, education is the revelation of truth, or what is believed to be such, to the individual.

In this advance it is characteristic of each student to accept every new item in consonance with his former knowledge or experience and to challenge every new one which is not. But unless he is willing to humble himself to the extent of testing the challenged ones, he will not be in a position to pass judgment on them, nor to assert their truth or falsity. This fact holds true of every branch of learning. It explains why people "highly educated" in one direction are incompetent to pass judgment on subjects outside of their special realm of experience; and why they must descend from the throne of their knowledge to the footstool of honest inquiry in order to be educated—led out of their ignorance of what is to them an unknown realm, the altitude of whose summits they cannot even surmise. For, in the words of Dr. W. H. Jordan, "no intensive knowledge of one subject compensates for extensive ignorance of everything else."

One occasionally meets with those who, as if in opposition to these statements, seem to think that any study outside of or apart from the statements of Christian Science is a waste of time if not worse. Those who act upon such an assumption, however, lose sight of the object of education; namely, the proof and utilization of truth and the consequent destruction of falsity by the individual and for

mankind. It does not follow because Christian Science declares unequivocally for the whole truth, toward the establishment of which its every effort is directed, that other systems are not striving for the same goal, nor that an intelligent grasp of these systems can prove of no value. On the contrary, the fallacies of such systems can be most quickly and concisely shown by students and investigators of these very systems, men and women whose yearning to know the truth will prompt them to challenge, test, and renounce all theories, however time-honored, which they have weighed and found wanting as conducive to truth's establishment. The fact of this statement was well expressed by Dr. E. Ray Lankester, who last year, in his address as president of the British Association for the Advancement of Science, said: "Men of science seek, in all reverence, to discover the Almighty, the Everlasting. They claim sympathy and friendship with those who, like themselves, have turned away from the more material struggles of human life and have set their hearts and minds on a knowledge of the eternal."

In this quest of the ultimate, the student of Christian Science assumes one attitude, and the honest investigator in other lines another, and each busies himself with his own investigations. Christian Science, not only by logic but by demonstrations, or what the chemist and mathematician would call problems, presents the proofs of its premises and conclusions; namely, (1) that God is Spirit, omniscient, omnipresent, omnipotent, and omniactive—in a word, infinite; (2) that man, God's "image" and "likeness," is neither partly nor wholly material, but wholly spiritual, and therefore has God-given dominion; and (3) that because of the intrinsic nature of God and of His creation, everything which makes for sin, suffering, poverty—all the phenomena of the carnal mind—is fabulous, but must be proved to be such.

Physical science, theoretically self-built from so-called physical phenomena, takes the attitude that the universe is dependent upon physical laws, the self-dubbed name of its theories. Then, as it advances toward truth, the inexorableness of logic forces it either to abandon one by one its theories and hypotheses, as these are proved to be untenable, or it is compelled—tardily, to be sure—to acknowledge the laws which it has formulated to be not

physical but spiritual, not of matter but of God. For a spiritual law does not become physical merely by calling it such; nor does a theory become a law simply because certain phenomena seem to support it,—a fact sufficiently proved by a retrospective glance at the bleak pathway of physical science, paved with the stark skeletons of abandoned hypotheses, among the most recent of which is the disintegrating form of the atomic theory. But wrecks though these abandoned theories are, they have served their purpose as mile-stones in the journey of physical science out of itself.

It is evident, therefore, that Christian Science and physical science has each its own realm, the former declaring and proving the truth of its premises by the healing of the sick and the reformation of the sinful, and in numerous other ways less conspicuous to the lay mind; the latter, generalizing, formulating its so-called facts, and then demolishing its theories; for in the realm of physical science records show that what was claimed to be idle speculation yesterday, is declared to be truth to-day, and to-morrow may be proved false.

Because of its logic the theory of evolution has been the most potent agent of modern times for the destruction of dogma, both religious and scientific, and yet its basis is false, as every consistent thinker will admit on the accepted premise that like produces like, or that no effect can be unlike its cause. For, tracing it back to its initiative, evolutionists are forced to admit either that the process was ordained by God or that it was not. If they claim God as the author, they must fling away their material deductions, because God, being the spiritual prime cause, cannot create anything unlike Himself. On the other hand, if they say that God is Spirit and therefore is not the author of materiality, they thus admit that evolution begins in nothing, upon which basis the theory, logically though its steps be taken, continues to discuss nothing, for like produces like!

How singular, then, that physical science, the astute, the exact,—save the mark!—should allow evolution, its child, so to tyrannize the science household that practically every member bears the scars of its onslaughts! Still more anomalous is it that scholastic theology should have grappled so desperately with this hollow giant, have been in such terror of extinction, and then have ended by swallowing

it whole and without seasoning or mental pepsin! In spite of these statements it may be asserted that perhaps no agent has exercised so profound an influence in paving the way for the establishment of Christian Science; first by exposing some of the fallacies of scholastic theology, and second by preparing the soil for the seeds of scientific truth as proclaimed by Christian Science.

Because of the instability of physical science theories we are prompted to ask what is physical science, whence comes its authority, and upon what grounds may it rationally appeal to confidence? These questions were asked by Dr. W. H. Jordan, director of the New York State Agricultural Experiment Station, in his remarkable address, "The Authority of Science," delivered last May at the semi-centennial celebration of the founding of the first agricultural college in America. Dr. Jordan answered his questions as follows:—

"Concise definitions of science are, 'Knowledge amassed, severely tested, co-ordinated and systematized, especially regarding those wide generalizations called laws of nature.' Or what is simpler, 'Knowledge gained and verified by exact observation and correct thinking.' The specifications, 'knowledge severely tested' and 'knowledge gained and verified by exact observation and correct thinking,' clearly indicate not only what science is but what it is not. It is not opinion; it is not platform speculation, however eloquent; it is not truth diluted or distorted by much repetition; it is not magazine exploitations of the new and wonderful in a way that fires the imagination but deceives the understanding; it is not theories partially supported by data; it is not dangerous conclusions vitiated by confessed errors or propped up on all sides by 'ifs' and 'provided;' it is not a 'report of progress' that shows little more than what the investigator hopes some time to prove and will take up again when he has opportunity,—true science is none of these things. Some of them may be steps in its direction, but they do not constitute 'severely tested' or 'verified knowledge.'

"So obvious a truth would scarcely need stating were it not for the fact that our scientific literature is submerged with increasing records of incomplete and inclusive observations. It is a sobering thought that only a minor proportion of the mass of generalizations that are published

endures severe scrutiny and becomes permanently incorporated into the body of science. Scientific generalizations at their best are far from infallible. Every spot of truth is so surrounded by unpenetrated and therefore unknown regions, that many conclusions are properly held to be tentative. Even some deductions, the result of researches apparently most exhaustive, that are stated without reservation or modification, are abandoned as larger knowledge is gained."

This frank survey of the realm of physical science, by one of its leading exponents, shows the imperative need for the education of men and women consecrated to the cause of truth; for, as Dr. Jordan says, "inquiry is not on safe ground unless the dominant impulse is to know the truth;" and again, "The present fundamental need . . . is for more young men endowed with a love of learning, of scholarly habit and with integrity of mind and heart, whose ambition is not for notoriety but for the conquest of truth."

This cry, "Truth at any cost!" is daily becoming more insistent as humanity is educated, led out of former superstitions and ignorance. It is not confined to the so-called scientific world, but is equally importunate in every department of human effort. In fitting oneself, therefore, for "the efficient life," no matter in which direction one's tastes may lie,—science, profession, business,—it is essential to start right, and within the channel of one's "bent" to follow the dictates of what is called conscience, which, unless seared by inordinate ambition, warped by self-interest, or atrophied by greed, is a safe guide. And in the unfoldment of truth much may be gained by well-chosen courses of study, for, as Mrs. Eddy says in Science and Health, p. 195, "academics of the right sort are requisite. Observation, invention, study, and original thought are expansive."

But what are these "academics," and how is one to know which will be most conducive to his apprehension of truth? In a general way it may be said that those subjects which are most spiritual, moral, humane, logical, elevating, and which have had the least turbulent history because of the exclusion of conflicting human opinions, will prove most helpful. Prominent among these would be mathematics, logic, ethics, music, the fine arts, languages, especially the mother tongue, general and national history, and—yes—the sciences. By including fine arts, language, history, and

sciences, objections may be raised that they are more or less tinctured with errors past and present. Even so, is the desirable to be ignored or destroyed because some is undesirable? In the Bible we are told to "take forth the precious from the vile." By intelligent persistence in this selection nothing will be left but the useful and beautiful; for beauty is an intrinsic quality of utility. This segregation of the desirable becomes an easy process when done on a scientific basis, for with the clear understanding that God is the creator of all good, "everything entitled to a classification as truth, or Science, must be comprised in a knowledge or understanding of God, for there can be nothing beyond illimitable divinity" (Science and Health, p. 127).

Hence, in pursuing a course of education tested by a knowledge of Christian Science, one will be constantly led out of ignorance, dogma, superstition, misstatement, and will be able to distinguish fact amid appearance, reality from unreality, the permanent from the temporary, and law from theory or hypothesis. And in all this he will be learning to put down self, and thus be enlarging his knowledge of God, who by the mouth of Jeremiah has said: "Let not the wise man glory in his wisdom, . . . but let him that glorieth glory in this, that he understandeth and knoweth me."

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THE SHADOWS OF FEAR.

EDWARD C. BUTLER.

AMONG the many colonial buildings in the City of Mexico is the City Hall, where weekly meetings of the municipal council were held continuously for three hundred and eighty years, until 1903. This building was erected eighty years before the government palace at Santa Fé, New Mexico, the oldest building in the United States, is older by nearly ten years than Jamestown, and twenty-two years the senior of Plymouth.

In the flowery patio of one of these old buildings, where "the morning falls asleep" on dusty lintels and mullioned windows, there is an old-fashioned sun-dial, which taught me many lessons. As I watched the gnomon, or style, casting its shadow on the graduated arc or plate, I was set thinking. The shadow from that pin of course marked the hour—that was its task; but the sun sent no shadow, for the shadow was cast by the pin itself upon the plate. Just as the human hand held in the air between one's self and the sun will cast a shadow on one's face, that pin created a well-defined shadow. Had the sun fallen full upon the plate, such would not have been the case. When we allow God to shine full upon us, there is no shadow; there can be none, unless we allow the human senses to interpose themselves against the sunburst of light and harmony. When we walk with God, with our faces toward Him, our shadows of self—our sins, sicknesses, and errors—fall behind us and are lost, for we face the light. When we turn our backs upon God, error commences to project itself upon our pathway and force itself into our future. We then walk in the shadow, the depressing, self-created shadow of our limitations and errors. Then "error rehearses error," and we stumble on in the darkness we create, or rather allow error to create for us. With our faces to the light we cannot stumble, but with perfect fearlessness we may face the untried future.

No one need fear the past, for it is gone. Nor need one fear the present, for God is with him. The only excuse mortal mind can have for fear is for the future. To the child of God the present moment is one of contact with infinite good. The good does not have to be created expressly for us, any more than the sunshine or the air for

our human needs. Good already exists for us, more unlimited, even infinitely more so, in its origin and its bestowals than the sunlight smiling upon us or the air we breathe. Surely, then, we have but to avail ourselves of that infinite good, with which as God's children we are necessarily in eternal contact. Furthermore, the future is in the hands of a living, loving Father, and He is all good and always good; therefore we have nothing to fear from the future. How can we possibly fear what God has prepared for us? As soon can a child fear the thoughtful provision made for its daily needs by its earthly father. Earthly parents may make mistakes; they may even be cruel to their children, and neglect them, but God never neglects His children, His eternal ideas. As the concept of Father is impossible without the correlative concept of child, man exists because his Father-Mother God exists; he is harmonious and happy because God is. This concept of being is borne out by the correlative reading from the third chapter of 1 John, which we hear at all our Sunday services.

Even though not being able to reach as yet, in all its wondrous significance, the Christianly scientific sense of time as an "eternal now," measurable alone by the good it unfolds, we may safely leave the future where it belongs,—in God's hands; realizing that "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Otherwise, how could "all things work together" for our good, as Paul so confidently states in his epistle to the Romans? Little wonder that Mrs. Eddy, catching a foregleam of the magnitude of God's provisionary care, says, "Mankind must learn that evil is not power" (Science and Health, p. 102). If evil really were power, or really had power, we could never learn this lesson which Mrs. Eddy says we must learn, the lesson she has learned by demonstration and which thousands of Christian Science practitioners are proving every day. Her injunction is perfectly aligned to the beautiful thought in Corinthians (Rev. Ver.), "Love . . . thinketh no evil;"—feareth no evil, expecteth none, because there is none to fear in the realm of the real; none to fear in the dead past; none in the present, because God, good, is with us; and none to anticipate in the future, for the future, the present, and the past constitute the kingdom of heaven within us.

A PERSONAL EXPERIENCE.

LLOYD B. COATE.

SOME time ago I was requested to give my personal experience, to tell why I am a Christian Scientist,—the same request having been made to different ministers of our city as to the faith or doctrine they advocated. The apostle Peter says, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." The apostle James says, "Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. . . . But wilt thou know, O vain man, that faith without works is dead?"

In response to the above question I would say that when about fourteen years of age I was received into the Christian Church, and earnestly strived to lead a Christian life. A few years later I commenced studying for the ministry, and preached my first sermon while yet in my teens. I continued my studies, occasionally supplying the pulpit, until my health failed. The physicians whom I consulted said that I had overtaxed the brain by hard study. I was under the care of both allopathic and homeopathic physicians, and they were exceptionally kind to me. I am confident they did all in their power to help me, and for their labor of love in my behalf I shall ever be grateful, but I grew worse. My condition became so alarming to my parents that they did not think I could live many days. It was in this dark hour, when material dependences had failed, that I cried out to God for help. I realize that my prayer was answered in Christian Science being brought to me, for through its beneficent influence I was healed.

In seeking Christian Science aid the one important thing with me was the assurance that it was founded upon the Bible. Now, after seventeen years of study and work in Christian Science, I not only believe that it is founded upon the Bible, but I know it is. While the physical healing in my case was great, it is the smallest part of the work in Christian Science. I never loved the Bible so much as since I gained some understanding of Christian Science, and my love for its spiritual truths increases as

I grow into a better understanding of this Science. We are admonished by Holy Writ to search the Scriptures, and the most valuable help I have ever found in so doing is the Christian Science text-book, "Science and Health with Key to the Scriptures," by Mrs. Eddy; it is both a commentary and a key. I have always valued this text-book for its literary merit, but far more for the light it casts upon the Scriptures; to me the Bible never before appeared so beautiful.

Christian Science makes Bible students. The spiritual insight it gives awakens a new impetus to Bible study, and thus one more great question is solved, How to awaken an interest in the study of the Scriptures. People who never before read the Bible enjoy reading it after gaining some understanding of Christian Science. In the home the Bible is a daily companion, and in the public services of the Christian Science Church one half of the Lesson-Sermon consists of selections from the Scriptures. Christian Science not only teaches that the Scriptural truths are beautiful, but also practical in alleviating suffering as well as in reforming the sinner.

If there were nothing else of interest in Christian Science but its exposition of prayer, this alone would suffice for the reason as to why I am interested. I never read or listened to a sermon that brought me so near to the teachings of Christ Jesus, as does the chapter on "Prayer" in our text-book. The Scriptures are full of promises. Jesus said in the latter part of Mark's Gospel that the signs of healing should follow those who believe. The apostle James said, "The prayer of faith shall save the sick." It remained for Christian Science to put these promises into practical effect. I love the silent prayer and the Lord's Prayer, as used in the Christian Science churches,—so free from all ostentation and vainglory, free from all fear of not being eloquent when heard by men. Prayer as taught and practised by Jesus healed the sick, and in Christian Science it is doing the same.

I am interested in Christian Science because it has given me a better understanding of God, infinite good, divine Love; therefore I can more fully trust Him, and thus crown Him Lord of all, and ascribe unto Him "all power, all might, and all majesty." The beauty of Christian Science is that it establishes trust or reliance in Spirit, instead of in matter or material remedies, and verifies what

the psalmist says: "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust." I am also interested in Christian Science because of the great emphasis it lays upon "works" rather than words. One instance of attaining health and strength through reliance upon God or the understanding of God's power, is better than many prayers void of such trust. Christian Science has enabled me to understand better the mission of Christ Jesus; it teaches how to overcome evil with good, hatred with love.

Does not the gospel of Christ include the healing of the sick as well as the reforming of the sinner? Both "preach" and "heal" was the command of the Master. I remember hearing a learned minister (now a Christian Scientist) say that at one time all he could see of our Lord's command was the word "preach" in great big letters, while the word "heal" was in such small letters he overlooked it. He said that when he made a very careful study of the Scriptures, he found that Jesus almost always used the two words together, and we have Matthew's statement that Jesus went about "preaching the gospel of the kingdom, and healing all manner of sickness." In four thousand years *materia medica* has not been able to equal the spiritual healing of disease by Christ Jesus, and his mode of healing is destined to supersede all other methods, even as Aaron's rod swallowed up all the magicians' rods. History shows us that for the first three centuries of the Christian era it was a common occurrence for the sick to be healed by the followers of Christ.

Whenever a patient comes to a Christian Science practitioner for help, the gospel is preached; and practical experience in Christian Science work, witnessing what it has done for others, verifies the words of the psalmist, "He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him." I have witnessed many cases of healing of disease through the power of the gospel of Christ, as understood in Christian Science, after material means had failed. Through the spiritual sense of prayer, which Christian Science teaches, not only are the sick healed but sinners are reformed. If Christian Science is not of God, how could it cause the sinner to turn and accept God? how could it lead individuals from the darkness of infidelity into the light of divine Truth?

how could it awaken a desire to lead a Christian life and to accept Christ? how could it lead us to ponder and search the Scriptures? Christian Science awakened me to see that if God is Spirit, and is to be worshiped "in spirit and in truth," as Jesus taught, and if the Scriptures were received by inspiration, then surely thought must become inspired in order to understand the Bible aright.

To-day Christian Science is known throughout our land and in many foreign countries, and its every church is a testimony that Christian healing has not passed away. The accomplishment of this is due to what Mrs. Eddy has given to this age in her writings. To establish this work it has been necessary for her to live very near to God. She says she is still waiting for the Mind of Christ to more fully possess her. She admonishes all her students to follow her only so far as she follows Christ. I rejoice and thank God that there is such a body of people in the world to-day, actuated by no other motive than to help establish Christ's kingdom on earth as it is in heaven, engaged in ameliorating human misery and suffering, and leading mankind to God.

TRY so to live in the light of God's love that it becomes a second nature to you, tolerate nothing adverse to it, be continually striving to please Him in all things; resolve firmly never to commit the smallest deliberate fault, and if unhappily you are overtaken by any sin, humble yourself, and rise up speedily. You will not be always thinking of God consciously, but all your thoughts will be ruled by Him, His presence will check useless or evil thoughts, and your heart will be perpetually fixed on Him, ready to do His holy will.—*Jean Nicolas Grou.*

LET us never be afraid of innocent joy. God is good and what He does is well done. Ask for the spirit of joy and gratitude, that genuine and religious optimism which sees in God a father and asks no pardon for His benefits.—*Amiel.*

CONSISTENCY.

EDWARD ANSLEY STOKES.

IT is sometimes asked just how we should draw the line between a conscientious Christian Science life and subservience to popular and public opinions. Our Leader tells us "to abandon so fast as practical the material, and to work out the spiritual which determines the outward and actual" (Science and Health, p. 254). Each one of us has his own problems to work out, and environment has much to do with them. Christian Scientists are found in many walks of life, and often it is an individual demonstration to know just what is best to do. After all it is not so much the giving up of this or that, but the knowing that when one is in earnest seeking for the truth, he will find that habits and tastes uncongenial and inharmonious to the Christian Science life will give him up. In knowing and realizing that God is All in all and ever-present, that evil is unreal, without entity, we overcome the sense of fear, and when this is overcome we know that divine Love "is able to save them to the uttermost," that come unto Him for help. That God is Love should be an ever-present thought, and when we remember all our blessings there is left no sense of discord but all is harmony. If we can even in a measure realize the omnipotence of Life and Love, all doubt and misgiving will vanish, the inbreathing of God's presence will uplift and inspire us to greater acts of kindness and charity to our fellow-men.

Mrs. Eddy says, "Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts" (Science and Health, p. 261). We learn that by holding on to the right thoughts all error and sin are crowded out, and we thus find that these errors never were real. A gentleman who had been a close follower of Christian Science for four years or more, having given up practically all other reading and the society of non-Scientists, one evening accepted an invitation to meet some learned men. The conversation was brilliant and embraced some of the leading topics and questions of the day, but the Christian Scientist found he could not enter freely into the discussions, as he had devoted no time of late years to

current topics. As he had formerly been widely read, and was looked upon as an authority, as it were, on leading questions, he had a feeling of regret and for a time wondered whether indeed his abstinence was worth while. For several days he was uneasy and dissatisfied. Was Christian Science after all worth the giving up of so much? By and by a hurried call for help came from one in pain and distress. The Christian Scientist responded to duty's call and was God's instrument in quickly and surely raising the patient from a bed of pain to a state of perfect health. Again he asked himself, Is it worth while? as with heartfelt gratitude the one made whole thanked him. Yes! all the material knowledge, the fund of worldly information which he might have gained in those four years, would have counted as nothing in that hour of need, when by following in the footsteps of the Master he could heal the sick.

In our emergence from material beliefs the truth does not come to us all at once; we are often not ready for it, and must take our steps one at a time and gradually advance into a clearer sense of divine Truth, Life, and Love. Until they are ready for the truth, it is not wise to attempt to hurry our fellow-men; but in Christian Science there are no backward steps, and we must prove by small beginnings our worthiness to be called sons of God. That the leaven of Truth is working silently, but nevertheless surely, in the world to-day, is very apparent to the observing. Many who were so prejudiced that they would hardly recognize a follower of Christian Science, are now tolerant and in some cases show a kindly interest. Let us give each a cup of cold water in Christ's name,—not a long preamble to perplex or perhaps antagonize, in our mistaken zeal, but a kindly word, a thought of Truth which often sows the seed for a rich harvest. One should be very careful, too, not to prejudice the inquirer with technical words or scientific terms, without an explanation of these terms, for the inquiring one, or one slightly interested, is often perplexed by such terms with no explanations, and becomes prejudiced or discouraged at the start.

We should remember that the only proof of one's being a Christian Scientist is in demonstration, which means that there is work to be done by each and every one. We who are privileged to hear the able lectures on Christian Science, to study the Lesson-Sermons and know of the strong declarations of Truth going forth, sometimes fail

to realize what it must mean for the whole world. The voice of Truth so proclaimed is quietly but surely revolutionizing old systems and forms; the leaven is leavening the whole lump, until the regeneration is so great that we with our present thought cannot realize the outcome, but it will be one grand harmonious song of love and thanksgiving in the universal brotherhood of man. The question, Can one lead a conscientious Christian Science life and at the same time hold to public and popular opinions, is best answered by our Leader when she says, "Right is radical. . . . We soil our garments with conservatism, and afterwards we must wash them clean" (Science and Health, p. 452). Human reasoning not governed by God, divine Principle, very often errs, for it does not rely on this Principle. Public and popular opinions are man-made and therefore vacillating,—sometimes good, sometimes bad, but never a safe guide. It requires moral courage to stand for the truth, and in the face of misrepresentation and sinister motives fully to realize love for our neighbor. What a rare example of this we have in our Leader to-day! When one stops to consider that at one time Mrs. Eddy was the only Christian Scientist on earth, and that to-day her followers are world-wide and number hundreds of thousands, one must needs put his finger to his lips and be silent; for no words can express our gratitude for the blessings that are ours to appreciate and to make our own. Divine Love has met and is conquering each phase of error; each lie has been met with the voice of Truth! countless voices are raised in praise of our Leader's work. Should not the knowledge of all these blessings, the wonderful growth of our Cause and the able vindication of Truth's ministry, prove an incentive for each and all? Every Christian Scientist has a part to perform in the furthering of this glorious Cause, a duty to live up to, sometimes perhaps in the face of so-called public and popular opinions, blinded by the subtlety of error.

It may seem that our influence is but as a drop in the mighty sea, but remember it is drop by drop that the rain comes to the springs, the springs to the rivers, and at last we have the vast ocean. So let each deed of kindness, each act of love go to form the greater part, until the harmony of Life, Truth, and Love resounds far and near, one grand hosanna of glory to God, on earth peace, good will to men.

THE SWORD OF TRUTH.

BERTHA ANNA BIRKETT.

IN the legend of "King Arthur and the Knights of the Round Table" it is said that Arthur was a mere babe when his father died, and being surrounded by enemies, to ensure his safety he was hidden away; so that many thought the babe had died. The country was devastated by wars, murders, and robberies, and no man's life was safe from his enemies. Years passed away, and then one day the people were summoned from all the surrounding country, that a king might be chosen for Brittany. A test of valor was to decide the choice. Embedded in a great block of stone which stood in their midst, was a sword, and the one who should remove it was to be king. Knights and squires tried in vain, and declared in anger that it could not be done. A young squire was persuaded to make the trial, and the onlookers laughed him to scorn; but at his touch the sword yielded. The sword had been waiting for the pure knight,—one who was worthy to wield it,—and the legend tells how with this sword he conquered all enemies.

Hidden away from the world, a woman was waiting for the time when the sword of Truth should yield to her touch. Like Jesus of Nazareth, she was fulfilling the duties of the life wherein she had been placed, and above all she was a sincere Christian. Nevertheless, unknown even to herself, "the still, small voice" of Truth was preparing her for a great revelation, and the day came when our Leader unsheathed the sword of Truth, which bears in shining letters the words, "All is infinite Mind and its infinite manifestation" (Science and Health, p. 468). She declared that God did not make sin, sickness, and death; and that all may prove it, here and now! She was the pure knight who with the might of Spirit accomplished what material force could not effect. Since then she has been slaying the enemies of Truth, to right and left. A touch of the sword, and fear, pride, superstition, and hate, all give way. The sword never fails, for it bears the signet of "God with us." And the glorious wonder is that she has placed this sword within reach of all. Our text-book, "Science and Health with Key to the Scriptures," tells what

thousands of volumes have vainly been trying to tell these many years; it proffers to those seeking for light, a ray of hope in the midst of the doubt and despair of diseased beliefs.

O loving mother-heart! dear, patient Leader, are we sufficiently thankful to you? Like the knights of old, do we not often prove unworthy of our "high calling"? Why are we not stronger in meeting every foe? "I come not to send peace, but a sword," says our Master. Even in our own mentality we are not to expect immediate immunity from error; it is a battle with the world, the flesh, and all evil, as they strike upon our senses. In her beautiful hymn, "Saw ye my Saviour?" Mrs. Eddy tells us,

> 'Tis the Spirit that makes pure,
> That exalts thee, and will cure
> All thy sorrow and sickness and sin.

Only as we get rid of false beliefs in our own consciousness will we be able to show others the way to freedom. This is our work, to meet and master (slay) the dragons with the sword of Truth. What cares the little child for the darkness or the unknown, so long as he has firm hold of father's or mother's hand? He joys in the ability of his protector to lead him safely. The dragons only prove their insignificance. All children love activity, but we of larger growth sometimes find ourselves sighing for rest. Mrs. Eddy tells us in Science and Health (p. 519), that "God rests in action." We must return to the child consciousness of which Jesus speaks.

One night before retiring I read Luke, 6:12. It impressed me as never before, and I read the whole chapter. Jesus had just restored the withered hand, and because of this proof of his mighty power the Pharisees "were filled with madness." Then we read: "And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God." Was this what enabled Jesus to do his "wonderful works," to go about healing the sick, raising the dead, and bringing sinners to repentance? Do we get near to God in the same way, by "continuing in prayer"? The Master worked for the proof of his Father's promise, and this offers great encouragement to us. The power which wrought those wondrous works of healing came from his

communion with the Father,—by "continuing all night in prayer to God."

From the time Christian Science was given to the world, its Discoverer has continued in prayer, watchful, untiring; and, as she herself tells us, "To-day, though rejoicing in some progress, she still finds herself a willing disciple at the heavenly gate, waiting for the Mind of Christ" (Science and Health, Pref. p. ix). We, too, may make progress each day if we keep our sword of Truth in hand. It is ours to keep the message shining and bright. To progress most rapidly, we are told to "study thoroughly the letter and imbibe the spirit" (Science and Health, p. 495). The preparation for greater overcoming is in slaying the little foxes that would destroy the vine of Truth, and this is a duty that cannot be put off to a more convenient season.

In looking over some Russian cartoons, depicting the awful scenes through which this people have been passing, my heart leaped to the thought that Christian Science had penetrated even here, no bombardment of error could keep it out. And as Vladimir of old led his people down to the river to be baptized, casting down the heathen gods before them, so before the God of gods, and King of kings every knee shall bow, every heart be baptized with the water of the "river of life." Then the music that surges now plaintive and helpless, now stormy and defiant, will rise into a song of freedom, harmonious with the chords of Love.

Humanity is waiting for the truth. Millions upon millions of people are still believing in the gods of mythology, in the antagonistic powers, mind and matter. They do not know how the Messiah or Truth is to come, but we do. The Father inspired the hand of our dear Leader to draw the long-disused sword of Truth from its sheath, where it had only waited till one pure enough should essay to bring it forth, that she might give it to sin-sick and suffering humanity. Let us thank Mrs. Eddy in the only way she values, viz., by waging war upon the beliefs that shackle mankind, by bringing joy to the captive, and thus fulfilling "the law of Christ."

THE MANNER OF TRUTH'S APPEARING.

KATHERINE WHITE.

THE story of the healing of Naaman from leprosy, besides the very obvious lesson of the necessity for humility, presents one or two points of special interest to the Christian Scientist; for from it we learn that the human mind was the same in far-away lands and bygone ages as it is in our midst to-day; and that antagonism to any message of Truth which does not come in expected ways, or fit in with preconceived ideas, has always been, as it is now, one of its phases. That "it is the unexpected which happens" is a well-known saying; and the history of God's revelation of Himself to mankind seems to justify it, for it is certainly true that such revelation has invariably come through most unexpected channels.

The first great religious teacher and leader was, we are told, the meekest of men, though it is not from among the meek of the earth that the world chooses or expects to find its national, social, or religious leaders; yet Moses combined in one these three offices, and led the children of Israel in each of these capacities. When Israel was expecting its Messiah, it looked for him to come as a great king or military commander, who would restore it to all its ancient material splendor, position, and power; but he was found as a "babe wrapped in swaddling clothes, lying in a manger."

Although in the first instance Naaman did not reject the message of God's healing power, he resented the demand of Truth as presented to him by Elisha, and argued with him about his method of healing because it was unconventional, unexpected, and failed to fit in with his sense of the requirements of his case. Had he continued in this mental attitude he certainly would not have been healed of his leprosy. History repeats itself, and the old cries, "Is not this the carpenter's son?" and, "Can there any good thing come out of Nazareth?" are being repeated to-day; yet surely our chief concern should be not how the message of Truth is sent to us, but how we should receive it. Those who really want "the truth, the whole truth, and nothing but the truth," do not quarrel with the how, when, or whence of its coming, but accept it with unquestioning

obedience and with grateful thanks to God and to his Messenger.

So long as we waste time in arguing we shall never make progress in understanding. In this, as in so many other matters, Jesus turned the way of the world upside-down. He said, "If any man will do his [God's] will, he shall know of the doctrine." Most of us want to work the other way, and learn the doctrine before we do the will. Christian Science, following the method of Jesus, tells us we must put into practice the little we know in order to gain more understanding. Obedience is the royal road to progress. It was not the waters of Jordan which healed Naaman of his leprosy; it was the giving up of his pride and prejudice, and his obedience to the demand of Truth (of which his washing in the Jordan was the outward and visible sign), which healed him and revealed the true God and His healing power to human consciousness.

[Written for the *Journal*.]

AWAKENING.

E. D. EVERETT.

WHEN smiled the morning in my night-dimmed eyes,
I, sighing recognition, used to say,
O God, for me another weary day
Through which to creep, though this spent strength denies
Support for one day's feeble ministries.
Too frail my pilgrim staff, too long the way
Ere I attain the heights this mortal clay
Knows not, blind in its futile, vain surmise.
These, then, my haunting thoughts at dawn,
Till to my knowing came the truth at last
Of all the love that's mine to hold; and lo!
Each mental blossom reft of every thorn,
Each filmy fantasy into the sunlight cast—
And mine, ineffable contentment here below.

TESTIMONIES FROM THE FIELD.

UNDER God, I owe all I have and am to the teachings of Christian Science,—my present life, since November, 1900; my spiritual understanding; my earthly possessions, my home, and family circle,—and it is due Mrs. Eddy that I make this declaration in the most public way possible. I will now endeavor to prove this declaration as briefly as I can, while expressing in some degree what the effort to follow our Leader's teachings has signified to me. In 1887, in Denver, Col., my sisters, my wife, and self accepted Christian Science as the truth. We had to do this because of what seemed the miraculous healing of a sister. From the first the teaching of "Science and Health with Key to the Scriptures" was so clear and logical that I had to accept it. I did so, however, only in a sort of intellectual way. My home was so happy, I enjoyed my books, my cigar, my Sunday outings so much, that I was not willing to take the time to study. The home demonstrations were left to my wife. I knew and did not. Our Master said, "And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes."

In 1900, trusting in my own strength and intelligence, I turned our savings of fifteen years into cash and removed my family to a Gulf State, where we were even cut off from telegraphic communication. Within nine weeks a dearly loved sister, after a few days' sickness, passed on. As quickly as I could make arrangements, I put my family on the train—my wife having also sickened. After two days' traveling in a Pullman drawing-room car, she left me, at night, in serene confidence, her head on my shoulder, on her lips "God is Life." At midnight I was put off the train with the body, my children going on with a sister. Of the twelve hours in St. Joseph I will only say that I thought I knew the orthodox hell,—the fire, the thirst, the weariness, and grief. Next day I reached Denver, where a sister's home was opened to me, and I lapsed into unconsciousness. A Christian Science practitioner was hurriedly sent for, and through her understanding of God's law and the mission of Christ Jesus as revealed to and through Mrs. Eddy, I was snatched from the grave. I therefore feel that I owe my life since November, 1900, to Mrs. Eddy.

Thus, at forty-one, I found myself recovering from a severe illness, without home, without position, nearly at the end of the money left after investing part in distant real estate, and seemingly handicapped with five children from four to thirteen years old. I then turned to Mrs. Eddy's teachings with all my heart; first, I admit, because it seemed the only chance I had of meeting my wife again, but very soon for the truth's sake. With the clear understanding I had already, I saw and acknowledged the justice of God's law. Our Leader says, "The Passover, spiritually discerned, is a wonderful passage over a tear-filled sea of repentance—which of all human experience is the most divine; and after this Passover cometh victory, faith, and good works" (Message of 1900, p. 23).

I was alone in a strange city, in a boarding-house, with nothing but the entrance on a most difficult position; yet I knew that the fault was all my own,—that my Father-Mother, God, had not taken anything from me,—that it was now my time to drink "the cup of sorrowful effort" (Science and Health, p. 26). Knowing this, each morning and night I endeavored to realize this truth (when to sense I had nothing); that as God's child I had all things necessary to our well-being, specifically including security of position, children, home, etc. In other words, I prayed as Jesus taught when he said, "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." I never had so clear a business perception, and a sense of security was gained. After three months' separation, my children were with me, and within twelve months my employer told me to go and buy a house, "For," he said, "you have served me as no other man ever has." I therefore owe to Mrs. Eddy a harmonious, peaceful home; but above and beyond that, I am indebted to her for that peace that passeth understanding; *i.e.*, the understanding of those who have not yet experienced it.

I cannot ask for space to tell of the struggles and the victories since—I only know that it is a perpetual warfare, and that when in darkness and doubt, if we cling close to the one God,—the one power and presence,—we come out of the darkness and doubt with the assurance that we have advanced a step. Nor can I ask space for the healing realized in the last twenty years. In my own home, of my

own knowledge, we have had proof upon proof of Truth's healing power, and none of my children, now past eleven to nineteen, know the taste of medicine.

I have written the above as an act of justice to Mrs. Eddy. May I add, as one who has come out "of great tribulation," a word of help to others—very humbly, and only because of a desire to help. I did not know then, but I can see now that the essentials which worked my deliverance were: First, an understanding of God's law as set forth by Christ Jesus; this understanding being gained by the study of Science and Health in connection with the Bible. Second, I asked nothing for my own sake—my sole desire was that the children should not suffer for my mistake. Third, I freely acknowledged God's justice and that I alone was to blame; nothing keeps one longer in bondage than casting around for some one on whom to lay the blame for the consequences of one's own mistakes or sins. Fourth, the surrender of faith in my human sense of intelligence, coupled with a cessation of planning for the future,—being content to do to-day's work the best I knew how. Fifth, honest, hard work, strict attention to my own business, looking for and expecting no other reward than that which God, good, should send me, He being the literal owner of the universe. These, coupled, controlled, and directed by the clear understanding of how to pray to God, brought me out of darkness into light and set my feet upon a rock; for I know my future is safe, whatever position I may occupy, so long as I continue to follow in the way so clearly pointed out by our Leader, Mrs. Eddy. The Bible says, "The Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you."

In conclusion, it is quite impossible to express my gratitude towards Mrs. Eddy. This I know, that if she had kept silence, she would not have been persecuted; but I should have died, and my children would have been homeless—who knows how treated—during the last seven years. Words are impotent! I stand and call her "blessed" and humbly thank God I have lived in the age of this revelation of Truth. To my loving Father I say, "I know that thou canst do every thing. . . . I have heard of thee by the hearing of the ear: but now mine eye seeth thee."

Wm. Lloyd, Colorado Springs, Col.

IT is well-nigh time that my "tithe" was in "the storehouse," so I most lovingly submit the following testimony, with a heart full of gratitude which no words can express. When Christian Science first found me I was surely in the valley of shadows, as five or six of the best physicians in our land had said that I could not possibly recover. This was after a case of confinement, and I had always been very delicate and frail from a physical standpoint. One physician said that it was a case of general breaking-up, and that nothing could save me, and each of the others had a different theory. At that time I seemed only able to live from moment to moment.

After calling in a Christian Scientist, who gave me a treatment, I slept for hours, which I had not done in weeks, and with three or four days' treatment I was able to be up. Just at this moment, however, my relatives interfered, and my sister-in-law said I must be taken East, to get me away from those "horrid Scientists" as she called them. I was taken East to some of my own people, who were even more bitterly opposed to Christian Science, and a relapse took place. I was told that if I said any more about having Christian Science treatment I would be sent to an insane asylum, consequently my babe passed on, and from that time I was, as it were, stunned. My own people then brought in three different ministers of that town to try to show me that it was God's will my babe should be taken from me, and I shocked them very much by telling them that if this were true I had no use for that kind of a God. They said that I was in a very dreadful state of mind, but one of them asked me if there was anything he could say or do to comfort me, and I replied that if he could help me to find God that it would be a comfort. The dear man did pray most lovingly, but I only became more excited with sorrow and crying. About five months later I was taken back to my home in the far West, nothing but a nervous wreck and scarcely able to sit up for any length of time. For about five years previous there had been no natural action of the bowels, the physicians having to give me the most powerful drugs.

In this condition I borrowed a copy of Science and Health of a neighbor, and before I had read beyond the first paragraph of the Preface I was conscious of a great

change, and from further reading such harmonious action of the system was demonstrated that I was instantaneously healed. The room in which I was reading became so illumined with light that I knew I was in the presence of divine Mind, and for a moment I thought I had left this mortal dream. All this happened some eight years ago, and it is needless to say that from that day to this there has never been even the slightest desire to touch medicine in any form. From the moment that I began the reading of Science and Health I was wedded to its teachings, and knew I had found that for which I had hungered from childhood—the bread which Jesus gave to his disciples. Surely it is a foretaste of "the Lamb's great bridal feast of bliss and love" (Christian Science Hymnal, p. 166). In about a year and a half from the time of my first reading of Science and Health, another babe came to me. A Christian Science practitioner who understood obstetrics carried the case entirely. I was up and out on the piazza the next day after the babe came, and out on the lawn every day following. I had never felt as well in all my life previous. All the medical laws held over such conditions were scattered to the winds.

Before I understood what a treatment meant, my oldest child, then about five years of age, was healed of an attack of fever in just a few hours, simply by my reading from Mrs. Eddy's "Miscellaneous Writings" "The Mother's Evening Prayer." The little one requested me to read "that pretty hymn from Mrs. Eddy's book," and to read it yet again and again. By five o'clock in the afternoon there was not the slightest vestige of the symptoms left, and the child was simply effervescing with delight at being free, sitting at the dinner-table that night as happy as a bird. I knew all the symptoms of the disease only too well from previous experiences, but Jesus said, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain [evil or false beliefs], Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." About two years since I had occasion to visit a dentist, and it was necessary to have five teeth extracted. The work was done under Christian Science treatment without my experiencing the slightest sense of pain. The dentist at first refused to

do the work unless I would allow him to administer an anesthetic, which I declined; but after finishing the work he was delighted and asked me what I had done. When I informed him, he said he wished all his patients would have Christian Science treatment. These are only a few of the demonstrations of the power of Truth which I have had, but I have felt as though "the very stones" were crying out for me to say something.

If Abraham Lincoln opened the way for the overcoming of one kind of slavery in our land, surely the author of Science and Health has opened and illumined the path to freedom for all the world,—to an everlasting freedom from slavery of every kind. She has opened wide the gates for all who will to enter therein, and whosoever will may come and drink from the living waters of Truth, whose everlasting flow no power shall ever be able to stop. The words of a dear old hymn seem to apply to this great truth:—

Waft, waft, ye winds, his story,
And you, ye waters, roll,
Till like a sea of glory
It spreads from pole to pole.

Mrs. Marie L. B. DeCew, New York, N. Y.

[Translated from the German.]

I HAVE studied Christian Science for about two years, and when I stop to think how little I formerly knew of the truth, I feel very much encouraged. I still have much to overcome, but I am given sufficient strength and understanding for each day's problem, and I know that I am taking a forward step every day toward perfect harmony. I am grateful that I have been enabled to understand this truth, and I am learning not to be discouraged by past failures but to strive to know that man has a right to reach perfection; and this thought helps me on, as the way is becoming more smooth and the work easier.

In August, 1903, I had a severe attack of stomach trouble. A physician was called, but after seven months I was in such a state that I could no longer do any work, and this condition lasted for about three months. I then seemed to improve a little and returned to my work, but continued taking medicine. About two months later the condition grew worse again. I tried several physicians, and according to their verdict I had a very serious disease

of the stomach. During this time I tried many remedies but grew worse,—could only take a little milk, and even that caused me much suffering. At this time a friend who belongs to the same union that I do called and asked if I needed their support, which was offered and accepted, as it was said that I was near dying. A friend in the same union heard of my hopeless condition and sent word that he himself had been healed of the same disease without medicine. This appealed to me, because I had lost all faith in drugs. He told us of Christian Science and what a blessing it had been to him. I had never heard of it but decided to go to a practitioner. I did so, and returned filled with gratitude because I could eat what I wanted, and in a short time I was perfectly healed.

This is but one of the many blessings which Christian Science has brought to me. Words are inadequate to express the love and gratitude I owe to Mrs. Eddy; and I wish to express my gratitude to every one who has helped me.—*John Krainer, Milwaukee, Wis.*

I FIRST became interested in Christian Science in February, 1905, although I had heard of it long before this time, as I have a step-sister who has been a Scientist for five years. I, however, thought she had lost her mind, and said so. I also thought she should be put in an asylum, but I have since had good cause to change my mind, for I was marvelously healed of a disease of the jaw-bone and fully developed blood-poisoning. I had two dentists and four physicians to treat me. One dentist, after treating me a week, said he did not know what the trouble was or how to help me, so he called in two others, and after doing all they could they advised me to go to a specialist. I then went to the most celebrated specialist known here. He treated me, but I only grew steadily worse, had to give up all work, and was confined to my bed. My regular physician then visited me every day, and operated eleven times. I was suffering agony and growing weaker every day. There was a great enlargement on my jaw and all of my teeth had been pulled out of the right side. I could only take liquids, and even that was through a tube. After a number of very painful operations I was told that I must go home, settle up my affairs, and come back for a last and

final operation, which would be the removal of the entire jaw-bone.

This step-sister who had spoken to me of Science before, lives very near the infirmary, and while I was waiting in a most hopeless state for the surgeon that morning, I decided to go over and talk to her. I told her what had been decided upon and she earnestly urged me to try Christian Science. I told her I was willing to give up everything and would do just as she said. We then both wrote to a practitioner, and while waiting for him to get the letter she said she would help me all she could. She told me to take the bandages off of my jaw, which I did and rode home, a distance of three miles, in a drizzling, freezing rain. This did not hurt me nor have I suffered any pain since. The next day I received the expected letter from the practitioner, who lovingly and effectively worked for me for six weeks. By that time I found myself completely healed. The swelling began to disappear at once. I could open my mouth the second day, and as I have said before, the pain disappeared at once, never to return. There is not even a scar on my face and my health is perfect.

After suffering for eight months and spending a great deal for medical treatment (although I want to say that the doctors were very kind, and very generous to me), I was healed by Christian Science in six weeks at a trifling cost. There was no suffering, no drugs, no knife. And then I have learned how to know God and how to live closer to Him. I am naturally grateful to the Divine power that healed me, and to Mrs. Eddy for having discovered how to apply this power to human needs, so that all may get the benefits of Christian Science.

J. Crowell Meriwether, Montgomery, Ala.

[Translated from the German.]

THE day has come when I am able to testify to the good I have received through Christian Science. Just about a year ago I was led to Christian Science, and when I now look back upon the many former years I feel very much ashamed that I paid so little heed to spiritual things. In my childhood I believed in a God, but in later years, after I came to this country, I neglected my duties to Him, yet He, my best friend, always watched over me. I traveled

downward; one trouble after another came upon me, and my mistakes rose like mountains before me. The burden seemed hard to bear; I believed my only redemption was in death; as all earthly friends had forsaken me. Then came the best of friends,—the "Friend of the friendless" (Miscellaneous Writings, p. 399), who led me, and in my sorrowful condition I was willing to accept His guidance, which brought me to Christian Science.

I am unable to describe the feeling that came over me when I was in a Christian Science meeting for the first time. I had never heard of it before and had not the slightest idea of what it was when it was offered to me. After the meeting I had an interesting conversation with one of the Readers, which gave me new courage, and from that hour on I have adhered to the truth, for which I thank God. I bought a Bible (formerly I had none in my home), and I feel to-day that I am born anew. Trouble and sorrow have disappeared and I am happy. The Bible, and Science and Health by Mrs. Eddy, are my daily guides. I soon became a member of the local Christian Science church.

I have also been healed of supposedly incurable catarrhal trouble, from which I had suffered for about twenty years and for which I was always at great expense for doctors and medicine. I had lost my sense of smell for about eight years, but it has been restored to me. I have also been enabled to leave off my glasses, which I had worn for four years because the physician had said that I was becoming blind in my right eye. I am truly grateful for all the good I have received, and I know that every one can receive the same blessing if they are only willing to accept the truth.

I wish to express my gratitude to God, and to our dear Leader, Mrs. Eddy, for the infinite good and the great blessing that has been revealed to the world through her loving, self-sacrificing life.

Mrs. Emilie Humbel, Paterson, N. J.

BEFORE coming into Science six years ago I was a complete physical wreck. I had severe nervous trouble and was compelled to give up my work. For a year I was in bed, unable most of the time to help myself, and for weeks at a time could not even lift food or water to my

lips. My friends thought, and so did I, that my passing on was a matter of a very short time. All my life I had suffered from rheumatic trouble, which at times would render me so helpless that I could not walk. I did not know what it was to be free from pain, and could not sleep without an opiate, though after a while even that failed to have any effect. I had always been subject to throat trouble, the attacks lasting two weeks or more. My father (a physician) said it would have to run its course unless checked in the earliest stages, which it never was by medicine. I have had three different physicians say that it was one of the worst looking throats they had ever examined.

A friend gave me a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and I began reading it. Through the truth revealed in this book I have been freed from the ills above mentioned, and many others. My healing was slow, though the improvement was marked from the time I began the study of Science. One friend said, "You look so much better. Are you taking a new kind of medicine?" I said, "Yes, the medicine of mind, and my improvement is the result." A lady who was in the habit of visiting me, and who afterwards told me she never expected to see me up again, said, "I heard that you were getting well, and I told my husband that if you got well I would believe that the dead could be resurrected." To-day I rejoice in health and strength, and I have advanced in weight from ninety-five pounds to one hundred and thirty-five pounds.

If Christian Science had done nothing more for me than to give me a different concept of God, I would be thankful even for that. I have been able to demonstrate the power of Truth for myself, by following the teachings of Mrs. Eddy's book. I am a member of The Mother Church and I am thankful to God, and to Mrs. Eddy for Christian Science.

Miss Willie Deane, Fayetteville, Ark.

[Translated from the German.]

FOR many years I had heart, liver, and kidney trouble. Physicians could not help me, and so for seven long years I had given up everything, and was waiting for death to free me, when I heard of Christian Science. My

children then sent me to Berlin for treatment. This occurred in 1902. I soon felt that one trouble after another was disappearing. I was especially happy that I could sleep again, and sleep lying down, because I had spent the greater part of the nights sitting in a chair. I have learned to walk again, like a child, and when I could go to the service for the first time I was indeed very happy, and especially that I had the use of my voice again, so I could sing in the meeting, because I had formerly just been able to whisper.

After three months of Christian Science treatment I returned home happy and well. The physicians had said that they could not give me a new heart, but God has given me a new heart by the renewing of my mind. All honor is due to Him alone! Once I noticed that there seemed to be a black spot before my left eye, and I could not see with it. I wrote to the dear practitioner to give me treatment again. She gladly did so, and each day brought an improved condition, until I could see with that eye as well as with the other. I could speak of many more blessings which came to me through Christian Science. For the understanding of God and the Bible I cannot be too grateful, and for all I have received through the reading of *Der Herold der Christian Science*. My husband also has become whole in mind and body since I came into Christian Science, and I am now happy, contented, and in harmony with my family.

With a grateful heart I wish to express my gratitude to God, and to our dear Leader, Mrs. Eddy, for all the blessings I have received through Christian Science. "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases."

Frau Bernhardine Lange, Ruetzenhagen, i.| Pom., Germany.

I DESIRE to tell of my attitude towards Christian Science and why I am in that attitude. At such a time as this there appears before me a mental picture of that which claimed to be I before I became acquainted with Christian Science. Perhaps if I describe it the reader will understand why I am a Christian Scientist, or endeavoring to become one. In memory I can see a person wandering along life's highway in open-eyed wonderment

as to why he was even wandering; and becoming more mystified with each mental effort, but resolved to search for the reason of his seemingly motiveless, reasonless existence. I can follow him through the metaphysical libraries of the old country, and also the libraries of America, searching the manuscripts and books of the old philosophers in the hope that possibly there was something written by them that the busy world of this day had overlooked, something pertaining to life which the moderns could not give us,—ever being led on, but always being disappointed, for there was always that terrible "if," a questioning left after having absorbed their so-called discoveries. A long-continued round of kindred efforts necessarily brought about a violent reaction, morally and physically; physically in my case it became a chronic manifestation of a severe and complicated trouble of the eyes, which was duly named by my (at that time) profession. For this trouble I had worn glasses for nearly twenty years. I also had a tendency to catch cold at any and all times, and to acute attacks of rheumatic trouble; I had very severe attacks of liver complaint, with all its extremely unpleasant attendant conditions, which frequently caused me to remain in bed for days. Besides these, I had a well-developed case of the smoking habit. Morally I was afflicted with a vicious sense of discouragement and failure, an untiring dissatisfaction with everybody and everything, even to the verge of desiring to leave this world and see for myself (as I then thought I should) what was in the "great beyond." The way I was baffled at every turn in endeavoring to find "the reason for it all" embittered me exceedingly.

This was the animated mentality which claimed to be "I" when I first heard of Christian Science. Now I no longer search in libraries, in musty volumes to find a reason for my existence. I scarcely have time to read all that I should like to read in the Christian Science literature, let alone to read enough of the current literature of the day to keep informed of things which tend towards the well-being of all men. I no longer wear eye-glasses for eye disease, my eyes and sight being practically normal. I no longer have rheumatic pains or liver complaint. Although I am not entirely immune from "little complaints,"—such as slight cold or headache,—even those

appear at ever-increasing distances apart and they stay with me a very short time after I recognize their "seeming" presence. I no longer indulge in smoking, having absolutely no desire for it. I am no longer discouraged, jealous, or envious of others because of their attainments or possessions, but I have a constant desire to be a better man in all ways and to get spiritual understanding.

If the reader is not acquainted with Christian Science, he might ask, and with good reason, Why this transformation? In response I would hold up a little book and say, "This made it possible; this is the mine where I got my sparkling gems of Truth. It is 'Science and Health with Key to the Scriptures' by Mrs. Eddy;" and if I were asked what there was in such a small book to change the trend of a person's whole existence, I would reverently say, "Whereas I was once blind—oh, so blind—now I begin to see." For this partial regeneration, which has taken not a great length of time, I am what? Some people say we are unduly grateful to Mrs. Eddy,—but we are not! Every Wednesday night unnumbered hundreds are telling of their gratitude, but this sentiment does not express just what I feel. To be saved from what is called physical sickness and death is a mighty blessing, but to be saved from those things, and in addition to gain an impulse to get out of spiritual and moral dormancy, cannot at this day be rightly estimated, its value is too great and precious and it is always increasing in beauty and power. It may seem strange, but I love dear Mrs. Eddy for her stinging rebukes to my sensuousness (the belief in the reality of material sensation of any sort), and for the sweet, tender application of the wonderful Christ-cure,—the manifestation of divine Love,—which she has so unselfishly made known to suffering humanity that they might partake of the "cup of blessing" with her.

After this slight explanation of my thought and experience in connection with Christian Science, would any one wonder at my attitude towards Christian Science and its Discoverer?

Dr. W. E. Boggis, Los Angeles, Cal.

I AM not a Christian Scientist, and only came to the Science in the past when I was driven to it; yet one would think that I ought to be a very ardent disciple of

this faith after being delivered, as it were, from the jaws of death. During the fall and winter of 1904 I was reduced to a very serious state with bowel trouble. I had been trying different medicines, but without any result. I had had an acquaintance who was troubled with the same difficulty, and had watched his case. He tried various medicines to get relief, and finally, having tried a certain remedy as a last resort, but without success, he passed away from this plane. I also came to the same stage, and as I had the experience of my friend vividly before me, my thoughts can be imagined when the medicine failed to give relief. I was also a morphine user, and had been for something like two years.

My wife had been a Christian Scientist for some years, and I had heard frequently of the wonderful things Science was doing; yet I doubted, and at times was not the most friendly to Christian Science; still I let my wife go her way and I went mine. When, however, I was reduced to this extreme condition, my wife prevailed upon me to have a Christian Science practitioner come to my relief. One was sent for and came, but expressed some doubt as to whether he would take my case, until I promised him that I would buckle down to business and do some good work at reading the Bible, and Science and Health by Mrs. Eddy, and also promised that I would try and not take any more of the morphine. On my making these promises, the Scientist took up the case. The result was that the next day I had relief from the bowel trouble, and in something over two weeks from the beginning of the treatments I was freed from the dreadful morphine habit and have remained so to this day, not having the least desire for the drug now, although I had struggled and made great efforts to free myself from it before. I am very grateful for all that Christian Science has done for me.

Donald P. McKay, Pittsburg, Pa.

The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER G. EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN, *Editor*
JOHN B. WILLIS, ANNIE M. KNOTT, *Associate Editors*

EDITOR'S TABLE

THE utter collapse Aug. 21 of the suit involving charges against Mrs. Eddy and her trusted followers justifies the opinion heretofore expressed by Christian Scientists, viz., that this suit was simply another unwarranted attack upon the Discoverer and Founder of Christian Science, made by those who have heretofore maligned, misrepresented, and assailed her and her teachings; an opinion which is substantiated by the prepared statement given out by one of the counsel for the "next friend" the following morning. This man, whose connection with the case was solely due to his bitter and long-continued antagonism to Mrs. Eddy and her religious teachings, is quoted in several Boston newspapers in part as follows:—

"Taking a larger view of the matter, and considering its bearing upon Mrs. Eddy's alleged religion, which I have long conceived to be utterly nonsensical, where it is not distinctly harmful, it is to be deeply regretted that circumstances did not permit of a full hearing and determination upon the merits. . . . Speaking for myself, I shall never cease to regret that so-called Christian Science could not, by judicial decree, have been shown to be the creation of a disordered mind."

The following evidently authoritative statement also appeared in the *Boston Post* of the same date:—

"Apparently beaten at every stage, forced to suspend their action to establish beyond doubt the mental status of Mrs. Mary Baker G. Eddy, withdrawing all litigation that would tend to open wide the doors of Pleasant View and set at rest all conjecture, counsel for the next friends, as a

corollary to their withdrawal of the suit, to-day state that within three weeks they will institute new proceedings which they allege will rend asunder the entire structure of Christian Science, and cause the greatest sensation in this most sensational of legal actions."

It is hardly conceivable that men could lend themselves to such outrageous proceedings, but alas for the frailty of humanity, evil seems ever able to find those who are willing to wear its livery. The unnamed persons behind this suit have committed a crime against womanhood, against religious liberty, against the courts of our land, and against decency, to say nothing of the crime committed against those whom they induced to lend their names to the proceeding, and thereby placed them in a position which, to put it mildly, calls for the broad mantle of Christian charity. As to the suit, it was commenced without the slightest evidence upon which to base such a complaint as was filed, and in the intervening six months the "next friends" have been unable to find any evidence to substantiate their charges, for the very good reason that it is impossible to find evidence of that which does not exist. The very unenviable position in which they stand before the world to-day is no doubt humiliating to them, but they have only themselves to blame.

Mrs. Eddy has borne herself throughout this most trying affair in a manner entirely consistent with the teachings of the Master, who when he was reviled, "reviled not again," and this has not only endeared her a thousand-fold to her followers in every quarter of the globe, but has also won the respect even of those who do not accept her teachings. She stands to-day unharmed and undisturbed in her position as the honored head of the most remarkable religious movement of modern times, and as the intellectual peer of the world's greatest leaders.

ARCHIBALD MCLELLAN.

What the human mind terms matter and spirit indicates states and stages of consciousness.—MRS. EDDY, *Science and Health p. 573.*

TO some who misapprehend its teaching, Christian Science seems to sweep away all substance and leave a sense of void which is intolerable, and even many of those who rightly understand that it eliminates not being, but only

a false sense of being,—these still find themselves a prey to doubt and protest as a result of their educated dependence upon the things they can see and feel, the objects of sense testimony which have been the basis of their thought.

Said one recently, "My mind becomes utterly confused when I try to make myself believe in the absolute nonexistence of matter. . . . I can accept all the teachings of Christian Science but this, which I understand is the very key-stone of the arch. To me the tree in my yard must be the expression of God's idea. It can't be the expression of mortal mind, for no mortal mind has the slightest idea how to make a tree!" Thus ever does mortal sense cling to the materiality that is its native heath, its daily sustenance, and its abiding hope. Surely there is no lack of evidence in support of our Leader's statement respecting the difficulty, for the average person, attending an acceptance of the teaching that "all that really exists is the divine Mind and its idea" (Science and Health, p. 151).

Escape from the bondage of belief in the reality of matter is hastened for many by the discovery that the dominant philosophy of the reverently thoughtful, as well as the accepted teaching of the most eminent physicists, supports the contention of Christian Science that the material concept of substance is wholly untenable. It is a most interesting fact that quite apart from Hebrew teaching, foregleams of the radiant splendor of the idealism of Christ Jesus penetrated the darkness of human thought, hundreds of years before John the Baptist was heard preaching in the wilderness of Judea. In his recognition of the shadow-likeness of matter, his declaration that ideas only are the real and substantial, the teaching of Plato may be said to have been a forerunner of Christian idealism. Kant was his worthy successor in modern times, and since the day of this titan-thinker theistic idealism has moved steadily toward its zenith. With profound analysis and invincible logic he laid bare in Christ's name the unholy and impossible blend of Mind and matter which has so distorted and handicapped the Christian teaching of the centuries, and materialism has never recovered from his splendid assault. A single paragraph from his pen will evidence how definitely he denied the reality of the material world and the reliability of sense testimony. He says, "All life is essentially only intellectual and not subject to time

changes, neither beginning with birth nor ending with death. This world's life is only an appearance, a sensuous image of the pure spiritual life, and the whole world of sense only a picture swimming before our present knowing faculty like a dream, and having no reality in itself. For if we should see things and ourselves as they are we would see ourselves in a world of spiritual natures with which our entire real relation neither began at birth nor ended with the body's death" (The Critique of Pure Reason).

With the advance of intellectual freedom which has marked the last half century, and to which Christian Science has most significantly contributed, the doubt respecting the existence of matter has steadily deepened, and to-day it would be difficult to find a philosopher of any rank who would stand for the materialism against which Kant thundered his philippics. One of the most widely-known and honored representatives of modern philosophic thought, Mr. John Fiske, says, "Apart from consciousness there are no such things as color, form, position, or hardness, and there is no such thing as matter. This great truth is the very foundation of modern scientific philosophy; and, though it has been misapprehended by many, no one has ever refuted it and it is not likely that any one ever will" (A Crumb for the Modern Symposium). Says another who is both profound in philosophic insight and deeply earnest in religious faith, Prof. Borden P. Bowne, "Sense qualities never reveal what a thing is, but only how it affects us. We know that sense qualities are purely phenomenal." "Nature as matter and force is a fiction of crude thought." "Nature exists only in, for, and through intelligence. On whatever line we approach the subject we find thought able to save itself from contradiction and collapse only as all reality is taken up in mind. . . . A thought world is the only knowable world, a thought world is the only real world" (Metaphysics). No one can question the standing and authority of these writers in the intellectual world, and yet they are no less pronounced than is Mrs. Eddy in their declaration of the falsity of the testimony of material sense.

Turning to physical scientists, we meet with equally definite and positive declarations to the same effect. The concept of substance as real stuff, in and through which forces act, is for the thinking world a thing of the past.

Substance is now generally recognized as agent. Says Professor Dolbear of Tufts College, "If by matter, be meant a something inert and inactive save when some external force or agency acts upon it, then there is no such thing." Says Dr. Ostwald of Leipsic, "Energy is the true substance." Says Prof. Karl Pearson of the University of London, "In the phenomenal universe we see, not matter in motion, but sense-impressions and changes of sense-impressions, co-existence and sequence." Says Professor Smyth, "A broader, more harmonious conception of the universe as existing in some all pervasive intelligence, this, in a single sentence, may be said to be the rational concept of creation to which we are led by scientific observation of it."

Physical scientists still differ greatly in their explanation of things, but they are practically agreed that the asserted materiality of nature is wholly phenomenal, that all the definitive qualities of matter are purely subjective, matter being "a primary conception of the human mind." Furthermore it is a most interesting fact that philosophy and physics are approaching unanimity not only in their recognition of the unreliability of the testimony of physical sense, and the falsity of the commonly accepted concept of matter, but in their thought of the primal fact as of the nature of force. They are both conceding that "Matter is disappearing in a world of pure energy." The atom is being thought of as a point where force manifests itself in an inscrutably intelligent and reliable way and while it should be distinctly understood that there is a very great and vital difference between Mrs. Eddy's teaching that "All is infinite Mind and its infinite manifestation" (Science and Health, p. 468), and the now common statement of philosophers and physicists that there is no matter, the drift away from gross materialism and toward the idealistic interpretation of nature is very apparent. It is only when one reaches the realization that in the last analysis all real agency must be identified with the activities of the divine will that he begins to compass the significance which Christian Science attaches to the Scripture teaching that God is All in all.

Physical science and philosophy have reached the common conviction that things are not what they seem and that matter must give place to force or forces which are in no

need of stuff centers or roosts for radiation. Spiritual sense rises to the higher, more inspiring apprehension that not only have the former material things "passed away" but that the real, the only universe is the eternal going forth of that omnipresent Mind which Jesus defined as "Love."

Our troubled friend must have perceived ere this that to reject the Christian Science teaching of the unreality of matter is to put one's self out of sympathetic touch with both the ruling philosophy, and the most advanced science, and he can but feel that his isolation is no less presumptuous than uncomfortable. Being compelled both by physical investigation and metaphysical inquiry to give up the "common sense" concept of matter, every honest Christian believer ought to find the greater freedom in accepting the healing interpretation which Christian Science gives to the first statement of the revealed Word, "In the beginning God." He ought to be able to see that the "thing-in-itself" is a metaphysical fact and that it is reached only through spiritual perception.

And what of that oft-cited tree? This. Paul said, "By him were all things created . . . and by him all things consist." This is the teaching of Christian Science that all reality, including the "tree," is of God, perfect and complete because it is the continuous expression of perfect consciousness, but that the false material sense of the tree, with its incidents of distortion of decay and of death is not of God, therefore not real,

If God, infinite Mind, needs matter for His use or expression, as is so often asserted, then dead stuff, finiteness is essential to infinite Life! If this were true, the infinity, and self-adequacy of Spirit would be a myth. If matter is essential to the divine activity and efficiency, it must always have been essential, hence it must be as eternal as God. God could not have created it for the reason that prior to its creation he was unsupplied with that which was necessary to His self-expression. The assumption frequently made that in its denial of the reality of matter Christian Science reduces the universe to a vacuum in which the illusions of mortal sense are floating as substanceless nebulæ, is entirely unauthorized. It is only the false material concept of nature to which Christian Science denies place, reality, or being. Said the Master, "Heaven and earth shall pass away, but my words shall not pass away."

JOHN B. WILLIS.

ONE of the least understood sayings of the great Teacher, and one very often quoted, is this: "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." It has usually been taken to mean that the majority of mankind were destined to endure eternal separation from God, and that "few" can be "saved." Under certain religious teaching, now happily outgrown to a large extent, many sincere seekers after Truth were led to believe that even their most earnest efforts might after all result in failure, and this, too, in the face of the Master's emphatic declaration, "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

There is certainly nothing equivocal about this direct statement that "every one" who asks shall receive, and that he who seeks shall find, and yet the seeming contradiction between this statement and the one first quoted has driven many from doubt almost to despair. And, be it remembered, this has been no mere question of creed or dogma, —it was nothing less vital than the finding of the way to Life—with all it implies. While those who were struggling in the dark waves of doubt and uncertainty might not know what was needed for their rescue, much less the way to find it, the fact remains that they were not living in any true sense, any more than were the misguided votaries of pleasure whose best word was, "Let us eat and drink; for to-morrow we die."

When Christ Jesus came to mankind, he found none who knew the way to Life. He found the multitudes carrying heavy burdens of belief in the necessity of sin and suffering, and looking to death as the dreary goal of their false sense of existence. Of all such he said, "I am come that they might have life, and that they might have it more abundantly." There was nothing exclusive about this promise! It was for all, and yet he said on another occasion that there are few who find the strait and narrow way to Life.

Does not this mean, that in all human history, up to his time, only two or three had found this way, and they had not been able to lead others into it? The Bible tells us that Enoch "walked with God,"—in the way of Life,— and that he never died, but we have no record that he taught others how to find this way. It also seems that Moses must have known it, for he left his people at one hundred

and twenty years of age, and "his eye was not dim, nor his natural force abated." Then we are told of Elijah, who passed from a material sense of existence without dying, but these recorded instances go to prove the truth of Jesus' saying, that "few" indeed had found the way of Life. It was, however, his business to make it known to all mankind, and the glorious results attained by him in so doing are to-day appreciated as never before in human history. He proved, by healing the sick and raising the dead, that "Life is the origin and ultimate of man, never attainable through death, but gained by walking in the pathway of Truth both before and after that which is called death,"—to use our Leader's splendid statement on page 487 of Science and Health. So sure was he of the way to Life that he said, "If a man keep my saying, he shall never see death."

We might well suppose that the way found by Christ Jesus, and pointed out to all mankind, would have been recognized by the whole world, and that all men would have gladly walked in it; but such was not the case. Because of the blindness of material sense the way of Life was lost to humanity, and sad to tell, we who claimed to be followers of Christ were looking to death as the goal. or at least the way to Life. But once again the strait and narrow way was found by one who must have sought God with all her heart, as the prophet Jeremiah had said. Although Mrs. Eddy was one of the few to "find" this way, unnumbered thousands are now walking in it, and are seeing the signs which marked the spiritual pathway in the days of the Master. Again are the sick healed, sinners reformed, the sorrowing comforted, and the more abundant life promised by him is being gloriously realized by those who accept her teaching that man is not material, but spiritual. (See Science and Health, p. 468.)

While to human sense the goal is yet distant and the path obstructed by the rubbish of the centuries, it is grand to be walking in the right direction and to have the light of Truth shining ever more brightly upon our advancing steps. Can we do less than love and honor those—the "few"—who have sought and found for us, for all, the way "which leadeth unto life,"—the way of health, holiness, happiness?

ANNIE M. KNOTT.

THE
CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

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"THE LAST ENEMY THAT SHALL BE DESTROYED."

REV. ARTHUR REEVES VOSBURGH.

THE one thing that has been accepted by mankind at large, and held as inevitable, is death. Death has not only been regarded as unavoidable, but it has been given the sacredness of a divine decree. Thus the thought of the race has centered upon it as the necessary *finale* of all earthly experience, and Christendom has tried to look upon it as a benevolent arrangement of a loving God. Over against this stands in sharp contrast the teachings of the New Testament,—Jesus' teaching, "If a man keep my saying, he shall never see death;" Paul's assurance that Christ "hath abolished death;" his further declaration that "the last enemy that shall be destroyed is death,"—all these sayings vividly emphasize the fact that death is no part of the divine order of things; that it is not a friend but an enemy, and that it is to be destroyed.

The assurance that death is not a necessity, that it is possible for men to arrive at such a degree of spiritual understanding that their passing out of this earth experience shall not be through the gateway of death, but through the unfolding portals of eternal Life, this assurance is supported not only by the Scriptural record of Jesus, but by that of Elijah, Enoch, and probably Moses. In the face of all this Scriptural teaching and testimony, does not any kind of consistency demand that the Christian shall cease

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to assume and affirm the inevitableness of death, and instead that he shall affirm the possibility and seek the way of abolishing it with the understanding of Life? And if this is the work that the Christian ideal demands, the time to begin it is now. This high ideal has appeared as a visionary dream, or as something that could only arrive through some special divine dispensation of the future, because there appeared no rational way or means of proving it real and true. And yet the means have been at hand, and some degree of evidence has not been lacking to indicate how this divine possibility may be achieved.

Who has not seen this? Two people start out side by side in early years, in even circumstances, fairly matched in opportunity and ability. One chooses high ideals, the other gravitates towards that which is low. As the years go by this difference in direction and tendency is more and more accentuated, and these two come to live in totally different worlds of consciousness and interest. And now note the outer result: The one who lives and thinks coarsely becomes coarse, even in the fibers of his body; degradation of thought is marked in face, in figure, in some degree by every bodily element and action. On the other hand, the one who is living for things that are true, honest, just, pure, lovely, and of good report, is manifesting these in his body, in so far as he believes in them and lives them. Here and there we see a man or woman who comes down to the ripeness of age with a kind of ethereal beauty; the body has become so refined as to seem to be a translucent medium through which shines the light of high spiritual and intellectual ideals. The very fiber and structure of the body has become finer, manifesting less and less of the character of matter, approaching more and more to the suggestion and semblance of the spiritual. Now suppose that this process could go on far enough; suppose this refining, this immaterialization of the body by the realization of high ideals, could go on to its ultimate; is it not quite a rational sequel to see how this body would disappear, because replaced by the substance and consciousness of Mind, just as a shadow becomes fainter and finally disappears before the effulgence of light?

For what is the substance of a man? Not the matter composing the body, certainly. It is demonstrable and obvious that there is nothing substantial about the human

body. The elements that compose it are constantly changing. It was formerly the teaching of physiology that the entire structure of the body was renewed once in seven years. Modern conclusions shorten this period greatly, and declare that the period required for a complete physical renewal should be measured perhaps by months, rather than years. The body presents simply a constantly changing series of what we call material elements, here to-day, gone to-morrow, and others taking their place. The man who has lived to three score years has nothing in the elements of his physical body that were with him ten or even five years ago. The body has been renewed many times. Yet that man maintains a conscious identity that has come down through the years. He knows that he is the same individual, with added knowledge and experience, that he was forty years ago. What is the substance that has continued through the years? What is it that constitutes the man? Manifestly it is that which thinks and knows.

All this is evident, and requires no deeper proof than that which is recognized from the point of view of the senses, but it raises questions that are not so easily disposed of. For instance, if there is nothing in the body that is over a few years, or even a few months old, what is it that grows old? It can only be the human sense. Then the conditions that lead to the decrepitude of age and end in death are entirely conditions of the human mind. Equally is it true that conditions of disease are conditions of the human mind, reflected upon the body; and thus it is in the human mind that the work is to be wrought that shall do away with sickness, sin, and all that leads to death.

And how is this work to be wrought? Can this human mind by good resolutions, by formulating noble thoughts, by any effort of will, cleanse and renew itself, so that it shall not sin, suffer, be sick, or grow old? Not at all! All these sinning, suffering, dying conditions inhere in this human, fleshly mind and seem to it to be natural and necessary. It is only as this mind is instructed out of itself, as it is illumined and imbued with the higher, the true ideals of divine Mind, only as its material beliefs are replaced by spiritual ideas, that it can escape from its own self-imposed bondage and find the glorious liberty of the children of God. This divine illumination and regeneration comes with the awakened consciousness and under-

standing that man in reality is in the image of God, hence the reflection of divine Mind; and in this renewed understanding it is seen that the material body and carnal mind represent a false sense of man, that must give way to the true as a shadow disappears before the full illumination of the substance it simulates.

Our text-book declares (p. 248): "Men and women of riper years and larger lessons ought to ripen into health and immortality, instead of lapsing into care and trouble." And all this will come to be, just so far as the true understanding of what man is replaces the false belief. As the understanding unfolds that God is the Life of man, this Life will be manifested in a man who is constantly ascending the scale of health, harmony, and immortality. The body reflects and expresses only the conditions of the mind which animates and controls it. Hence, as the beliefs of sin and sickness are eradicated from the human mind, the body ceases to manifest them; and as the conditions which constitute youth abide in the human mind, the body must manifest these. And what are these conditions? In other words, what marks the essential difference between the mentality of youth and of age? Is it not that youth is buoyant with hope, full of a confident optimism, and eagerly interested in all that touches experience and engages attention? Has it not been characteristic of advancing years that this eager interest wanes? that so much of this earthly round of affairs seems to be not worth while? that the failure of earthly experience to fulfil its early promise weakens confidence and depresses hope? And thus the early buoyancy, freshness, and spontaneity pass, and with them the bounding impulse that constitutes what we have called vitality, and there comes the waning interest, the failing confidence and hope, which mark the declining powers of old age.

And what shall remedy all of this? The remedy must and will come as the vision opens which reveals to the sons of men a realm of fadeless ideals, a world of constantly unfolding beauty and promise, and a Life whose law is the immortality of Love. As it is found and known that this heavenly vision is no distant dream nor *post-mortem* paradise, but a present, blessed reality, and as this vision awakens and unfolds, human faith, hope, and love lay hold of fadeless ideals, in the godliness—the Godlikeness—which

has "promise of the life that now is" as well as "of that which is to come." In these ideals is found the unfailing substance of the Love that abideth ever; and the confidence that faltered as it faced the discovery that the foundations of the things builded in time and sense are but shifting sand, takes to itself new assurance. Then, in this open vision is discovered a world of Mind, whose high promise and possibility make it impossible for human interest to fail or flag because things do not seem to be worth while. And in the full discovery that Life is God, and that man is His reflection, spiritual and not material, there will and does come the buoyant freshness, freedom, and spontaneity which are the very essence of perennial youth, and which hold and reveal the secret of immortality.

In this divinely awakened and illumined consciousness is seen the utterly transitory and unreal character of the entire round of the experience of life in the material senses, and in its place the glowing reality of a present world of divine Mind. The gospel message summons and exhorts the sons of men to turn from the frailty and falsity of the one to the abiding fulness and fruition of the other. Christ has "brought life and immortality to light through the gospel." The ultimate of the understanding and application of this gospel message is the destruction of sin and death; and Christian Science reveals the Principle and rule of right thinking by which this is seen to be a rational process, wherein each mortal shall work out his "own salvation with fear and trembling." The possibility and the responsibility of this high ideal belongs to every follower of Christ,—"knowing the time, that now it is high time" for every one who has accepted Christ to cease declaring or believing the inevitableness of death, and to hold and affirm the possibility of mortality being swallowed up of Life. It is a moral obligation for every Christian to aid by every thought and utterance the awakening expectancy of humanity in the realization of this hope; to aid in establishing herein such a confidence and understanding that the assurance shall come even now,—"according to your faith, be it unto you."

No one instructed in any wise unto the kingdom of heaven will or can make any claims as to what his own future understanding and effort shall avail. It behooves no one to be affirming that his own demonstration shall be

carried to heights that he has not yet scaled. We must not forget that the victory over all of self and sin must be won before this divine ultimate can be gained, and we must keep before us the prize of our high calling. Mrs. Eddy has written, "To say that you and I, as mortals, will not enter this dark shadow of material sense, called *death*, is to assert what we have not proved; but man in Science never dies." "I have by no means spoken of myself, I *can* not speak of myself, as 'sufficient for these things.' I insist only upon the fact, as it exists in Divine Science, that man dies not, and on the words of the Master in support of this verity,—words which can never 'pass away till all be fulfilled'" (Unity of Good, pp. 50, 55).

The ground of the certainty of this divine verity is found in finding the import of Jesus' assurance, "If a man keep my saying, he shall never see death;" the means and mode of its fulfilment are well indicated in the statement of our text-book: "Immortal Mind feeds the body with supernal freshness and fairness, supplying it with beautiful images of thought and destroying the woes of sense which each day brings to a nearer tomb" (Science and Health, p. 248).

CARDS IN THE GERMAN PERIODICAL.

Application blanks will be supplied by The Christian Science Publishing Society to practitioners who wish their names and addresses inserted in the advertising columns of *Der Herold der Christian Science.* These applications should be properly endorsed and forwarded to the Society. The rate for advertisement will be $2.00 for the first line, and $1.00 for each additional line. It is desirable that those who offer their names in this way should be able to communicate with patients and inquirers who speak the German language only.

LIST OF MEMBERS.

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OUR DOMINION OVER MATTER.*

HON. CLARENCE A. BUSKIRK.

The question of questions to mankind—the problem which underlies all others, and is more deeply interesting than any other—is the ascertainment of the place which man occupies in nature, and of his relation to the universe of things. Whence has our race come? what are the limits of our power over nature, and of nature's power over us? to what good are we tending?—these are the problems which present themselves anew and with undiminished interest to every man born into the world. Most of us, shrinking from the difficulties and dangers which beset the seeker after original answers to these riddles, are contented to ignore them altogether, or to smother the investigating spirit under the feather bed of respected and respectable tradition.

Huxley, "Man's Place in Nature."

I.

MATTER may be defined as objectified beliefs respecting the phenomena of the material universe, which universe with its alleged laws constitutes what Professor Huxley in the foregoing quotation calls nature. These beliefs stand for the reality of the appearances of the material universe. When such reality is questioned, as in the appearance of the sun rising in the east and setting in the west, the questioning is not begun or pursued by the physical senses, but by something which is wholly apart and distinct from them. The problems mentioned by Professor Huxley, and the profound interest which men take in trying to solve them, cannot be answered by sight, hearing, touch, taste, or smell. They have their initiative and their incentive, and they must seek their answer, in some realm which is wholly unknown and unknowable to the physical senses. These alleged senses are unable to weigh even their own alleged testimony, or to consider the relation of any one

*In considering this subject it may be useful to observe that many words and phrases are necessarily employed in the following article—as largely throughout Christian Science literature—which hold materialistic meanings, more or less, in ordinary usage. It is possible to pervert into seeming confusion and contradiction that which is not so when the full text is considered. Mrs. Eddy's writings have been sometimes subjected to that sort of treatment even by some critics of whom better things were to be expected than such unworthy trifling with a great subject.

To illustrate the deceptiveness of such treatment: When presiding over a congress of the natural scientists of Great Britain a few years ago, Mr. Balfour remarked that "the natural sciences are now explaining matter by explaining it away." Every intelligent person ought to understand that Mr. Balfour was referring to matter as alleged reality, and not to matter as a phenomenon.

item of the testimony to any other item, or to have any knowledge of each other, or to inquire into the truth relative to either their separate or collective existences, or to prove such existences. They are incapable of knowing that they are alleged to exist, or that they do exist. Every allegation and supposition in regard to them, as well as all notions concerning their testimony, belong to some thinking faculty or power which no microscope nor scalpel has ever been able to discover. All such questions are to be investigated and settled, whether tentatively or absolutely, whether in whole or in part, according to some standard of truth which is non-physical in its processes and tests, for the reason that no standard therefor is to be found in "nature." Therefore the questions propounded by Professor Huxley, "Whence has our race come? what are the limits of our power over nature, and of nature's power over us? to what good are we tending?" cannot be solved, as Professor Huxley and many others have sought to solve them, by seeking the answer in the phenomena of the material universe. Is it to be wondered at that even so broad and clear a thinker as Professor Huxley should find himself unable to answer his own questions in such a search, and should admit his agnosticism with its impotent plaint, "We can admit and deny nothing"?

The wonder is that so great a thinker as he undoubtedly was should have sought to arrive at "the ascertainment of the place which man occupies in nature, and of his relation to the universe of things," through the study of protoplasm—simple or nucleate—as the basis of life. The wonder is that he should have devoted so many pages of print to the record of an extraordinarily patient and sagacious investigation of beast and fowl, reptile and fish, mollusk, worm, and polyp, the *hippocampus minor* of the ape, and the skulls of chimpanzees and gorillas, in order to search for an answer to his question, "Whence has our race come?" Suppose he had found a sufficient answer in protoplasm to account for the origin of physical life and corporeality, the essential part of his question would still have remained untouched. For his own ability to make such a patient and sagacious investigation proves that his true individuality was not located in his body. If he had been able to prove that

a baboon and a man are cousins—the baboon belonging to the oldest branch of the family—would we then have gotten the desired answer to the question, "What are the limits of our power over nature, and of nature's power over us?" But he was not able to affirm such a relationship, because of certain "missing links," and a long life of conscientious research terminated in a conjecture and in agnosticism, as it was sure to do, because he had taken the wrong road of inquiry.

There has never been and there never can be any complete or satisfying uniformity in the beliefs of different persons concerning "nature," so long as they trust the physical senses as oracles. The beliefs of no two persons, even though possessed of the intellectual endowments of Professor Huxley, are precisely identical at all points at any time; for one person finds that his beliefs of yesterday differ, at least somewhat, from his beliefs of to-day, and that his beliefs of to-day are likely to be modified or enlarged by his beliefs of to-morrow. This universal lack of uniformity is owing to the differences in the supposed testimony of the physical senses, and to our differences in receiving and estimating such testimony. Evidence which is variable and self-contradictory is really not evidence, in any true sense, and evidence which is of such a character that it is incapable of being received or estimated correctly is really not evidence, in any true sense, and when such evidence is trusted wrong inductions are inevitable and right inductions impossible. Hence, it is not at all strange that humanity's collective beliefs, when based on such supposed evidence, are found to have varied largely from age to age. Take one noted instance by way of illustration: For many thousands of years the belief that the sun rose in the east and set in the west was such a part of "nature" and so far adulterated accepted religious dogmas that Galileo was imprisoned for asserting the contrary.

There is an aspect of "matter" which needs consideration, because it is intimately associated with what is called material progress. Civil engineers, architects, builders, and others who are engaged in such work as excavation, dredging, blasting, bridge building, etc., generally do not concern themselves with any underlying problems in metaphysics, for they have found that

they do not need to do so for their practical purposes. In a recent article on "Structural Mechanics" (Harmsworth Self-Educator Magazine, July, 1907), Professor Henry Adams says:—

> All material substances may be classed under the general term matter, but it is very difficult to give a definition of matter. It has been described as the element of resistance in the sensible world, and again it is that which is the subject of motion, or upon which force can act; while force has been defined as that which produces or destroys motion, or which tends to produce or destroy it, or which alters or tends to alter its direction. Force and matter are so intimately related that they are inconceivable apart and necessarily involve the conception of space and time. Fortunately it is not necessary to comprehend the ultimate reality of things in order to understand the laws by which nature works and to be able to utilize them in producing the desired results.

The foregoing is a clear and intelligent statement of the usual view of "matter" and of "force" in what is termed practical mechanics. The statement declines to attempt a definition of "matter," but declares it to be something inert and incapable of doing anything of itself, and that even in "the sensible world"—the world of the physical senses—it would be "inconceivable" apart from "force," which it describes as something that causes or destroys motion, or alters its direction, or tends to do these things. It really leaves the definition of "force" untouched, except as it seeks to describe its supposed effects through "motion" upon "matter."

What is this hypothetical something which is called "force"? It appears to be indescribable in materialistic terms, to be unrecognizable by the physical senses in and of itself, apart from its supposed effects by means of "motion." If thus non-physical, it belongs to some other realm than the so-called realm of matter. And practical mechanics recognizes its supremacy over "matter," in addition to the recognition that "matter" would be unrecognizable apart from "force." In the foregoing extract the conjecture is proposed that "force" manifests itself through the "laws of nature." But there can be no true laws of nature apart from the laws of God. And if practical mechanics is unable to define the immaterial but potential something which it names "force," assuredly it cannot define its laws nor place limitations around the operation of those laws. The most it can do is empirical—that is, it can get no farther than to say that "in the sensible world" certain sequences of events

have been observed and may rationally be expected to occur in the future. But if this immaterial something called "force" emanates from God, "the first great Cause," its divine energy cannot be measured or limited, except empirically, by human experiences. Instances may point in the direction of eternal laws, but they can never prove a law in "the sensible world," because they can constitute at most only a very small arc in the eternal and infinite circle of truth. When the occasion or event therefore occurs, according to omnipresent intelligence, the ordinarily observed relations between "force" and "matter" may be enlarged or altered, and the supremacy of "force" be manifested in ways out of the ordinary. Already this has occurred. Otherwise, Jesus could not have walked the angry waves of the sea of Galilee. Otherwise, the infidel may reasonably scoff at the instances recorded in the Bible of the "force" of prayer and faith over "matter." Human experiences are useful in their way, but it is not the whole way, and human experiences themselves indicate that the light in the lamp of truth must be fed by an essence superior to aught that is perceived in the realm of the physical senses.

Even in practical mechanics the astounding revelations of the last quarter of a century, especially in electrical inventions, in wireless telegraphy, in X-rays, in radioactivities, show that the horizon is rapidly enlarging, and that "force" is manifesting its illimitable capacities in ways heretofore wholly undreamed of. Already old beliefs in respect to "matter" and "force" have been so largely upset that there really remains no rational reason for refusing to accept as believable the words of Jesus: "For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith." Of course, only the ideal or perfect man could have no doubt and absolutely believe, and so meet the conditions; and why should not such an ideal man, reflecting infinite Mind, manifest such supremacy over matter?

II.

What does "matter" represent in your consciousness?

To use some special instances: What do the trees in your lawn, the brook in your meadow, the flowers in your yard, the house you inhabit, your hands, your feet, and so on, stand for in your thought? Do you regard them as the facts in actual being, the truths and realities which they may seem to be to what is termed your sense of sight, your sense of touch, etc.? If you believe them to be such, your beliefs in respect to them are either true or untrue. If your beliefs in respect to them are true, then your beliefs are in perfect accord with some absolute and unchangeable standard of eternal truth. What is once true must always be true in all particulars.

Now let us suppose that you and I are looking at the same moon or the same brook. Will the image in your consciousness be precisely the same in all respects as the image in my consciousness? If not, then either your beliefs in respect to them, or my beliefs in respect to them, at least in part, must be false beliefs. Is there some absolute and unchangeable standard of eternal truth by means of which we can learn which one of us is deceived, at least in part? If there be such a standard, where and what is it? We can never expect to find such a standard in the physical sciences, because no two persons ever have, or ever can have, images precisely alike in every particular as the bases of their beliefs concerning any physical object.

To pursue the last point a little farther, does not every person find himself led to believe, if he trusts to the evidence of his so-called physical senses, that these physical senses have always differed, in some respects at least, from the physical senses of other persons; that his physical senses have always been more or less imperfect, and that he believes they have been changing more or less as the years have gone by? If it be asserted that the images presented through our physical senses as the bases of our beliefs in respect to physical objects do represent actual truths of being or reality, and that we can rely on such images and on the beliefs which have their genesis in such images, as representing at least a part of the truth of being, then it inevitably follows that he who so asserts must further assert that the physical senses through which those images are conveyed must be perfect in order to be reliable, and must never change, because to change means to vary from the standard of perfection and reliability.

But the most persistent materialist can make no such contention. He must perceive that he would be quickly unhorsed from such a contention by his own teachings in regard to the senses of sight, hearing, etc. For the materialist teaches that the eyes are the organs of the sense of sight, that these organs are never perfect in any individual, that they are unlike in different individuals, and that they change, improve, and weaken in the same individual, as do all the physical organs.

To avoid this difficulty in his doctrine the materialist seeks to strengthen his contention that the physical senses teach us truth and reality through the organs of sight, of hearing, etc., by pushing forward a supposed plea of confession and avoidance. He confesses that the physical testimony presented concerning matter through the media of the physical organs is unreliable (which means untrue), in part, but seeks to avoid this far-reaching admission by pleading that in a general way it is true, nevertheless; because, he argues, in a general way all mankind receive substantially the same testimony concerning matter through their organs of sight, hearing, etc. Conceding that the bulk of mankind so agree, let us consider the strongest instances which the materialists can put forward. Let us take the pyramids of Egypt, the rock-ribbed mountains, the planetary system, the continents, islands, and oceans. Undoubtedly the physical senses of the bulk of mankind testify in respect to them substantially alike. But does this testimony teach us what they are in the realm of truth and reality? Or does this testimony merely give us their appearance to our physical perception and consciousness? Not the first, but the latter.

For example, no one disputes that water appears to be water and nothing different from water. Does this carry with it that the water is, as water, a truth? Is not a truth eternally true? Can a truth ever change into something else? Why the ice of yesterday, the water of to-day, the imperceptible gases of to-morrow? Which is the truth or reality, the ice, the water, or the gas? Materialism was long since driven to admit that water as water is not a fact or entity, but only a mere temporal form or appearance. It sought for a long time to avoid the effect of this admission, however, by resolving water

into what it asserted are eternal facts or entities, and which therefore cannot be resolved into other facts or entities. It admitted that water might be a mere temporal form or appearance, and therefore not an individual fact or entity, but claimed that water is a composite fact or entity, after all, because its hydrogen and oxygen are eternal facts and entities. But in due time it was discovered that oxygen and hydrogen are not primary elements or substances, and are themselves no more than composite forms or appearances.

So, too, the pyramids of Egypt, the rock-ribbed mountains, the planets, the continents, the islands, all are material presentments to our physical senses, which are admitted to be composite; and hence materialism, in order to maintain that they are at least composite facts or entities in the realm of reality, fell back upon the atomic theory,— the theory that matter is resolvable into units of being which are entities or eternal facts in and of themselves, and that such units are atoms. This was the naked theory, for no one could pretend ever to have seen an atom. To make the hypothesis seemingly more plausible, these imagined atoms were supposed to be almost, not quite, infinitesimally small. But the atomic theory, in due time, had to be abandoned. For the atom to be a part of matter would have to occupy space, but if occupying the least space it would be capable, however small, of being divided into something smaller; if capable of being divided into something smaller, then it would not be a unit of being, after all, but a composite itself. Of late, physicists are putting forward a substitute for the atomic theory: to wit, that the atom is constituted not of material stuff, but of negative and positive elements or ions of electricity. This theory may seem to be somewhat less material, but it does not necessarily indicate a closer approach upon the part of physical investigations to the recognition of Mind as the basic fact, the Principle of being.

Many materialists candidly admit that their theory of the reality of matter eliminates God as an entity or fact, because the teaching that there is no need of God must culminate in the teaching that there is no God. There are, however, many religionists who seek to avoid atheism and yet teach the reality of matter. They teach

what they call the dual or coexistent realities of God and matter; but if God be reality, and if God be also infinite and omnipresent, how can there be a coexistent reality? To be dual or coexistent any reality other than God and His manifestation would have to be, like God, infinite, eternal, and omnipresent. To be eternal, matter must be self-created and self-sustaining; to be either self-created or self-sustaining, matter must forever have possessed and manifested infinite intelligence in making the very laws it obeys, and in obeying them. The interminable metaphysical confusions and contradictions which are introduced by each and all of the teachings, atheistic or religious, of the reality of matter, together with the kindred metaphysical confusions and contradictions which are likewise introduced by the teachings and beliefs of the reality of evil, which are incident to the teachings and beliefs of the reality of matter, are to be traced to the effort, like that of Huxley in his "Man's Place in Nature," to separate truth into fragmentary truths. The Truth of being, the Truth of the universe, must be an omnipresent, eternal, infinite, all-creating, all-sustaining, indivisible, all-inclusive Truth. And God is this Truth! Therefore, "all is infinite Mind and its infinite manifestation, for God is All-in-all" (Science and Health, p. 468).

In trying to avoid the metaphysical confusions and contradictions above referred to, some religionists admit that matter is not a reality in the sense in which God is reality, and that God must be the sole reality; but, say they, God created matter and therefore it must be some sort of a reality, after all. Passing the question how matter can be a sort of reality and yet not reality, we ask, Is it thinkable for a moment that God has ever created anything contrary to His own divine nature? It is utterly unthinkable! Many of our beliefs of matter, it is true, do not seem to antagonize the divine character, but many of them do so in the most violent and indubitable way. Of course, you cannot say that some matter is God's creation and some is not. All reasoning which can be put forward to maintain the reality of matter must fall before the admission that any matter is not God's creation. "*Falsus in uno, falsus in omnibus.*" Jesus declared, "God is Spirit" (Rev. Ver.). "That which is

born of the flesh is flesh; and that which is born of the Spirit is spirit." "For a good tree bringeth not forth corrupt fruit." "It is the spirit that quickeneth; the flesh profiteth nothing."

Even if the testimony of our physical senses could be relied on in some instances to show the truth in respect to the physical about which they testify, while in some instances it cannot be relied on for such purpose, where and what is the standard by the aid of which we can distinguish between the false testimony and the true? The substantial agreement as to the testimony and the beliefs based thereon which may be held by the bulk of mankind cannot be accepted as such a standard if it be unreliable. Its unreliability is frequently made apparent. Take the case already noted as one of the numerous instances of this. The bulk of mankind, probably all mankind, until a few hundred years ago, believed the sun to rise in the east and to set in the west, because the sense of sight so testifies. In the physical realm there is no standard by the aid of which we can, in any authoritative way at all, say, for example, that the partially blind man to whom the pane of glass seems opaque has not the same justification as have those who with different eyes believe it to be transparent. Those whose eyes are different from the eyes of the partially blind cannot affirm that their eyes are the most perfect eyes supposable, and more perfect eyes might testify still differently, just as the X-ray may lead to a different line of evidence in respect to an object than that afforded by unaided vision. In a word, the beliefs of the majority of mankind cannot be accepted as establishing truth, else mankind would still believe that the sun rises and sets, for every step out of falsehood into truth has first to be made by one person, or a few persons at most, and every new discovery of truth is represented by the minority for a considerable period of time.

III.

Probably no one will think seriously of contending that there are not some things which are true in the universe, as well as some phenomena which are not true. To affirm that some phenomena are not true necessarily implies that there are some things which are true, for it implies that there is a standard of truth by comparison

with which some supposed things are proved to be not true. The question of Pilate, "What is truth?" carries the implication that truth exists, while emphasizing the difficulties in its ascertainment. The verb *is* would have little meaning or use if there was nothing true. Nothing exists, or is, which is not true. Truth belongs of necessity to all static and dynamic energies which are manifest in being. Truth annihilated, there would be left nothing. But the false annihilated, all that is—that is to say, all reality—still remains. Whatever is false or not true has no real being. It may be a phenomenon or appearance, but it cannot be noumenon, or entity, reality, truth. And what is merely an appearance, in the ultimate analysis disappears; for a false appearance, like everything which is not true, is not a reality or truth. Some superficial critics of Mrs. Eddy's writings have exulted, rather foolishly, when essaying the proposition that there could be no appearance of matter if there were no matter. They overlook the fact that an appearance is to be tested, just as everything else is to be tested, by the standard of truth. It should also be remembered that the appearance of the counterfeit always argues for the existence of the genuine.

If there be any such thing as truth, then there must be a standard by which truth can be tested. It may be a difficult standard to find or to prove, but this difficulty arises from the infinite nature of truth. And this difficulty may have the false appearance of being insurmountable to such men as Pilate, whose oft-quoted question belongs to the earlier history of articulate agnosticism; but experience demonstrates that men have the capacity of learning what is true, and that men always have been learning more and more what is true, and that there is nothing in human experience or in sound reasoning upon which to doubt the prophecy of Jesus, "Ye shall know the truth, and the truth shall make you free." Agnosticism, articulate and inarticulate, is a false belief arising from the disappointing efforts of men to accomplish the impossible; that is, to learn the truth of being through the study of matter. Our physical perceptions are not a part of the standard of truth; they seem or appear to furnish us with images of the material universe, but they are incapable of ascertaining the truth because truth is spiritual and not material in its origin, and, therefore,

in its nature. Even the atheist finds that God must be; he may personify what he calls nature, and may seek to explain everything through the operation of what he terms the laws of nature, but he is groping after God and the laws of God all the time, though he may know it not; groping ineffectually, like the poor Titan in the Odyssey in his dark cave with his one eye blinded.

That the ascertainment of truth is a mental or spiritual operation and process is a very important item of evidence in proof that in our true being we are mental or spiritual. As the Bible teaches, God is Spirit, infinite Mind, and man is God's image and likeness. Men always have had some glimmerings of spiritual light. Dim, imperfect, obscured they may have been, but the fact that they have had these glimmerings at all, instead of total spiritual darkness, is a high order of evidence in proof that man is a spiritual being.

John writes, "It is the Spirit that beareth witness, because the Spirit is truth." Hence, God is the standard, and that only which is consistent with the divine nature is the test by which we can determine what is true and reject what is untrue. That which is based on nothing is likewise nothing. A false belief is based on nothing, and strictly speaking, is itself nothing. Nothing is used as meaning non-being in the realm of truth or reality. The deception which seems to arise from a false belief is nothing, because based on nothing. The seeming consequences which proceed from believing what is not true are based on nothing, and from nothing, nothing comes. Therefore, in the sense in which the term nothing is here used, sin, sickness, suffering, death, all inharmonies, are nothing. They may all seem to be real, just as the sun once seemed to mankind to rise in the east and set in the west, but the seeming represents nothing which is, because antipodal to God as Truth, Life, Love, Mind. Nothing in real being is antipodal to God.

Truth is the remedy for falsehood. Truth is the standard by the aid of which we can detect falsehood and can be delivered from falsehood. Hence the Bible declares that God—Truth—is the great Physician, that it is He who forgives all our iniquities, who heals all our diseases. Truth does not deliver from what is true. Truth forgives our iniquities and heals our diseases because

they are untrue, are nothing in the realm of reality, are antipodal to Truth. When Jesus declared that the truth should make us free, assuredly he did not mean that the truth would liberate us from anything which is true or real. When Jesus delivered the sick and sinning by the same process, the power of Truth, he delivered from what seemed to be real, but was not real because not true. Jesus explained that his works were of the Father, not of himself, and that of himself he could do nothing. Everything which *is* must be of God, must be true, an entity, not a seeming; and assuredly God never destroys or reverses what is true. Assuredly divine Truth would not obliterate our iniquities through forgiveness or our diseases by healing them if our iniquities and diseases were truths instead of falsehoods. Can we think that any truth is not eternal and therefore indestructible?

Truth is not the source of inharmony and unhappiness. False beliefs are the source of all suffering. To be in harmony with Truth does not make us suffer. Divine Love is the creative impulse and motive of all that truly is. Divine Love is the only explanation of all reality. Love never uses the methods or instruments of any antipode of Love. Good never has created its opposite. Life does not include its antipode, death, or any laws of death, and Life is all-vitalizing and ever-present divine Principle.

Jesus walked the angry waves of the sea of Galilee. He did not overcome anything which was true in so doing. As the Christ he could not have violated any of the laws of God. If it had been a law of God that Peter should sink and be drowned in the waves, as Peter feared and had been taught, and as he believed, then inevitably Peter would have sunk and been drowned; for Jesus fulfilled the law and did not violate the government of God, which is the truth of man's being, when he destroyed Peter's false belief and fear and saved him, even enabling him to walk in safety by his own side.

Especially pronounced since the Reformation have been the differences in opinion between Christian religionists in respect to miracles. The New Testament was first written in the Greek, and the Greek word for miracle signifies a wonder or marvel. It is easy to comprehend how many of the cotemporaries of Jesus, with their habits

of thinking, mistook the works of Jesus for wonders accomplished contrary to universal law for the purpose of proving God's exceptional and special intervention. They had not yet risen to the point of view that those works are far more valuable for justifying the mission of Jesus and for verifying his Messiahship when regarded as evidence of his higher understanding of divine Truth and kinship therewith, and far less valuable for such purpose, or for any religious or humanitarian purpose whatsoever, if regarded as melodramatic instances of interference with God's laws and government. Especially since the Reformation large bodies of Christians have looked with deserved aversion upon the latter explanation of the miracles performed by Jesus, because it detracts immeasurably from the dignity, as well as implies something wholly contrary to the nature of infinite Truth and Mind, to suppose that God has ever suspended or violated the eternal and immutable economy of the universe. Credulous and sign-seeking superstition may welcome such an explanation of the miracles, but enlightened religious thought is turning from it more and more. The churchmen of the earlier centuries of the Christian era may have found such teaching useful for their purposes, but the world has outgrown it. Those who still cling to it are clinging to a discredited myth of medieval ecclesiasticism. Enlightened thought has settled down to the well-nigh common assurance that the exceptional does not belong to the divine economy, and that God's government is universal, invariable, persistent. If God's unvarying government endures from generation to generation,—if Christ be always with us according to his promise,—then we may expect, and have no rational reason to doubt, that similar miracles may appear at any time, and verify his promise to his followers, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

Do we believe the narrative of Daniel in the den of lions? It is very hard to accept it unless we throw aside the fetters of our false beliefs in matter and its incidents. Do we believe the words of the apostle of Jesus when he declared that the prayer of faith should save the sick? It is hard to believe except as the truth makes us free

from customary beliefs about sickness and the supposed laws of sickness. But if the truth has enabled us to discern that the law of God is the law of life, then the seeming irrationality disappears. Paul declared, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Mrs. Eddy says, "Throughout the infinite cycles of eternal existence, Spirit and matter neither concur in man nor in the universe." "The objects cognized by the physical senses have not the reality of substance. They are only what mortal belief calls them" (Science and Health, pp. 319, 311).

The foregoing excerpts afford the explanation of many things in the Bible which the materialist declares to be incredible. Our false beliefs in respect to matter constitute the seeming limitations upon our dominion over matter. The perfect man, in the image of divine Mind, has this dominion. To the spiritual man one material law could seem no more powerful than any other material law, for his unobscured reflection of Truth would free him from all belief in their existence. Science teaches that the real man is capable of so reflecting Truth, and thus completely demonstrating his absolute dominion over matter and all material laws and conditions. And in so far as we reflect Truth do we demonstrate our freedom from "the law of sin and death," man's supremacy over material limitations and laws, and give evidence that we are "free-born," and truly "delivered from the bondage of corruption into the glorious liberty of the children of God."

Here the practical question presents itself, Can we expect that this freedom will ever be attained? We answer, Is there any valid reason to doubt the truth of the promise of Jesus the Christ, that if we believe on him, which includes his teachings, not only shall we be able to do the works which he did, but even greater works? When? No man knows. But we do know that the process of emancipation is going on, and that the leaven of truth-knowing has begun to leaven the whole world. We have many reasons to be optimistic. It is our duty to be optimistic, for of optimism is bred energy in doing and in understanding.

The difficulties which appear to stand in the way of our full dominion over matter are collective and social

as well as individual. More strictly speaking, all our difficulties appear to be individual; but the falsehoods of the collective world-thought seem to mesmerize the individual in a very tenacious way. Men have consented to the belief that the individual is largely affected by the erroneous thoughts and belief of the world. This belief has led great numbers to try to get away from all contact with the world, so far as possible, by secluding themselves in hermits' grottoes and monastic cells. This could not be effectual. The desire to benefit only one's self cannot be the guiding-star to Truth. We must impart in order to receive. We must give in order to possess. Jesus declared, "It is more blessed to give than to receive." In all true giving we receive more than we give. To illustrate: Loving is an example of giving. Would it not be more desolate to love no one than even to be loved by no one?

Until the individual can be fully delivered from the mesmeric influences of this world-belief he seems to find it impossible to have complete dominion over matter. How can we best succeed in freeing ourselves from this world-belief? By realizing that it is a false belief and has no real power over us; by realizing that its apparent power is based on our surrender to its false pretensions, and by the assertion of our freedom as children of God, and of the right to freedom of all men. We must obey the injunction to love our neighbors as ourselves, proving thus our love of Truth. We thus become givers as well as partakers. Thus we may take steps to better realize the words of Jesus, "And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

This twentieth century is already laden with precious fruitage in religious and humanitarian progress; and it is budding, thickly budding, with priceless probabilities. Many things are indubitable evidence of this inspiring advance. Christian Scientists have the right to point to their great movement, which in less than forty years has become world-wide and world-influencing, as by far the greatest religious and humanitarian agency for nineteen centuries. Who shall estimate the prodigious influences,

direct and indirect, of the International Peace Congress? The doctrine of the brotherhood of man is rapidly being established on a just and righteous foundation. Altruism has emerged from sentiment into growing practice. Much, very much, remains to be done; but the world is unmistakably better than ever before. The awakening in this and other lands of the public conscience, like the awakening of a giant, has become a splendid portent.

Very numerous are the foretokens in material progress of our growing dominion over matter. Limitations which world-beliefs heretofore have regarded as insurmountable are being rapidly swept away. World-beliefs in many material laws have already perished. The mammoth electrical mechanism which is invading all modern living with gigantic motors and magically whirring wheels, makes it seem almost incredible that modern electricity is only about twenty-five years old. A renowned electrician has recently predicted that within ten years power will be conveyed without wires and will propel ships across the ocean. For some years we have sent our words under wide seas and across mighty continents almost instantaneously, and have been talking with friends hundreds of miles distant; and now the marvel of wireless telegraphy is demonstrating that these wondrous feats can be accomplished even without the wires which the world-belief declared to be necessary. Stored electricity is propelling us on land and sea. We are beginning to realize practically the dream which the world-belief had pronounced fantastic, of flying above the clouds. Verily, old beliefs are swiftly and still more swiftly passing away, and the contribution which Christian Science is making to these great changes is commensurate with the vital and fundamental nature of the spiritual truths it is enunciating. Let mankind hail joyfully the emancipating future and refuse to remain longer fettered by the false beliefs of the past. The Golden Age is not a reminiscence, but a prophecy.

HUMANITY'S GREATEST NEED.

C. W. CHADWICK.

DR. JOHNSON was doubtless right when he said, "Every man has something to do which he neglects; every man has faults to conquer which he delays to combat." He was referring to the so-called natural man, who "receiveth not the things of the Spirit of God." It is this so-called man who is disinclined to surrender his own opinions, disinclined to accept any knowledge above and contrary to sense testimony. Not until Christian Science enters his mental abode and inaugurates a systematic course of instruction in the deep things of God does he begin to grasp spiritually and understandingly man's true relationship to God, and to exemplify in his own daily life the righteous activity which this higher understanding demands of him. As former thoughts pass away and he catches clear glimpses of the real man, he is more alive to his duty, to the paramount need of acquainting himself with God.

If there is any one thing that the "natural man" neglects to do, it is to seek first the kingdom of God. He is the unwitting victim of a material education which has led him away from the reality and truth of being into the temptations and allurements of a false material sense which neither knows, nor can it explain, the nature of Spirit, God. Despite his effort to believe in an omnipotent God, he remains the willing servitor of matter and its assumed laws. So long as this material god seemingly fulfils his vain promises of pleasure, ease, and self-satisfaction, it is not difficult to understand a mortal's unwillingness to seek the kingdom of heaven on earth; but when all earthly supports fail to bring surcease from pain and sorrow, it is then that willing obedience is yielded to that all-important command of the Master to seek "first the kingdom of God."

It is a lamentable fact in the history of the Christian world that the meaning of this command should have been overlooked by professing Christians in all denominations, that they should have failed to grasp its practical import, and should have been content to think that if they but professed to believe in God, this was all that was required of them. In this condition of thought the commands of Jesus did not inspire them to a higher plane of Christian

thinking and living. They have not considered them as practically adaptable to the needs of every-day life. Their sense of need has meant largely the acquisition of material things, and especially the accumulation of riches. The average business man will argue that his first duty is to provide for himself and family, and that if there is any time left after he has attended to his material affairs he may, if he so elect, give some thought to spiritual things. He considers this position perfectly tenable and unassailable, even though you quote Jesus' words to dispute his claim. No plainer language than that in the Sermon on the Mount could possibly be employed to discredit this too common theory of mortals, that matter must take precedence of Spirit in the thoughts and affairs of men.

The great Teacher of men declared that "no man can serve two masters." He realized better than did others that the attempt to do so was one of the besetting sins of mortals. And so it is to-day; mortals are clinging tenaciously to matter, looking to it for sustenance, health, strength, and happiness, and at the same time are professing to believe in and serve an omnipotent God. Nine tenths of their time is spent in seeking first the asserted kingdom of matter. They have been taught that it is perfectly natural and right to do so, regardless of the Master's teaching, which makes no practical appeal to their selfish inclinations. When sick their first and sometimes only appeal is to matter. So thoroughly steeped are some of them in the supposed reality and potency of matter that they consider it a criminal act for any one to refuse its proffered ministrations in time of sickness. Why this stubborn adherence to material ways and means? Because they have not been taught the unreliability of the physical senses; because they have not stopped to weigh the evidence of these senses, and to see that it is absolutely opposed to the power of God and His Christ; in other words, absolutely opposed to the government of God, good, but in full sympathy with the reign of mammon, or evil; because they have been educated to yield willing obedience and reverence to these senses, without questioning their authority.

The scribes and Pharisees of old, dominated by the physical senses, constantly questioned Jesus' authority to say and to do what he did. Jesus was thinking and acting under spiritual law, which annulled every so-called law of

matter. Instead of accepting his demonstration of God's power as natural, lawful, and right, even professing Christians have been and are content to look upon his acts as miraculous and practically uncalled for in our present-day civilization. When witnessing the healing accomplished through Christian Science, they say, "By what authority do you do these things?" In other words, "What right have you to heal through any except material means? If you cannot be healed by matter, it is certainly the will of God that you should die." Such is the dictum of the material senses! And yet mankind cling tenaciously to these senses and stoutly oppose the operation of spiritual law, the only real law there is. Obedience to the command of Jesus to seek "first the kingdom of God," would have long ago revealed the practical operation of this spiritual law; but humanity has chosen to follow the testimony of the material senses, thereby reversing the divine order, until Christian Science proclaimed anew the advent of the healing Christ, Truth, which has come to earth to take away all its sin and disease by reversing and correcting the false testimony of the material senses. Obedience to sense testimony never made and never will make a saint. It never made a mortal healthy or truly happy, whereas the scientific denial or correction of sense testimony is the only road to health, holiness, and happiness.

All must admit that humanity's greatest need is to get closer to the Principle of all that makes for peace, health, and happiness on earth, and that this can be accomplished only as the rule of right is reduced to daily practice in every walk of life. Too long have mortals failed to understand the divine precepts of the Master. Christian Science demands that these precepts be made daily applicable to human needs, and no longer referred to as the tenets of a dead faith. If it were possible for the professed believer to love his Lord and Master before learning to walk in his footsteps, certainly Christian Science enhances this love a thousand fold when he learns from it the real import of the Master's mission on earth, and begins to work out his own salvation in the way that Jesus did. Our love for the Wayshower can be felt and proven only as we learn to subjugate those senses which were directly responsible for the tragedy on Calvary; only as we learn to seek first the spiritual kingdom by correcting the sense belief that there is any other real kingdom.

Not until one's whole heart and soul are centered in the deep things of God, Spirit, can he appreciate the great spiritual fact that "all is Spirit and spiritual" (Science and Health, p. 331). The physical senses would reverse this statement of Science and boldly assert that all is matter and material. This clearly shows the need of going contrary to sense evidence and of seeking first the spiritual kingdom if we would ever understand the practical meaning of spiritual things. The unstableness of all things material—of sin, disease, and death—can never appear so long as one reasons from an assumed standpoint of their naturalness and reality. The apostle John tells us that "all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." Here is a sweeping refutation of sense knowledge, and if mankind were inclined to accept and believe this teaching of Holy Writ, they would no longer have any excuse for criticising Christian Science when it reiterates and offers practical proof of this very teaching.

Whatever is "not of the Father" must be an uncreated illusion of mortal mind or the physical senses, and by seeking "first" the kingdom of Spirit, as being the only reality of existence, we come in touch with the law of God and thus catch our first practical glimpse of omnipotence. The true significance of God's omnipotence cannot possibly be discerned so long as one believes in the reality of two existing powers, good and evil. This very point has been a stumbling-block in humanity's thinking for ages past, and has prevented their turning away from sense knowledge to the only living and true God, Spirit, "who healeth all thy diseases." Because Jesus knew the frailty and nothingness of sense testimony, he could recognize no activity of power outside of omnipotence, and this made his healing perfectly natural and spontaneous. So will it be proven by every human being when he learns to judge not according to appearance, but to judge righteous judgment.

Humanity will agree on one other point, that right thinking is desirable at all times and under all circumstances. Christian Science acquaints us with the fact that the standard of right thinking—God's thoughts—can be approached only as humanity turns away from sense dictation to seek first the government of God and His spiritual ideas. Christian Science reveals God as one infinite Mind, the Mind that

dwelt with Christ Jesus. We thus learn to think accurately and lawfully; hence the need of our acknowledging this Mind to be the sole cause and creator of the universe,—the origin, basis, and support of all created things, including man. This Mind is all-knowing; hence the need of our striving to know nothing unlike God. If a child had a parent who knew all that there is to be known about everything, would that child not feel perfectly secure in looking to such a parent for information at all times? Would he not trust him implicitly? The fact that we do not turn to God intelligently and trustingly, clearly evidences that we are not seeking "first" the kingdom of God and His righteousness. It is conclusive evidence of ignorance of Spirit and of spiritual laws, that we are striving to serve two masters instead of one, holding blindly to the shackles of material sense and depending upon these senses to lead us and to tell us of spiritual things concerning which they know positively nothing.

"Acquaint now thyself with him [God], and be at peace," was never born of the material senses. It is a divine demand. The senses would say, "Learn all you can about matter; study every ism and ology known to the world, and you will be wise and intelligent. Study diseases and their symptoms, and you will be able to help sick humanity out of their troubles by diagnosing and naming their diseases. Learn all about evil and the misery which accompanies it, so that you may better appreciate the good."

In striking contrast with this line of sense reasoning the Saviour said, "Seek ye first the kingdom of God, and his righteousness." In obeying this injunction lies the solution of every human problem. In no other way will humanity's needs ever be filled and the kingdom of heaven be found, here or elsewhere. God's allness can never be established along any other line of individual endeavor. To claim satisfaction with the material is to trust in uncertain riches. Jesus said, "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life." Is this an uncertain spiritual abstraction, devoid of any practical significance for mankind? Christian Science declares otherwise. It is a direct command to look beyond and above the ken of the material senses for life and for all that life includes. It means to throw off the bondage of the senses and to accept "the glorious liberty of the

children of God." It means to partake of the nature or divinity, and this can be done only by putting off "the old man" with his deeds, by ceasing "from man, whose breath is in his nostrils."

Jesus also said to his disciples, "I have meat to eat that ye know not of." And if he could and did partake of this meat, why should humanity not do the same? If it was his meat, it is our meat. Later he defined what this meat meant. "My meat is to do the will of him that sent me, and to finish his work." Only through obedience to divine law, then, can this meat be obtained; not through serving the material senses which mock the divine government and economy. "If ye be willing and obedient, ye shall eat the good of the land," the prophet tells us. Obedience to higher law involves the subjugation of the lower. Obedience to Spirit means the abrogation of matter and its assumed laws. Can humanity judge according to the outward sense of things, and at the same time mete out this obedience that is to bring men into the enjoyment of everlasting life? Science says, "No; they must eventually, here or hereafter, choose the spiritual senses under which the Saviour thought, spoke, and acted."

The material leads always into darkness, into fear, doubt, despondency, disease, and last of all into the suppositional kingdom of death; and so tenaciously have many of the professed followers of Christ Jesus held to the dictum of these senses, that they have found themselves urging upon humanity the necessity of preparing to die, instead of preparing to live and glorify the God who is Life without beginning or ending. The kingdom of heaven on earth is the kingdom of Life understood spiritually, and it is folly to look to the material senses for a practical or comprehensive explanation of something which they are absolutely incompetent to define. Jesus came to nullify all sense testimony of death, and by his resurrection and ascension he furnished convincing proof of the fact that the senses did not and cannot explain the nature of this phenomenon. Christian Science accepts his teaching and proof of immortality, and enters upon the glorious task of overcoming evil with good, knowing that "now is the day of salvation." All the peace, joy, health, and happiness that have come to the Christian Scientist are his by virtue of his having learned something of the reality of Life and the consequent unreality of what is termed death.

The honest seeker after Truth will soon discover that Christian Science makes no vain boasts when discussing and explaining this subject, but that it reiterates the gospel teaching of one infinite, eternal, all-inclusive Life, and urges upon humanity the importance of seeking first the kingdom of God at hand, in order to acquaint themselves with God and be at peace. The claim is not made that this great work can be consummated in a day; it is the work of time; but the mental start can and must be made aright if humanity would enter into Life by crossing swords with the testimony of the physical senses. These senses doom all things to decay. They are the channels for every satanic suggestion that ever comes to mortals, and not until they are dominated by Truth and Love can mortals know anything aright concerning God, man, or the universe. All the world's selfishness and "man's inhumanity to man" originate in these same senses. Is it at all strange, then, that they should in this age, the same as in Jesus' time, cry out against the advancing claims of a pure Christianity, demanding as it does the complete surrendering of sin and the overcoming of disease and of every form of human idolatry and selfishness?

It is absolutely essential that we grasp the idea of God's perfect spiritual creation, so as to yield up all belief and faith in false human concepts. Devout orthodox Christians, considered by many to be spiritually-minded, believe that God made both a spiritual and a material universe. From the view-point of Christian Science this is one of the most erroneous and false of human theories, which would make God responsible for all that the so-called carnal mind is capable of conceiving, and would leave no scientific basis upon which to establish perfection or the kingdom of heaven in individual consciousness. There is no chance nor haphazard route to the kingdom of heaven. Every professing Christian should stop to-day and ask himself, Is my premise of reasoning correct, or am I thinking at random, entertaining human opinions? Am I living in the senses, or am I living in Spirit? If these questions be not solved in the present, they will have to be in a so-called hereafter.

It is the mission of Christianity and of Christian Science to urge upon mortals the paramount need of grappling with them in the present, and this great work can only be

accomplished as men are willing to look beyond the evidence of the physical senses and thereby to become acquainted with the enduring facts of spiritual existence. To dwell upon what is seen will never lead to an understanding of things unseen. To dwell upon the appearance of disease never helps one to understand the meaning of health; but to dwell in the scientific sense of health does enable one to discern and prove the unreality and powerlessness of disease, hence the need of correcting sense testimony before humanity can enter the strait and narrow way that leadeth unto Life eternal.

The most reasonable and natural thing that humanity could possibly expect at the hands of an all-loving and all-powerful God is that He should heal the sick; but, failing to correct the physical senses, men do not believe that divine healing is a present and practical possibility, much less can they understand it. Contrary to sense testimony they must meekly and humbly acknowledge the absolute government of an all-good God, and regulate their entire household of thought to accord with this all-important fundamental premise of scientific endeavor if they would acquaint themselves with God and be at peace.

Past belief pleads plaintively for its own. It says, Remain in your old church; only give yourself up to the Lord Jesus and you will find the same peace and happiness that you claim in Christian Science. But, unfortunately for suffering humanity, this belief doubts and even denies the unchanging purpose of the divine Mind to heal in every age, and vigorously opposes the advent of the Christ-idea that comes with healing in its wings to break the shackles of a man-made, non-healing theology. True Christianity and drugs did not harmonize in Jesus' time; why, then, should they be made bosom companions in the advancing thought of the twentieth century, and by those who profess to be believers and not idolators? Why try to make Mind and matter blend or co-operate when Jesus, the great Wayshower, both by parable and example urged upon mortals the imperative need of separating the tares from the wheat? There is no record of his ever having blessed the tares. "Bind them in bundles to burn them" conferred a blessing upon humanity—not upon the tares. The physical senses do not distinguish between the tares and the wheat. These senses would perpetuate and make the tares

as real as the wheat; hence the need of gaining spiritual sense if one would obey the higher law of Soul by seeking first to understand God. Not by believing in evil and indulging it does one acquaint himself with an infinitely good God, but by mentally adhering to the idea of one omnipotent power.

Humanity's greatest need is to find God, and only by making good real and the only available power in daily living can this be accomplished. Good must be sought first, last, and always as the supreme power and intelligence of the universe, else God's kingdom and its righteousness will remain unknown to humanity. Christian Science has come to put a stop to the time-worn practice of trying to look at spiritual things through the lens of matter, *alias* the material senses. It is a law of reversal to every false theory and practice founded on these senses, and is a law of readjustment to the scientific recognition of a perfect spiritual cause and a perfect spiritual creation, while the spiritual understanding of one infinite power, and that good, is the "consuming fire" which overcomes evil.

CHURCH TREASURER.

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

CLERK OF THE MOTHER CHURCH.

Correspondence relating to membership with The Mother Church, and requests for blank applications of membership, should be addressed to William B. Johnson, C.S.D., Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

ADMISSION TO MEMBERSHIP.

The next admission of candidates to membership in The Mother Church will be Nov. 5, 1907. Applications must be in the hands of the Clerk of The Mother Church on or before Oct. 15, 1907. Application blanks may be had by addressing William B. Johnson at the church edifice, Falmouth, Norway, and St. Paul Streets.

TRUTH INDEPENDENT OF HUMAN THEORIES.

JOHN CARVETH.

IT is sometimes said by the critics of Christian Science that it is like Neoplatonism and "Berkeleyism," etc., but these undemonstrable human theories are very different from it, and a patient study of Christian Science enables one to perceive in what way they differ. It can be said without hesitation that the above-named and kindred beliefs are radically different from Christian Science and at polar opposites with it in many things. Because Bishop Berkeley claimed that matter and its forms are the phenomena of mind, it does not follow that his theory is like Christian Science. He and his cothinkers believed that the phenomenon called matter is only an impression produced by divine power on the human mind "by means of invariable rules styled the laws of nature." This would make God the cause of all human ills and calamities, which is contrary to the teaching of Christian Science. Bishop Berkeley therefore failed to comprehend the difference between the divine Mind and its manifestation and the phenomena of the human mind, so called, nor could he offer a single reasonable explanation of such phenomena.

On the other hand, Christian Science satisfactorily solves this whole problem, which has hitherto baffled the scholarship of the ages. The general material thought which believes in the existence of a God, supposes that the human mind has the same perception of the universe, including man, that the divine Mind has, and that the difference is only in the quantity or magnitude and not in the quality of this discernment. Christian Science, however, maintains that the carnal or material beliefs of the human mind, including its sins and diseases, are at enmity with the nature of God, and cannot emanate from Him. The physical senses of the material man, or carnal as Paul has it, do not discern God nor the things of God, for God and His creations must be spiritually discerned.

Christian Science explains this human mind through a right apprehension of the divine Mind. The material knowledge, so called, of the human mind, is not simply different in degree from the divine, but the very opposite in its quality or nature. What we call the human mind has

a limited and therefore an ignorant and erroneous perception of the divine intelligence and the works thereof. It has a limited sense of Spirit, and being ignorant thereof, includes in this limited belief about God much that is the opposite of the nature of God. Opposite qualities have a supposed existence only to those who are in ignorance of the truth, but never in Truth itself; for Truth cannot produce things opposite in quality or character—the good tree (Truth) brings forth good fruit; it cannot bring forth evil fruit, therefore it does not contain any element of evil. The spiritual and material are opposite in quality and nature, as the Bible teaches (see Galatians, 5); then they cannot, in the final analysis, both be true, nor in the absolute sense, real.

Jesus voiced and demonstrated the law and nature of God as wholly and absolutely good. He never produced disease, death, or evil in any form, but destroyed them with his spiritual understanding. He did not cause, but quelled the storm. When his disciples asked him to call down fire from heaven because of the offending Samaritans, he rebuked the thought of destruction and averred that he did not come to destroy, but to save men's lives. From first to last he expounded and demonstrated the law and nature of God as healing, saving, and redeeming, with no element of destruction, disease, death, or tumult. This law which he understood and utilized, was and is spiritual and not material law.

It may be confidently asserted that no one antagonistic to Christian Science can correctly interpret a single statement it makes. The view-point and meaning are not discerned by those who deny and oppose. Why? Because whoever insists that asserted material laws or forces are the laws of God, or bear any resemblance to the spiritual law utilized by Christ Jesus in healing the sick, raising the dead, walking the wave, and stilling the tempest, cannot possibly comprehend the divine basis of his demonstrations, or a single conclusion of Christian Science.

Only those who can rightly utilize the fundamental rules of mathematics in some degree in solving the smaller problems, have the faintest perception of the methods by which the larger problems can be solved. One may be able to repeat the rule for extracting the cube root of a number, and yet he will know nothing of the process by which it is

done, unless he has scientifically solved some of the lesser problems which precede. So no one can have any scientific or consistent perception of the mighty works of Jesus, in healing the sick and raising the dead, nor have the slightest gleam of the operation in the human realm of the divine law which resulted in his immaculate conception, his resurrection and ascension, until he can to some extent heal sin and disease by the spiritual methods of Jesus, which were apart from every material theory and agency. Without this provable knowledge in some degree, the individual continuity of existence beyond the grave is wholly inexplicable, and its possibility remains in the domain of doubt and mystery. The Christian materialist erroneously accepts the testimony of the physical senses for the truth of man's existence and the things that pertain thereto, while he is here in the flesh; but with respect to the future life he rightly rejects the testimony of these physical senses, declaring that the departed live on, with their conscious individuality preserved intact.

To the physical senses there is nothing more certain than that death ends conscious individual being. To say that these senses testify truly about a man while he lives, but that they testify falsely respecting him after his death, is neither a reasonable nor a true proposition. Christian Science teaches that the testimony of physical sense is wholly deceptive, and that life cannot be rightly apprehended therefrom on any plane of consciousness. The spiritual prayer of Christian Science, whereby the faithful followers in some degree enter into communion with the divine Spirit, and thereby to some extent behold the Truth of being, not only heals and saves, but it unlocks the awful mystery, and corrects the false perceptions included in material sense testimony. This also explains their faith in prayer, for they find it heals men of both sin and disease.

Christian Science found the writer on the brink of the grave, with thoughts steeped in infidelity and atheism—without God and without hope. His resurrection has shown him, in a degree, what a fuller realization or understanding of "the law of the Spirit of life in Christ Jesus" can do. It has shown him what an understanding, even in a small degree, of the spiritual and real truths and facts of being, which Jesus came to unfold and demonstrate, can do for poor sick and sinning mortals, groping in the

darkness of materiality, without the light of the Christ-idea of spirituality. To one who has experienced the power of Truth, as made known in Christian Science, the criticisms of Christian Science and its Leader have no weight.

We may well ask what kind of a history of Jesus we would have to-day if that history had been gathered from the sayings of his enemies, made contemporaneously with his earth life and works? He would stand out as "a glutton," "a winebibber," a promoter of seditions and fit only for the cross; he was repeatedly accused of having a devil and doing his works through Beelzebub, the prince of devils. What a history, thus gathered, we should have of the greatest and best man that ever lived on the earth! A history thus gathered is no history, it is but a tissue of misrepresentations. Those who know Mrs. Eddy and the healing Christianity she teaches, and which she gathered from a spiritual discernment of the life and works of our great Master, are writing and making a history for Christianity which is wresting it from the doubts and desecrations of materialistic atheism. The history that is being written by a demonstrable Christianity which heals the sick and sinning to-day in all parts of the world, is bringing the Scriptures and the sayings and works of Jesus into a practical experience which cements them into an imperishable foundation.

If the statement of Jesus, confirmed by the experience of mankind, that like produces and works through like, can be rejected, then the theory can be accepted that the infinite, perfect, incorporeal intelligence called God, in order to produce His immortal image and likeness, man, starts with and works through a suppositional infinitesimal, corporeal, non-intelligent atom; but to the Christian Scientist it is impossible for this theory to be true or anything like the truth. This and the kindred errors that go with it is the worldly wisdom which Paul declared to be foolishness with God. It is what Jesus declared to be highly esteemed among men, but an abomination in the sight of God. The supposition that the infinite and the infinitesimal can co-operate as the creator of immortal man, is self-evidently impossible to one who has the faintest gleam of the boundless, limitless nature of infinity. The belief that the existence of man can have two bases diametrically opposite in nature, such as the infinite and the finite, the intelligent and non-intelligent,

the good and the evil, shocks awakened human reason, and is manifestly untrue to him who has learned something of the finite, material belief called in Scripture and Christian Science the carnal or mortal mind, and who has also learned a little of the absolute nature of the infinite God. These man-made beliefs about human origin are the sure propagators of infidelity and atheism.

This mingling of good and evil, intelligence and non-intelligence, in cause or effect, is the house divided against itself which cannot stand. For more than two thousand years the indestructibility of the infinitesimal atom has been maintained by worldly scholarship. This pagan belief, —the greatest suppositional antipode of God,—which had its origin in the myths of an early day, is being rapidly relegated into the dusty shadows of earthly error. Yea, it is already obsolete, for recent experiments in physical science have entirely disproved this long-treasured human belief in a finite material foundation on which to build an infinite superstructure. Thus one by one, under the might of the Christ revelation, the material theories of causation are crumbling away, and it is seen that neither divine intelligence nor its enduring forms can be adulterated with non-intelligence, or matter. "Flesh and blood cannot inherit the kingdom of God," which is the realm of Truth.

The light of advancing mentality radiated in human consciousness by Christ Jesus, is bringing to humanity the saving understanding that God created the universe in His own likeness; viz., in the likeness of imperishable Mind. This light dispels the human perversion of God and His universe and gradually brings into human perception, in some provable degree, the nature and character of man's spiritual and immortal individuality. The identity of this spiritual man is eternally substantial, and immeasurably more tangible than evanescent material forms can be. These material forms are but the passing appearances of the permanent realities behind them, as the human figures of numbers are but the fleeting shadows of the unchangeable numbers ever remaining in the science of mathematics, which is wholly mental.

Spiritual identities will appear more and more real as spiritual understanding advances. Automatic forms of mechanism, with their diversified operations, of which not

a gleam was visible a few years ago, are rapidly coming into use, and the action of divine intelligence on the human is purifying the lens of vision for even greater discoveries than the past has witnessed. The human belief is a misconception of divine reality and its spiritual identities. As the understanding of Christ, Truth, elevates this human belief about the universe into divine altitudes of thought, the "renewing" of the human mind transforms the sense of God's world, and this unfoldment is the new heaven and the new earth that now is, always was, and ever will be. This new heaven will appear in the exact degree that human consciousness is transformed from material to spiritual discernment and reliance. (See 7th chapter of Hebrews for Paul's vision of the eternal man.)

What was it that made Christ Jesus great among the children of men, and gave him such remarkable dominion over the whole earth, over earthly or material things, such as sin, disease, death, hate, wave, and storm? Was it his knowledge of matter, or material law, or evil, as divine realities? No. It was his sublime and unequaled understanding of Spirit, or infinite intelligence, as the only real cause and creator, and His spiritual law as the only real and intelligent law by which man could be rightly governed. He knew the real creation to be made of spiritual or intelligent elements and not material or non-intelligent atoms.

To the extent that his disciples and followers became imbued with his spiritual idea of basis and power, they also manifested like dominion. The degree of their spirituality measured the extent of their dominion over earthly or material errors. As it was in the past, so it will be in the future, until the Science of divine Mind subdues all flesh. "Science and Health with Key to the Scriptures" by Mrs. Eddy has revealed to suffering mortals the nature of God and His laws through a scientific discovery of the teachings and works of Jesus, whereby his spiritual understanding is again utilized in healing the materially sick and sinning, for spirituality never sins and hence is never sick. Sin ever acts on and through its carnal or material forms and beliefs. Sin is primarily the cause of all suffering. Yet Jesus called evil a liar and the father of lies. Sin is ignorance, because unlike God, or infinite intelligence, which is ever good. Sin is its own executioner. Sin and

its mortal material beliefs must suffer both here and hereafter, till the human thought, through suffering, or through the Science of Mind, gives up its carnal basis and claims and fully accepts God, the one infinite good, as the only cause, creator, and power. "Thine is the kingdom, and the power, and the glory, for ever." Then all tears will be wiped away, and the reign of divine Love apprehended. However slow this educational process may be, it is nevertheless sure.

[Written for the *Journal.*]

TRUST.

ARCHIBALD LAWRENCE VAN ANTWERP.

THE way I cannot always see
  That leads to higher things,
But yet I know God guideth me,
  And heav'n to me He brings.

'Tis He who calls me, and although
  I may not always hear
His gentle voice, yet still I know
  That He is ever near.

Though footsteps halt, and goal seem far,
  I fear not earth's alarms
While 'round me and about me are
  The everlasting arms.

So, faint or sick as I may seem,
  And lame, to mortal sense,
All this I know is but a dream—
  E'en now 'tis driven hence.

I am not lame, I hear, I see,
  Released from error's thrall,
For Christ, our Truth, has set me free,
  And He is All-in-all!

LETTERS TO OUR LEADER.

[Our beloved Leader's interest and influence in the work for international peace is recognized in the following letters. —EDITOR.]

New York, N. Y., Aug. 12, 1907.

Beloved Leader:—Being the only Christian Scientist (so far as is known) who is at the present time a member of the Universal Peace Union of Philadelphia, I have been commissioned by its President, Mr. Alfred H. Love, to deliver or transmit to you the enclosed letter, containing a cordial invitation from him to you to attend the forty-first anniversary of this organization, to be celebrated at Mystic, Conn., Aug. 22 to 25 inclusive, and also opening to you the columns of the peace organ, the *Peacemaker and Court of Arbitration*, published in Philadelphia, of which President Love is editor-in-chief. The general subject for the Sunday afternoon session will be "Religion and Peace," as you will see by the enclosed program, at which addresses will be made by well known ministers and prominent peace-workers, including Dr. W. Evans Darby, secretary of the London Peace Society. It is the earnest desire of President Love that you send a message to be read at this meeting, as I assured him we could scarcely hope for your presence on this occasion.

This is one of the oldest peace societies, having branches in various parts of the world, and numbers among its vice-presidents many distinguished people, including Baron d'Estournelles de Constant, Count Albert Apponyi, Baroness Bertha Von Suttner, Lady Henry Somerset, and United States Congressman, Hon. Richard Barthold. Mr. Love has been president of this society for thiry-one years. He was a delegate to the fifteenth Universal Congress of Peace, held in Milan, Italy, in 1906, and by special request of its president, Mr. E. T. Montena, was placed on the Committee of Honor, the members of which were chosen from the most eminent persons dedicated to the cause of peace.

Some time ago I sent to President Love newspaper clippings containing your letter of acceptance of the appointment as first *Fondateur* of the American Branch of the Association for International Conciliation. In ac-

knowledging these he said, "These clippings are most valuable. That which Mrs. Eddy has so beautifully signed is the foundation of the peace movement."

As I see it, it would be as impossible to separate the peace movement from Science as to separate an idea from its Principle, and without the personal and impersonal leavening of truth the present Hague Conference would never have been. Gradually, and almost imperceptibly, the material ways and means are being supplanted by the more Christly method which you have demonstrated.

Lovingly and gratefully your student's student,

GERTRUDE YATES.

P. S.—Since writing the above I have received a letter from Mr. Love, from which I quote: "I have received the *Cosmopolitan*, and thank you. I started to read the article regarding Mrs. Eddy, and did not stop until I had read it all. I enjoyed her bright and holy face. I at once made up an article for the *Peacemaker*." This little periodical, the *Peacemaker*, goes to all parts of the world through its subscribers, and is also given a large free circulation.

The letter from Mr. Love referred to by Miss Yates, was as follows:—

Philadelphia, Pa., Aug. 9, 1907.

Mrs. Mary Baker G. Eddy.

Esteemed Friend:—There are times when we so need the influence of those who are sympathetic with the divine connection of Creator and created, that we have to appeal for the aid they can give certain movements in the economic uplifting of our age and kind. The Universal Peace Union was organized and continues to act for the development of the spiritual dynamic forces that are in every created soul. We are for that peace which is the sum of all virtues, and we are satisfied we can have it in our own hearts and if so we can contribute it to others. For this we labor on; as I have done for nearly half a century, without any compensation save that which comes from an approving conscience, so has the Peace Union, with ten thousand adherents throughout the world,—unenrolled, but communicating by spirit, we keep on, and now are to hold our annual meeting. I enclose a program and a little slip showing our Peace Grove property and the first Peace Temple ever

erected. We have lately had Miss Gertrude Yates unite with us as an annual, and we hope soon as a life member, and we trust she will be with us at the meetings, even if I at the last moment cannot leave home engagements; I have been there forty years every annual gathering. Our headquarters are in Philadelphia. We now invite you, with all your grand principles, and your executive ability and clear insight into that which will bring about peace, to attend this conference or send us a message through Miss Yates, ordered to the meeting, and to become a member with us. I take the greatest pleasure in handing you this cordial invitation and opening the columns of the *Peacemaker and Court of Arbitration* to you.

May the best of health be yours.

Respectfully your friend,

ALFRED H. LOVE.

New York, N. Y., Aug. 22, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

My Beloved Leader:—I am just in receipt of a letter from President Love, from which I quote the following: "Mrs. Eddy has written a sublime letter, on beautiful paper, and in every way like unto herself. Tell her that I am charmed and strengthened by her letter, and that I cordially thank her, as I do you." I shall have the joy of hearing it read on Sunday next.

Lovingly and gratefully yours,

GERTRUDE YATES.

TESTIMONIES FROM THE FIELD.

FROM early childhood I was very weak and delicate, almost constantly under the care of a doctor, and medicines were taken as regularly as meals most of the time. I suffered with chronic bowel trouble and nervousness, and instead of growing stronger, as the doctors promised I should as I grew older, I grew weaker. I was at this time about twenty, and had been under the care, at different times, of five of the best doctors in Elizabeth, N. J. About this time the family moved to Poughkeepsie, N. Y., and a year later I again found it necessary to call on a doctor. He, like the others, gave me various tonics, one after another, until I became discouraged and turned to osteopathy. At considerable expense I received treatment three times a week for about seven or eight months. The bowel trouble was not helped, but rather increased. I ceased taking this treatment and went to the Adirondacks for a month. Life was fast becoming a burden. I had not been able to go to church for four months, nor to any place of amusement, and dreaded to come in contact with strangers.

On the day following my return from the mountains a Christian Scientist called, one in whom I had seen a marked physical change and a state of peace and happiness manifested, and from him I borrowed the text-book, "Science and Health with Key to the Scriptures." I read it almost constantly for the following ten days, when I attended one of the Wednesday evening meetings with a friend. No one but myself can know what I suffered on the way there and for a short time after entering the church. I remained in the Reading Room just off the church, and when I sat down I was suffering greatly. As I listened to the reading the fearful tension relaxed, and I drank in the truth that God is the only creator, that He creates only that which is perfect, and that as God recognizes no sickness or imperfection in what He had created, I as His child should not do so either. I remained throughout the service and was filled with a sense of peace and of God's love toward me. From that night to the present time, now over four years, I have been free from the troubles mentioned. I have also been

healed of a throat trouble, considered incurable, and an eye difficulty for which I had worn glasses for two years.

A false sense of life and being had made me sick, and a clear and perfect sense of God's creation and of His limitless supply of strength for our every need has made me well and will keep me so. The promise of Christ Jesus, "Ye shall know the truth, and the truth shall make you free," has been fulfilled in my experience. Years had been spent in seeking health, besides hundreds of dollars for medical treatment, but without success. Ten days partly spent in reading "Science and Health with Key to the Scriptures," and attending one Christian Science meeting, brought me health and strength without spending one cent of money. My desire is so to live Christian Science that others may be led to follow in the footsteps of Christ, as is clearly explained by our Leader.

Emily Daix Curry, Poughkeepsie, N. Y.

I DESIRE to testify to the wonderful benefits received by me recently from Christian Science. Delicate always, succeeding illnesses, each more critical than its predecessor, and described by the doctors as nervous breakdown, at length brought me to a state of utter incapacity for work or the enjoyment of existence. Reason did not desert me, but my condition was such that reading, writing, talking, or anything other than sleep or stupefaction under drugs, was unbearable. I was for two years under the advice of a London physician, and took the strongest doses of sedatives he dared give me. Stomach and bowel troubles, etc., in addition to worrying about everything, were some of my erroneous beliefs. A respectable death was the only thing I hoped for, and I went down to Brighton ill and miserable, my home broken up, a dismal human wreck, the result, as the doctors declared, of the strenuous life. Here the seacliffs were at hand, over which many a better man, it seemed, had found oblivion and rest from what appeared to me to be the horrors of being a charge on one's relatives. The kind London physician had watched over me for two years without charge, and was so sorry for me that in a letter to my wife he sent money to keep me at the seaside, as he considered me unfit for work and desired me to be placed in a home under care.

I continued to take drugs, but still grew worse, and my landlady in Brighton telegraphed for my wife. I could then only go out in a wheeled chair, and had to creep up stairs, taking rest at every step. My misery was almost beyond endurance, but, thank God, my wife consulted with another doctor, who had attended me in Yorkshire. He told her of a most wonderful cure of a patient of his by Christian Science, and said it was the only thing for me and begged her to get me to try it. My brother-in-law had been cured by Christian Science of nervous trouble contracted whilst under the Egyptian government at Cairo. He had been treated by a physician of Manchester, England, who had become a Christian Scientist. But I begged my wife, when I was told this, not to mention it again, and thus I had another twelve months of miserable suffering, which almost broke both our hearts. Last Christmas the physician who usually saw me was away and a clever friend took his place, a very able London medical man. This doctor also recommended Christian Science to me, saying the power of mind over matter was wonderful, but he supposed one still went in for drugs. He then gave me a fresh sort of medicine, but this made me worse, and I again refused Christian Science, though I very nearly consented to see a practitioner.

My wife was obliged to leave me alone at Brighton to return to her grandmother, who was ill, and I agreed to see a Scientist, believing, as she put it, that it was my last chance. The text-book, "Science and Health with Key to the Scriptures," was brought to me by a loving Scientist, and I had only read it one day when I decided that Christian Science was true, whether I got better or not. The teaching was so clear that the logic and metaphysical reasoning appealed to me, the proof to my mind being absolute. Much of my reading in the past had been philosophical and religious, with the result that agnosticism was my creed. The ordinary idea of the death of Jesus to appease an angry God had seemed to me too awful for words. The immediate mental elevation caused by reading Science and Health was so great that drugs were thrown away, and also a truss which I had been wearing. I ceased to listen to mortal mind and at once began to eat freely of all sorts of things of which I had

before been afraid. With God's help, through support of a dear practitioner, I then began to get rid of my ailments, and to-day, after four months' treatment, I am healed and happy, able to go anywhere and do anything. Truth has destroyed the dire belief of heredity and the burden of oppression caused by past sins, and it is indeed sweetness and content to know that God is of too pure eyes to see evil. The love and help which was shown to me by all the Scientists in Brighton was indeed the reflection of divine Love.

Words fail to convey my thought of the debt of gratitude we owe to Mrs. Eddy for the purity and humility which enabled her to perceive the spiritual meaning of the Bible, and thus bring to light this wondrous healing truth and put it into language that we can comprehend. Jesus said, "Though ye believe not me, believe the works." He also said of the one who should believe on him, "Greater works than these shall he do; because I go unto my Father." Our Lord showed us the way and told us of Love and Life and Truth, and now these "signs" are going on every day, here and now. Those who will may drink of the "water of life freely," and not only gain their freedom from the misery of sin and sickness, but know that these will never return.

Ernest Clarke Bailey, London, England.

IN March, 1906, I had a very serious eye trouble. I consulted one of the Christian Science practitioners in Philadelphia, and she advised me to read Science and Health and to rely wholly upon God, the Great Physician, for help. She also referred me to the 91st Psalm. I followed her advice, as I could read a little each day with glasses, and in three months the obstructions were entirely removed. As I read and thought of the beautiful teachings of this book, I was made very happy in the realization of the power and inspiration of divine Love; indeed my happiness seemed complete. The thought of the "straight and narrow way," looking neither to the right nor to the left, was a great help to me. I only looked up—up to the great light of Truth. I seemed to see nothing but God, and His love surrounding me, filling me with sweetest confidence and trust. Science and Health took me all the way to this light, and

I am truly grateful and thankful to the author of this wonderful book, which is helping to pave the way for the kingdom of heaven on earth, the new spiritual era which is even now in sight.

A. Fannie Spaulding, Germantown, Pa.

CHRISTIAN SCIENCE was presented to me at a time of very great trouble and necessity. For two and a half years I had been under medical treatment for a very painful complaint which the doctors eventually decided was a serious spinal disease. Many remedies were tried, both at home and abroad, such as baths of various sorts, massage, blisters, electric cautery, etc., and of course lots of medicine. In consultation and for treatment, during the course of my wanderings in search of health, my case came under the notice of twenty-eight doctors, including some of the best physicians and surgeons in London. Although everything possible was done for me, and in spite of the very greatest kindness and attention from all concerned, I was worse after thirty months of *materia medica* than at the beginning. When I decided to try Christian Science I certainly was not so bad as I had been four months before, though considerably worse than for several months prior to that time. Any betterment that I seemed to manifest under medical treatment was always of a temporary nature, and the relapses which followed all such periods reduced me to a worse state than any previous one.

In the beginning of October, 1904, I saw that the temporary improvement in my condition had stopped, and that for the past three or four weeks my pains had been steadily getting worse. With my previous experiences of intense suffering, I saw no apparent loophole of escape but suicide. A friend of mine, however, recommended me to try Christian Science, so I decided to abandon all medical treatment and turned to Christian Science for help as a last resort. I went to London and commenced treatment early in October, 1904. I was at this time only able to walk a little bit with the help of two sticks. For about three and a half months the distressing conditions seemed to refuse to yield, but one afternoon towards the end of January, 1905, I went as usual to the practitioner's house for treatment, and entered his room leaning on the two strong sticks, my body twisted and the spine seemingly

lacking the ability to be straight. I left that room with the sticks under my arms, and have had no occasion for their use since. I was practically healed, and the improvement since then, about two and a half years ago, has been continuous and permanent. In a letter received from the practitioner the next day, he told me he had acted in accordance with Mrs. Eddy's teachings in Science and Health, p. 420 : 28 to 11 next page. The result was marvelous! By the middle of June I was able to walk five miles and suffered no ill effect from it. I steadily grew better, though the improvement was slow. In April, 1906, I did a fifteen-mile walk and felt none the worse. I have been back to duty since the end of May, 1906, and have been able to do everything that has been required of me.

I am most grateful for the help so generously given me in Christian Science; to Mrs. Eddy for her discovery and unselfish life, and above all, to God and His Christ for healing me.

Herbert G. Brett, Capt. R. A., Dover, Kent, England.

IN 1885 a young woman received aid from a Boston church of which she was a member, which enabled her to take treatment at a well-known sanitarium in the State of New York; but as she in no way benefited by it, her pastor, who had become interested in Christian Science, desired her return to Boston, that she might try Christian Science treatment. Her case was considered most serious by the physicians at the sanitarium, and they even doubted if she could survive the journey. She was taken from the train in a helpless condition, and a Christian Science practitioner was called. She was healed almost immediately, and at once took class instruction from Mrs. Eddy. This work had been watched with great interest by her pastor, and wishing to test Christian Science still further, he advised her going to a small place in western Massachusetts as a practitioner.

After the birth of my second child, I was for years in a semi-invalid state much of the time,—in the hands of physicians, and following their advice in every possible way as to medical attention, change of scene, climate, etc. Among these physicians—for they were many—was a medical expert from New York, who gave my case careful attention and examination, and agreed with our family

physician that I must at once have a surgical operation. With great anxiety and expense that advice was followed, but not the slightest improvement came. After my return home our physician found the work had been done most carelessly. He then advised that the operation be repeated by a surgeon of his choosing, and it was decided that this time I should remain in my home. A nurse well known to our physician and the surgeon was secured, and in full confidence that I should now be made free and of use to my family, I submitted to the second operation. Eight weeks I was kept on my bed, fed and cared for like a child, again to face the same disappointment.

Just at this time a sister living twenty-five miles away, at whose home the young Christian Science practitioner above referred to was stopping, wrote me to come to her and see what could be done for me. She added what seemed to me this rather meaningless request: "Telegraph what train you will come on, and treatment for strength to bear the journey will be given you." I followed her instruction, and to my astonishment strength was given me and the journey was easily taken. At once the work was begun, and I well remember hours of discouragement during the first week, especially when it seemed necessary that the practitioner should return to Boston for a few days. I feared that I could not be without her present help; but her return found me still better, and at the end of ten days I walked half a mile. In about a month I returned to my home, and at once took up the work of mother and housekeeper.

My doctor, from whom I had fled, and who knew nothing of my reasons for going away (for we had decided not to make the matter public until results were seen), learned of my home-coming and came at once to see me. Much pleased with the remarkable change in my appearance, he naturally took it for granted that it was the result of following his advice,—the change of scene, etc. I then told him that Christian Science treatment and nothing else had wrought this great good for me. Much disturbed, he turned to my husband, saying, "It wont last!" but so far as medical aid goes it has lasted, both for me and for my family. Never in all these years have we resorted to material remedies. Inharmonious conditions, both mental and physical, have come to us, and they have sometimes

been slow to yield, but doubts and fears have been removed again and again, and we have had abundant proof of the truth with which dear Mrs. Eddy has lived to bless us. As we each work on to understand her teaching, a purer, higher sense of Life has come to sweeten our home and make us ever more grateful to our Leader.

Fanny M. Maynard, Philadelphia, Pa.

My debt of gratitude to Christian Science and to Mrs. Eddy can never be measured by mere words. Only by striving to live in accordance with her pure precepts and example can one prove that he, too, is a "willing disciple at the heavenly gate, waiting for the Mind of Christ" (Science and Health, Pref. p. ix.). That is indeed our "reasonable service," and meets the only demand which our revered and beloved Leader makes upon us. But because we cannot honestly continue to receive without the wish to give in return, I now send my long-delayed testimony to our periodicals. In one treatment I was healed of an illness which had come upon me with each recurring summer for five years. It came, supposedly, as the result of a partial sunstroke, and had steadily increased in violence in spite of the efforts of kind and earnest physicians. The dreadful suffering it involved clouded my vacations, and its depressing effect pursued me into the schoolroom each autumn, at one time preventing my entering upon my duties until after the heat of early September had passed. During the months that followed I was conscious that an utter hopelessness was settling upon me, which even my love for my work could not counteract. In the spring there came unwonted heat, just as we were preparing for Memorial Day exercises. The extra work thus entailed, together with a hurried call made in the noonday sun, brought the climax. The work of the afternoon was carried on only by a mighty effort and in spite of intense suffering. With the aid of a dear friend I at last reached my home, and literally fell in utter exhaustion at the door. Everything that tenderest human love could suggest was done for me, but all to no avail. The paroxysms of pain were so severe that I could not speak, though perfectly conscious.

Among my sisters so lovingly attending me was one who was a Christian Scientist. For a long time I had stoutly opposed my concept of her religion, yet I knew that she had

not only been healed but had also been able to bring healing to many weary sufferers through her understanding of the truth as revealed in the Christian Science text-book. Of course she never had, and did not then, force Science upon me, but after witnessing my agony for several hours, she told me how deeply it grieved her, because she knew it was unnecessary. She reminded me that I had seen too much of Christian Science healing to deny it; and that was true! I had, and her love gave me courage to be honest. I could not utter a word, but could only lift the ice-bag from my head and drop it to the floor as a signal that I knew I could not serve two masters. It was no easy task to meet that stubborn belief of mine, but at last sleep came, and in the morning I woke without a trace of the heaviness and hopelessness which had always followed one of these attacks. The joy and freedom of that morning I shall never forget. It was indeed a happy holiday. Yet I could hardly wait for the next morning, when I could go back to school, so grateful was I for the renewed energy and hope. But best of all was the conviction—which came then, never to leave me—that Christian Science is indeed the revelation of divine healing—of God's true nature and man's relation to Him.

Since that day I have had many hard-fought battles with sorrow and sickness and sin, but there has never been a recurrence of that long-endured affliction, and never any doubt of the truth of Christian Science. I send this with gratitude to God, and to our Leader, and with heartfelt appreciation for the wisdom which has established our periodicals and our weekly Lesson-Sermons.

Maud Dowdell, Cedar Rapids, Ia.

[Translated from the German.]

I FEEL it my duty to express my gratitude for the many blessings which I have received through Christian Science and Christian Scientists. Before I knew anything of Christian Science it was my daily prayer that I might be able to join the psalmist in his words of gratitude to God, "who forgiveth all thine iniquities; who healeth all thy diseases." I had many diseases and for each one a different medicine. It would lead too far if I attempted to explain how I came to Christian Science, but one thing is certain, that God led me to it. Through four treatments from a Christian Science prac-

titioner I was freed from all my diseases, and I can now join the psalmist in saying, "Bless the Lord, O my soul, and forget not all his benefits."

When I was healed, ten years ago, I did not understand my healing, but tried to find out. I bought a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, which I studied diligently, although it was very slow work, because I had to learn to read English. As time passed on I gained an understanding sufficient to overcome colds and other troubles. I have used no medicines for the last ten years, nor needed any help, and I am well in spite of my advanced age (I am seventy-five years old). I thank God that I live in a time when the teaching of Jesus has been rediscovered and is being practised, and this not only by a select number. Christian Science is for the common people and their families as well.

I am glad that the Germans are coming into Science so readily, and I hope and wish that many may find the way to health and harmony in God. I revere our dear Leader, who had the understanding to draw aside the curtain that we might see the light which would have remained hidden from us but for her labor of love.

I thank God for the rich blessings that have come to me in my old age, and I shall be grateful all my life.

Katharine Weber, Toledo, O.

FIVE years ago a friend took me to a Christian Science service in London. I very distinctly remember the three sentences which attracted me to this wonderful teaching. For the first time I heard repeated several times, "Heal the sick," in a way which brought the conviction that this was a command to each and all; it rang out like a clarion call! I longed to obey that call. The second sentence was the spiritual interpretation of part of the Lord's Prayer, "Feed the famished affections" (Science and Health, p. 17), for I had hungered and thirsted for a better and more practical affection in the daily life. Then came the third sentence, "Physician, heal thyself," and I had great need of restoration before I could set forth on this hitherto unknown way. I began reading "Science and Health with Key to the Scriptures," and was so certain that it was the truth that my only wish was to go on and on,

to learn more and prove it; so I began putting into practice all I could from the beginning. The doctor's diagnosis of my physical condition had been most discouraging, but I sought and found a Christian Scientist, who took my case, and I was healed of great physical debility and an unhappy, discontented state of mind which had caused me much suffering. Since then I have been healed of an abscess in one third the time a similar one had taken under *materia medica* and surgery, and with none of the suffering and illness attending the former one. Besides this, my nose, which was severely injured through a fall, was set perfectly and the cut healed in a few hours without stitching or a single material application or manipulation, and all trace of that and other injuries,—stiff neck, grazes, and bruises,—disappeared within five days.

It would take too long to detail the many other blessings I have had in physical healing and the prevention of illness and trouble, for which I am very thankful. I am even more grateful that I have been able to follow, in some degree, the command which first appealed to me. I have seen how this is done, that it is "the spiritual idea, the Holy Ghost and Christ, which enables you to demonstrate, with scientific certainty, the rule of healing, based upon its divine Principle, Love, underlying, overlying, and encompassing all true being" (Science and Health, p. 496). I have seen this truth demonstrated in the healing of lung and heart trouble, etc., sometimes in a few hours. My own former experiences with many different methods of medical, surgical, electric, and hydropathic treatment, made me more grateful than words can express for the beauty and purity of the spiritual method of healing revealed through Christian Science. It was like coming out of a thick fog into a fresh, clear atmosphere.

I was rejoiced to learn the nothingness of matter; to apprehend the allness of Spirit, the omnipresence of God, the omnipotence of divine Love. Without this knowledge, "the scientific line of demarcation between Truth and error, between Spirit and so-called matter" (Science and Health, p. 586), I had found it impossible to solve the many and distressing problems of life as seen humanly. These problems had troubled and saddened me

as long as I can remember. From the first reading of Science and Health I saw the underlying Principle and felt that in this light I should understand the Bible. Turning to it, I found to my joy that I could see this same Principle in it. The Bible had become to me little more than a meaningless mosaic of old stories and barbaric history, which had no relation to modern life, but I occasionally turned to it to read one chapter, John 14. This appealed to me in an indefinable way, because I had a great veneration and love for Christ Jesus and his great sacrifice for humanity, though I did not believe in the miracles. Through Christian Science I saw that the Bible contained the Science of Being, something which could be worked out, which stood on its own intrinsic merit, apart from history, authorship, or date, and some gleam of the wonder and glory of the things of God came to me. It is indeed much to have the certain conviction of a perfect Principle, and a perfect Science with its rules, which show clearly that man is now spiritual and perfect. The immutable basis and true ideal are our constant consolation and inspiration in running "the race that is set before us."

I could not express in words alone my gratitude for this regiving to the world of the teaching and demonstration of the Christ healing, through our beloved Leader, Mrs. Eddy, both in her book Science and Health, which is most truly the "Key to the Scriptures," and in her life and example. My earnest desire is to express true gratitude in thought, word, and deed.

L. E. Bowley, London, England.

ABOUT two years ago I stood in darkness, as it were, knocking at the door of Truth, which seemed closed to my understanding. From my earliest childhood I had been trying to follow Christ, but with indifferent success. I believed that God was good, that God was Love, but a working knowledge of Him seemed hid from me. I never felt sure I was His child, and at times this thought gave me great trouble and grief. Paul said, "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,;" but longsuffering seemed to be my only fruit, and that so bitter and hard to bear.

I had always been a cripple, but was brought up by a

loving father to feel that this was all part of God's wonderful gift of love to me, that I might thereby in some way reflect His love through my imperfection cheerfully borne. My father was a Presbyterian minister, and he passed through the valley of the shadow of death when I was but ten. I was naturally of a happy, cheerful disposition, with much pluck and courage, so I pushed ahead, going to school and later to college, where at the end of the second year my health broke down. Even then I believed God had given me work to do at home, so I gave up after a hard struggle and said, "God's will be done," without thinking of how perfect and loving it would be to do His will "in earth, as it is in heaven." I still went on with a song in my heart, only the song had a less buoyant tone.

Then a member of my family broke down, and life seemed unbearable. I said, "Can it be God's will to take from any one the mind by which we understand God? No! No! I cannot, I will not believe it." I cried out in anguish of soul, for I felt that this was too bitter; this could not be God's will. Later I was in an accident which severely injured my back, and for three years I could not sit up any length of time, though I was still able to be about on my feet enough to do what seemed necessary. All my sewing I did lying on the couch, and never during that time was I free from pain. At last I felt I could not longer stand the strain, and that I should surely lose my mind. I used to look about our church and wonder if there was another heart so burdened as mine. Still I said, "God is good, and God is Love, and it is only a cloud which hides Him from me. I must find Him, I will find Him."

I had heard of Christian Science, and had visited friends who were Scientists, but I thought it a very foolish belief, and in fact my prejudice was such that I did not hesitate to hold it up to ridicule, all of which was met most sweetly by my friends. When my latest trouble came, I said, "Mother, I must have help. I can bear my physical pains, but not this sorrow and mental distress. I am going to write to these friends and tell them all about it, and see if they can help me." They wrote encouragingly, telling me that God could and would hear and help. Our minister had prayed, "Relieve our dear one, if it be Thy will;" but it seemed as though the very tone said, "Of course God can, but it is not His will."

I sent for a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and could hardly wait for it to come. Then I began to read it, and the first chapter, "Prayer," was a revelation. I began to pray as I had never prayed before. Light streamed into my soul—the clouds rolled away. My heart began to sing so that my voice had to sing too. I said, "God is Love, God is good; and I am His child. I can be better. I see the way!" So I began to take the first steps. I found that my stomach trouble of twenty years' standing had left me. I got up and went to work, for I knew it could not hurt me. This was in February, and by May my back was well and I was relieved of other troubles.

I have not joined the Christian Science Church. I am still living where my father worked, and it is a joy to feel that even though this truth is slow in gaining ground here and I find bitter opposition to it, still if I continue to demonstrate love, goodness, and meekness, I shall not need to defend my standpoint. I get great good from the daily study of the Lesson-Sermons. I think of the many demonstrations I have had of this wonderful truth and I long to share its blessings with others, although I find it difficult to present it in the right light; but some day all will know the truth which alone can make free.

My problems are not yet all worked out, but I am on the right road, and divine Love leads me "beside the still waters." Joy and peace are mine, and the other fruits will come in due season. Thanks be to God "who giveth us the victory," and gratitude to her who has shown us that "now is the accepted time;" that God is wiping away all tears from our eyes, and that daily we are proving that pain and sorrow fly before the healing, comforting truth of ever-present, divine Love.

Miss Ellen R. Brodt, Colora, Md.

IT is two years and a half since Christian Science was first mentioned to me. Up to that time I did not know what it was to feel really well. Nervous headaches had given trouble from childhood, then other ailments followed. Nothing seemed to do me any good, and with the constant feeling of increasing weakness I began to fear and experience some of the symptoms of lung trouble, from which two menbers of the family had al-

ready died. It was just at this time, while dreading the approaching winter, that I heard of Christian Science from a friend. During the short conversation something was said that made me think this might be the truth I had always longed for, never having been satisfied with the orthodox interpretation of the teachings of Christ Jesus. I shall never forget the glorious revelation and spiritual uplifting that came to me as soon as I commenced to read Science and Health by Mrs. Eddy. The realization that God is infinite Love, Life,—the source of all strength,—and that suffering could not be sent by Him, made so clear its unreality and impotence that all the old beliefs of ill health just seemed to fall from me, and I was quite well.

Since then I have had many proofs of the ever-presence of divine Love. Words can never express my heartfelt gratitude to God and to Mrs. Eddy for this beautiful truth. I can only show it by trying to follow in the footsteps of Jesus Christ, as our text-book shows us how to do.—*Amy Brichta, Edinburgh, Scotland.*

EACH day I feel more grateful for what Christian Science has done for me. For ten years I was a great sufferer from a complication of diseases. After having tried seven physicians, three operations, and many noted remedies, I was advised to go to a sanitarium, where I could have treatment from a specialist of world-wide reputation. He diagnosed my troubles as abdominal growths, also stomach, bowel, kidney, and liver trouble; in fact, he said I was in a condition to die at any time, and the only advice he could give me was to have another operation of a very serious nature. He said there was no hope that I could live any length of time without it, and very little that I could live through it. He told me that my energy was all that was in my favor. The operation relieved me of the troublesome growths, and after spending the whole winter there, I was carried home more dead than alive. My health improved for a while, but in a few months I went back to the sanitarium, to this same physician, suffering quite as much as before. After spending three weeks there and growing worse all the time, I insisted on knowing the truth about my condition. The physician told me he had hoped that after the operation I would be better of everything,

but now he knew of nothing in medical science which could cure me; that the bowel trouble, which was of itself sufficient to cause death in a short time, was even worse than before.

I went home from there to die! I tried magnetic healing, but soon gave it up in disgust. Then I wanted to ask our minister to pray for me, but when I remembered that his wife was an invalid, I only asked him why ministers did not heal the sick as they were commanded in the Bible. He tried to comfort me by telling me of other Christians who were sufferers. It was then that a friend told me of Christian Science, and I had absent treatments for three weeks and was gloriously healed. From the first day my healing was rapid. I think that I must have been healed entirely the first week. Some of my friends have seemed to take a delight in telling that I was healed by the operation, but as I went back to the sanitarium a few months after this operation and was pronounced incurable by the same specialist who performed it, this surely proves that I was not healed by the operation.

But I thank God that I was healed, both physically and spiritually, by Christian Science, and I cannot express my gratitude for this truth that makes free. My heart goes out in sincere thanks each day to God, and to dear Mrs. Eddy. My progress has seemed quite slow, and my way steep and rough, but our dea Leader has said, "Divine Love is our hope, strength, and shield. We have nothing to fear when Love is at the helm of thought, but everything to enjoy on earth and in Heaven" (Miscellaneous Writings, p. 113).—*Mrs. Sallie Paschal, Nashville, Tenn.*

A NEW EDITION OF SCIENCE AND HEALTH.

There is now on sale by the publisher a thoroughly revised edition of "Science and Health with Key to the Scriptures," upon which the author has expended much care and labor during the past six months. In making this revision Mrs. Eddy has, for the first time, read her book consecutively from cover to cover, "in order," as she writes in the Preface, "to elucidate her idealism." This revised edition contains a fine photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER G. EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

ON Monday last the action which was commenced in Mrs. Eddy's name by so-called "next friends" was formally dismissed, and with the exception of the formalities attending the taxing of costs this suit is a thing of the past. Those who instituted it have gained nothing by the procedure, and we fail to see how they can be in the least comforted by the verdict of popular opinion which has been so freely expressed in the newspapers of the country.

One result of the proceedings has been an emphatic restatement of the doctrine that courts must not interfere with the religious views of any person, and that they cannot be used for the purpose of abridging the liberty of the individual to worship God according to the dictates of his own conscience. This result seems to have been entirely unexpected by the "next friends" and their counsel. Another result, equally unexpected, has been the increased interest awakened in Christian Science. Never have the church services been attended by so many earnest inquirers as now, and never have Christian Scientists been so busy in answering the questions of their friends who are seeking information regarding Christian Science and its Discoverer and Founder.

In the early days of the suit some came to scoff, but a vast majority of these have remained to pray, and while this has added to the ranks of Christian Science we must not be blind to the iniquity of the whole affair. Christian Scientists hold neither bitterness nor resentment for those who have assailed their Leader as Mrs. Eddy has been assailed in this action, but they have no good word to say for the suit itself or for the malice which prompted it.

ARCHIBALD McLELLAN.

CHRISTIAN SCIENTISTS cannot help being pleased at the free discussion of Christian Science which is finding a place in the English newspapers at the present time, a recent issue of the *London Telegraph* having no fewer than seven lengthy letters on this subject. Following the excellent letter of the Publication Committee, some of these were adverse and several of them grievously misstated the teaching of Christian Science, but they recall Paul's statement, that he rejoiced whenever Christ was preached, even though it were "of contention" and of "envy and strife" in some cases. Thus do we rejoice in having this healing truth brought to the notice of needy and suffering humanity, even though it may not at once displace the materialistic opinions which have so long held men back from the demonstrable truth taught by Christ Jesus and revealed anew to this age. Already it is being conceded on every hand that the Christian Church has no right to ignore or neglect the Master's unequivocal command to heal the sick as well as preach the gospel, and one by one the erstwhile objectors are themselves seeking the help which Christian Science so surely brings to otherwise hopeless sufferers.

The adverse criticisms of Christian Science which appeared in several of these letters showed an extremely superficial acquaintance with the subject, and a no less imperfect knowledge of the Bible itself. From the standpoint of such criticism St. Paul's theology might well be called in question, for nowhere does he teach that Christ Jesus is God, as one critic contends, but in 2 Corinthians, 4 : 4, this apostle refers to Christ as "the image of God," and in Colossians, 1 : 15, he speaks of him as "the image of the invisible God, the firstborn of every creature." While a lengthy discussion of the relation between Christ Jesus and the Father would be of little value, especially as theologians all through the centuries have expressed such widely-differing views upon the subject, no one can deny the vital importance of any teaching which makes Christlike men and women, and which enables present-day Christians to realize in a practical way the meaning of Paul's words, "Christ in you, the hope of glory." A concept of Christ which fails to do this carries with it its own condemnation and is ofttimes the despair of those who in all sincerity have striven to find in the traditions and "doctrines of men"

the help which can only come from the true, the spiritual, idea of God and His Christ.

No one can deny that *materia medica* fails to heal the sick in many cases. That it fails in the majority of cases could easily be shown, and that it does not even attempt to purify the moral nature goes without saying. It should not be forgotten that few if any come to Christian Science for healing until driven to it by suffering for which no remedy could be found elsewhere, and there are many of these who in despair seek aid from ministers of the gospel, only to be told that the Christ-healing is not for this day, and that they should go back to *materia medica.* The awful inconsistency of such advice, the actual cruelty there is in shutting the door of hope—the last hope—in the face of one who seeks help in Christ's name, only those can tell who have experienced it. It should be remembered that most of those who come to Christian Science for healing come without faith in its possibility—and this because of the failure of material means. They also come with a waning faith in God's power to help them, since they have hitherto failed to find the way to this help, so far as present need is concerned. But in spite of this and much more,—in spite of opposition and ridicule rather than encouragement from friends,—very many soon find physical and mental healing in Christian Science, and with it, a new and wonderful sense of God's power and a demonstrable understanding of the life and teachings of Christ Jesus. In the face of this uplifting and enlightenment adverse criticism counts for nothing. God is near and the Bible dear as never before, and each day brings more light!

The attempt to minimize the healing accomplished in Christian Science by declaring that those who testify to it never had the serious ailments named, is a sorry hit at the medical profession, which had diagnosed nearly all of these cases and pronounced many of them serious organic diseases. The statement that "germs" are not amenable to Mind-power fails to take into account man's dominion over "every living thing that moveth upon the earth," and forgets Daniel's control of the lions. If this prophet's understanding of God's law enabled him to do what the Bible says he did, would not the Christian Scientist's effort to control "germs" be a modest attempt in the same line of demonstration?

After all is said the proof is the thing, and it is because of multiplied proofs that the Cause of Christian Science is making its way the world over. "When other helpers fail" the human heart turns instinctively to God, and from the depths cries out, "O that I knew where I might find him!" Mrs. Eddy's teaching has answered this cry for unnumbered thousands, who through Science and Health have found the Father and thus have found the health which is based on spiritual law, not material belief, and is therefore permanent,—health which need not be sought afar off, but like the living water which Christ Jesus promised to the needy, is "in him . . . springing up into everlasting life."

ANNIE M. KNOTT.

THE distinctive note of autumnal nature is comforting. To the troubled mind and heart it brings a sweet solace, and they who long for peace, "the central feeling of all happiness," do well to frequent her retreats.

While the spring is full of awakenings, of surprises and of joy, and summer brings a glad sense of abundance and of the full-tide of life, autumn alone offers the cup of ripened wine. It is superlatively restful, while stimulating and nourishing our deeper thought. There is a glory in the splendor of its emblazoned woods and sunsets which is all its own, and the softness of its haze-veiled vistas renders it the artist's halcyon day, but above all it is great in this, that it brings to those who love it quietness and strength; its paths for them are paths of peace. This is its larger ministry, for it is to the deeper need. To the struggles and worry of moneyed marts the spirit of the autumn woods brings an instant rebuke, and so gently withal that it is recognized only in its effects. Wandering along its rustling paths,

> **Through groves whose ministry it is**
> **To intersperse the covert of their shades,**
> **Even as a sleep, between the heart of man**
> **And outward troubles, between the man himself,**
> **Not seldom, and his own uneasy heart,**

the thought of those who are looking to and longing for the spiritual is enlarged, passion is subdued, aspiration uplifted and strengthened, they are led to feel if not understand that "nature voices natural law and divine Love," that its manifestations of beauty and power "all point to

Mind, the spiritual intelligence they reflect" (Science and Health, p. 240), and they are helped toward the realization of a better self. They may even be led to think that here they have passed the boundaries of worldly strife and turmoil, but they cannot long escape a saddening disillusion, for e'en amid the isolated haunts of the forest an unspeakable tragedy is ever being enacted. Its every creature is the prey of a larger and stronger, and in the bondage of a perpetual fear, the instinctive exercise of constant watchfulness, each day of life is gained for them by some fortunate escape. Yet more saddening, however, is it to recognize the fact that we who have been called to "subdue" and rule over them all in love have proved ourselves their greatest enemies, most insatiable in our war upon them, most heartlessly cunning and unfair in taking advantage of their innocence.

The author of "The Heart of the Ancient Wood" tells a most interesting story of the fearless fellowship of an untutored child with all the denizens of the forest. They soon came to know that she loved them all, and it is said that "they never killed each other in her presence, so that a perpetual truce as it were came to rule." The picture makes one think of the description given us in the 11th chapter of Isaiah of a condition than which nothing could be more in contrast with what men call nature. But unhappily the child-thought was quite uninstructed respecting the cruel claims of material law. It did not know the asserted strength of the tide of mortal sense, and when that tide rose to its full it dashed in fury against love's unprotected home and flooded the child-heart with bitter disappointment and grief.

To the Christian Scientist it has been made clear that the "peace of God" cannot come to any plane or aspect of human sense save as it comes through the Christ man. He has learned that he will find in nature only that peace which he brings to it; that to rule over "every creeping thing" is not to bring about their subjugation by force, it is to annul the reign of the asserted laws of carniverous cruelty, first in our human selves, then in them. After declaring that the time shall come when they shall not hurt or destroy one another in all God's holy mountain, the prophet most significantly adds, "For the earth shall be full of the knowledge of the Lord, as the waters cover the sea." An en-

compassing God-consciousness is to be the means whereby all things are to be put "in subjection unto him." That happy state in which "the lion and the lamb shall lie down together," is to be reached only through the demonstration of the fulness of Love's rightful dominion.

The realization of this truth in Christian Science wondrously awakens thought to new and vaster issues. Opportunities, undreamed of before, for asserting and establishing the kingdom of heaven on earth are immediately suggested. We see that the revelations of nature, no less than the revelations of Scripture, must be spiritually discerned. The recognition of the righteousness of God, that His love is infinite, banishes forever the thought that He could promulgate or enforce a law so indifferent to justice and mercy as is that which has asserted its rule among these creatures of the wood. Against such an assumption Paul's statement, "As in Adam all die, even so in Christ shall all be made alive," becomes an illuminating protest. In the realm of their life, as everywhere else, the redemptive power of Truth is to be asserted and made manifest, its dominion established, through Christ in us,—through our awakening to the true apprehension of nature as a divine manifestation and subject to divine law, through our escape from the pitiless material sense and impulse which finds pleasure or satisfaction in killing anything for sport, and through the sovereignty in us of that scientific and truly Christian sense of the allness of Love and its manifestations, which in Daniel "stopped the mouths of lions," and in the Hebrew children "quenched the violence of fire." When we yield ready obedience to the authority of the Christ-idea, which is to rule on earth as in heaven, we shall be truly allied with him who said, "Peace I leave with you," and following him in this high estate we shall bring his peace to every level and condition of life to which we bring his spiritual consciousness and compassion.

Christian Science is a cup of the ripened wine of right thought which has been placed to our lips in this autumn time of history, and our appreciation of the significance of its demand upon us individually for a higher, more inclusive demonstration of the power of Truth and Love, in furtherance of the world's longed for and long delayed peace, can but grow apace as we meditate these days in the softened light of the summer's afterglow. JOHN B. WILLIS.

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"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

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"BLESSED ARE THE PEACEMAKERS."

BLANCHE H. HOGUE.

IN the Gospel of Matthew, wherein it is recorded that Jesus addressed the people about him from a hillside in Galilee, the world reads precepts simple and tender in the spirit of their ministration, yet so exalted in ideal that they promise to cut away, in their performance, all the selfish sin of human kind. Among the activities which Jesus defines as blessed by the Father, stands one which speaks great quietness of heart: "Blessed are the peacemakers: for they shall be called the children of God."

While peace may be taken, in its narrower meaning, to indicate just a cessation of hostilities or an establishment of neutrality between factions or individuals, the Christian finds peace to be more than a negative condition, he finds it to be a quality of mind and heart distinct in its nature and decisive in its effect. The Christian Scientist further finds that the peacemaker is more than a person; that a condition of thought which makes for peace is the real peacemaker; that this peacemaking presence may animate any individual who grows to love the way of peace; and that he who will submerge his sense of personal rights in the community rights, yield his self-interest to the general welfare, and surrender his human will to the spirit which desires the greatest good for the greatest number, is a messenger of peace in thought and deed. He who brings peace wherever he goes, must delight in the spirit of peace, sacrificing gladly the instincts of self which by their very nature wage

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constant warfare against peace. He must be a loving standard-bearer, lifting on high his ideal of "good will toward men" that it may overshadow every earthly consideration. In short, he who bears peace to his brethren must be imbued with nothing less than that spirit of consecration which loves and lives the peace it talks about.

Peace is not a cause; it is an effect. The psalmist discerned the source of peace when he declared, "Great peace have they which love thy law: and nothing shall offend them;" the wisdom of Solomon detected the human need for divine Love when it was written, in the Proverbs, that "a soft answer turneth away wrath;" and Christ Jesus defined the *modus operandi* of a peacemaking spirit when he admonished his disciples, "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain."

Truly he who loves the law of God, he who rejoices in the soft answer, he who gladly gives more than human justice asks him to give and gladly goes farther than human standards ask him to go, possesses within himself a priceless spirit of joy in righteousness, and can be nothing less than a bearer of peace in all his ways. Such an ideal is indeed the offspring of God, and its exponents may well be called "the children of God."

The Christian Scientist who is truly a Christian and a Scientist, has, in his efforts towards peacemaking, accepted without reservation the Christlike standard of personal sacrifice. He is finding his strength in what the misunderstanding world may call weakness; his satisfaction in the surrender of self; his joy in seeking his own in another's good. He has learned that the human will, the achievements of which the world has so long applauded, may easily be misdirected, in its efforts toward success, to operate as one of the greatest peacebreakers in human experience, and he is turning daily and hourly from its demands, hushing its clamor in the serene presence of the Divine will, wherein abounding peace awaits him who is content to receive from his Father or receive not at all.

The Christian Scientist, having learned this much, and

having commenced to correct his life in accord therewith, learns further that many things which spring from evil are at hand to tempt him, in the name of peace, into an untrue state of compromise and false security which would pose as peace, and against this he must erect a straight and clean fortification of quick discernment between right and wrong. A peace-loving human disposition does not always make for peace, but sometimes shirks an encounter or fails to see the need for stirring and purifying the stagnation of the hour. Lethargy is not peace, nor does a truce with low standards and evil methods bring about anything more than an inertia and moral blindness which are far removed from peace.

The human mind has a wrong belief about peacemaking, just as it has an erroneous concept of everything which springs from God, and it is the work of Christian Science to uncover and correct this ignorance in just the same way in which it brings enlightenment concerning all human relations and conditions. The "peace of God, which passeth all understanding," is not found in the pathways of human nature, nor brought into experience through the pampering of human nature. The disposition to pacify unwholesome conditions in order to obtain a temporary respite, only serves to hide evil and stay its destruction, and is just as far from true peacemaking as is the love of strife. The one tendency ignores or knowingly covers the evil, the other attacks and casts out a fellow-mortal. The ready excuse for one brother, the unkind criticism of another, the cowardice which shrinks from exposing evil and the ignorance which fails to see evil, all belong to the same limited vision, and the outlook must be higher before right peacemaking can be accomplished.

Until the perfect Principle which governs right relationship is discerned through the revelation of Christian Science, every individual has his own beliefs about peacemaking, and there are almost as many opinions concerning peacemaking as there are people to make or to break peace. A low standard will encourage many forms of selfish instinct to array themselves falsely in the garb of peace. Love of ease will avoid the encounter which would enlighten and clarify thought, mental laziness will shrink from the task of establishing right methods, moral weakness will temporize with indulgence, procrastination will leave till

to-morrow the explanation due to-day, pride or fear will withhold the loving word needed to pierce and dissipate a heartache, plausibility will suggest untrue and specious arguments, diplomacy will urge hidden or unfair methods, love of praise will bid for recognition, and even deliberate falsehood will justify itself, that a mildewed, unrighteous, and utterly false sense of peace may remain unmolested. With such conditions clamping the children of earth it is not amazing that Jesus declared that he came not to bring peace, but a sword. Yet to the genuine peacemaker—he who sees through these thought conditions and consecrates himself to their overturning, that the peace of right thinking and right living may take possession of human relations —Jesus said, "Blessed are the peacemakers: for they shall be called the children of God."

With poor human nature's tendency to condemn here and excuse there, its possibilities for wounding where it should comfort, and pacifying where it should challenge, it is evident that the true peacemaker is outside of human nature, in that divine nature which knows no false self, no rank, no following, no ambition of earth. The real peacemaker quarrels with himself, but never with any one else. He challenges the vagaries, the idiosyncrasies, the inconsistencies, and the sins of general belief, but is always a friend and never an enemy to the individual. He is unswerving in his allegiance to Principle, but always pliable and open to conviction in his application of its ideal to human affairs, for he has learned that while Principle never changes, varying circumstances demand changing treatment from day to day. He is discovering that every attempt to dominate will with will can end only in disaster, but that courageous differences which lead to healthy readjustments should be welcomed. And he rejoices in the ability to say, with grace in his heart, "Perhaps I am mistaken, and need to be corrected," for he is learning that such humility prepares the way for loving co-operative growth out of every difficulty, without entailing loss of conviction or position if such conviction and position have been right.

There is a vast difference between the divine surgery which wounds that it may heal, and the human criticism of another's error which stirs heartache and resentment and self-pity and leaves the matter there. The one is the hand of the "Celestial Surgeon," which saves and redeems its

patient in the order of his purifying; the other is the mistaken human impulse which makes for misunderstanding and separation. Only the Divine wisdom which discerns the subtlety of evil, coupled with that heaven-born tact which can remove it without unnecessary laceration of one's fellow-men, is worthy the name of peacemaker. True peacemaking pursues its way through all evil conditions, uncovering inconsistencies and righting wrongs, yet so loving and gentle and charitable is its activity that the spirit of saving ministry moves with it among the children of men, and gladness springs to greet its footsteps, wheresoever it treads.

One who knows and loves the way of the peacemaker, walks among his kind with constructive helpfulness. Even where he is constrained to recognize evil he does not resort to destructive condemnation, but separates the evil from his brother in his own thinking, and devotes himself to upholding all that is good. The one who is striving to walk in the way of scientific Christianity certainly has no place in thought or speech for faultfinding or for gossip. He is learning that he cannot criticise and heal at the same instant; that it is impossible to love and to slander simultaneously. Evil must indeed be uncovered, individually and universally, to be destroyed, but the spirit of its discovery must be one of such divine compassion that thought is uplifted, strengthened, and comforted thereby. When evil is seen as temporary, passing, and unreal, it no longer stirs kindred elements in the onlooker. One who knows evil to be nothing, cannot harbor censure or personal dislike in his own heart, but finds roused within him a passionate forgiveness which blesses not only the one who is forgiven, but the one who forgives. When Jesus said, "Father, forgive them; for they know not what they do," he was not only sparing his enemies the condemnation which that unhappy hour would have wrung from a nature less holy than his, but he was, by reason of this divine charity, releasing his own career from the touch of all enmity. Jesus detected evil and knew its nature, and because he separated it from God and man he escaped it; because he loved his fellow-men, and would not condemn them, he conquered evil; because he felt this love for all mankind, uninfluenced by their resistance, evil found nothing responsive in him, and he proved himself in thought and deed the prophesied "Prince of Peace."

If it be understood that true peacemaking is not found either in selfish strife or selfish ease, but awaits man's discovery in the realm of pure Christlike thinking, as Christian Science reveals it, individual thought reaches a basis upon which to rest, and can proceed to build for peace logically and successfully. Given the compassionate spirit which loves to exalt and comfort others, adding to this the wisdom which can penetrate the sophistry of self, crowning it with the understanding of what God really demands of man, and the Christian Scientist thus equipped can cope with every peace-breaking condition to the degree that he obeys the highest and best he knows. Every student of Christian Science should feel that the unity of Christian Scientists is of paramount importance. With this ideal constantly before him, his attitude will always be one of courage, patience, charity, unselfish compromise wherever it does not entail surrender of right, and a noble forgetfulness of all which does not bless.

The right sense of peace extends its blessing not only to all men but to all creatures. The man who rightly loves his creator and his fellow-men, loves also the lesser creation. He is at peace with all that exists, and he rejoices in protecting the life and happiness of all that is at his mercy; therefore, all God's creatures will maintain peaceful relations with him. As Daniel of old proved unbroken harmony to exist between himself and the men and the lions of the kingdom, as the three Hebrew men in captivity found the fiery elements harmless, so the Christian Scientist to-day, with the help of his God rightly understood, can begin to maintain peace and order between himself and the universe, for peace is universal. Christian Scientists have as yet achieved but little in this direction, but the growing tenderness for all which has its place in the world encourages them to believe that as the peacemakers of earth multiply, peace will possess all living things.

It may be asked, "What has peacemaking to do with physical healing?" Yet he who asks the question can answer it if he will, for no person has escaped entirely the physical penalties imposed by the lack of peace in human affairs. Every thoughtful man has observed the fatigues and collapses resulting from strained and agitated thought, and the restful and restorative influence of a tranquil mental outlook. Such observation was the falling apple which led

Mrs. Eddy to the full discovery that the selfish human mind, with all its intricacies of interwoven emotions, impulses, habits, desires, and falsely educated beliefs, is responsible for what seems to be a tired or a diseased body, and that the Christ-mind—that Mind which thinks rightly about all that exists—is the only redemptive, peace-bringing, health-giving agent upon earth.

This Christ-mind is revealed in right thinking and right acting; it can be cherished and expressed by any man who will strive to think rightly at any cost to self; it dominates, because it is true thought, all untrue suggestions with all their effects; and it operates for righteousness, for harmony, for healing, wheresoever it finds entrance into thought. Loved and heralded by the Hebrew prophets, lived in its fulness and to its ultimate by Christ Jesus, obeyed in varying degree by the disciples and later Christians, and interpreted and defined to the full measure of human understanding by Mrs. Eddy in this century, this Christlike thinking stands supreme, God's impersonal peacemaker, waiting only the recognition of men that it may bless even as it is blessed. Though the centuries have felt its influence, though the Master lived and taught it amidst the activities of his time, the generations had so lapsed from Christ's standard that Mrs. Eddy's spiritual insight was sorely needed, whereby Christianity's healing elements might again dwell among men. Truly the Leader of the Christian Science movement is indeed a twentieth-century peacemaker, and her life embodies the psalmist's beautiful thought: "Mercy and truth are met together; righteousness and peace have kissed each other."

CARDS IN THE GERMAN PERIODICAL.

Application blanks will be supplied by The Christian Science Publishing Society to practitioners who wish their names and addresses inserted in the advertising columns of *Der Herold der Christian Science*. These applications should be properly endorsed and forwarded to the Society. The rate for advertisement will be $2.00 for the first line, and $1.00 for each additional line. It is desirable that those who offer their names in this way should be able to communicate with patients and inquirers who speak the German language only.

GUARDING THE FEELINGS.

REV. WILLIAM P. MC KENZIE.

OUT of the deeps of experience come the words of the psalmist: "Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved." But how many there are whose feelings are being perpetually troubled so that they find no stability nor peace, because they have not yet acknowledged God as the sustaining power. Ill-feeling is often based on the fear that some person, to whom we look for happiness or resource, will fail us. Hence the attitude of men to their benefactors is seldom that of quiet gratitude. Their hungry greed has appetite beyond the satisfaction given by any benefit conferred. They are therefore careworn and anxious in the endeavor to get more, and also jealous and vindictive regarding others whom they look upon as rivals. In such lives rejoicing is infrequent; but when right views of life are gained, Paul's teaching is understood where he says, "Rejoice in the Lord alway: and again I say, Rejoice," and thoughts are turned to the true source for gladness.

Continuing his teaching Paul says, "Be careful for nothing [or more exactly, In nothing be anxious]; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." The deep insight of Paul is suggested by his inferences. He must have been true to his own convictions, obedient to what he taught, else he would not have been so sure as to results. In his own heart there must have been the deep peace which comes from gratitude and thanksgiving to God for the relief from anxious care which divine Love provides for man.

In the Old Testament the heart is viewed frequently as the seat of thought, but in later references it is figuratively used to designate the origin of the emotions and sentiments. There have been various translations of the passage above quoted which bring the meaning closer to the original. The following might be given as a helpful rendition: "And the peace of God, which passeth all understanding, shall

guard your feelings and your thoughts through Christ Jesus." The passage was to the writer's own experience familiar and beloved for many years, and yet its deeper meaning did not dawn upon his thought until the need of the teaching appeared in connection with a special case.

The touch of Christian Science came to the life of a woman at the point when all arrangements were complete for a legal separation from her husband. What were the phases of incompatibility it is not important to know, for she acceded to the teaching of the text-book that separation should not take place unless there were moral grounds to justify it. Then began a curious thought-history, a regretful looking back to the freedom almost gained, a certain resistance to the requirements of Christian Science, self-pity regarding what had to be endured, and an ungoverned surge of feelings in which resentment and scorn appeared. Naturally there was not peace in the home. The attitude of the wife was provocative, and she suffered most from the animosity she aroused. Her physical experiences were strange also; sometimes the sense of harmony and healing prevailed, and the mental state was uplifted to heavenly conditions; then again involved disease, and pain with its discouragement, would prevail. The defect in her view of Science was at last diagnosed; she was attempting to be a Scientist intellectually, and to serve God with part of her life, leaving the more intimate and familiar area of feeling and emotion still disquieted by the unreasoning storms of human self-will, bitterness, and caprice. Then it became clear that the whole man must be obedient to divine Love—that thoughts and intents must be kind, and feelings genial also, so that love, like the light, might illumine the whole nature.

It would seem as if some mortals with deliberation dedicated their lives to tumult and storm because they stubbornly preserve in consciousness such memories of insult and wrong as will produce indignation and wrath. Their feelings are entirely unguarded. An innocent remark, a gentle criticism, will often set the emotions to tempestuous billowing. A chance reference to past history will be enough to revive in memory some violent storm of wrath, and again, the lightnings will blaze and the waves be in tumult. Such natures waste their forces in the conflict of useless emotions. It is easy to see how rich and large life

must become to them when the waste areas are redeemed, and the Christ speaks his "Peace, be still," to the storm.

The teachers of Jesus' day dealt largely with externals. We can see how formal must have been the interpretation of the Ten Commandments when a man could honestly say of them, "All these have I kept from my youth up." But Jesus turned attention to the life within, and showed how the rules for living given by Moses, applied to thought and feeling. He explained how the command, "Thou shalt not kill," really meant, "Do not indulge the feeling of hatred towards any one." Indeed he carried it to its climax in suggesting that there should be no deviation from benignant love even when enemies and persecutors confront us. Such a sense of love certainly makes the peace of God its guardian, and is protected and maintained by "the very God of peace."

This era is enriched by the brave example of our Leader, whose heart and mind is so guarded by God's peace that she can show us how to love our enemies. In a recent interview she was heard to say, "I pray for my enemies that they may love God—then I shall have no enemies." Mrs. Eddy truly has gained the heights of spiritual outlook when she can simply and kindly desire that the best good in life may come to those who seem to be earning only contempt. Furthermore her assurance of peace with God is inspiring when she clearly sees that if men learn to love God they will be her friends. This surely is following in the footsteps of the Master, who said to those who sought to kill him, "If God were your Father, ye would love me."

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OBEDIENCE,—A MIRACLE.

KATHARINE J. SMITH.

SINCE the year of our Lord 1866, during which time Christian Science has been urging its sublime promptings upon the Christian thought of mankind, it has been dispersing, both by the noiseless processes of patient labor and by the hammer-blows of ringing conviction, the tendency of the human mind to hold the wonderful operations of God's law outside the pale of rationality. As the marvels and miracles wrought by Moses, Elijah, and Christ Jesus were projected against the history of the world, it was not the divine design that human judgment should ever render these signs of God's nearness invalid or perpetually inaccessible to comprehension; nevertheless, they have seemed, throughout the slow file of centuries, to stand like cliffs which, rising suddenly out of a weltering waste of sea, offer no harbor to the wind-blown skiff. Ecclesiastical courts and councils have sent their mariners sailing around them, but they have not yet been reached or traversed by means of dogmatic chart.

Spiritual blindness alone charges the miracles of these great and holy men with being supernormal, when in truth they are found to be wonderful, and wonderful only because they are true. All truth is wonderful, because it is not mystery but revelation. The amazing thing is not always wonderful. Error is amazing, confusing, but truth is wonderful, rational, and enlightening. The "Light, which lighteth every man that cometh into the world," never shone more divinely than in the teaching of Christ Jesus, yet it is a questionable hospitality which the ages have tendered the true selfhood of him who said, "I am with you alway." This was the last declaration of the presence of the Christ triumphant and perpetual, when, radiant and glorified by the achievement of his greatest miracle, the ascension, the Master proved the sum of sums in his demonstration of life in God. Christian Science provides quick detection of the darnel doctrine which has choked and checked Christian aspiration, separating Jesus' yearning followers from the doing of his mighty works, making of many a heart a dogmatic desert and of the glorious Christ-healing a Syrian myth.

To one who has not proven more than the simplest theorem in mathematics it seems wonderful that men have measured such seeming abstractions as air by the foot and steam by the pound, but after the underlying law has been comprehended it grows even more wonderful, because it is no longer amazing but true. As this can only imply the mastery of a higher degree in the scale of comprehension, it is no less wonderful to the child who issues from his infantile ignorance or limitation into the primary degree of mathematical comprehension, and learns that one plus one makes two. This fact may be delineated upon the child's thought by the grouping of apples, but as his material dependence is lessened until it disappears and his possessions become mental, he relinquishes apples for ideas, and the substance of his reckoning is no longer material, but forever metaphysical.

If the age has accepted the discovery of a metaphysical law for changing water into steam, and for measuring by the inch or by the ton the displacement of air, it ought to be prepared to accept the discovery of a law which by the truth displaces the evil sense of a headache or a cancer, and which, centuries before the age of steam, changed water into wine; but the law is not in the locomotive, nor in the racked human physique, neither can it be found in the six water-pots from which Jesus produced the miraculous wine at the marriage feast, and which are said to be to-day enshrined in the Greek church in Cana. The metaphysical law which enabled him to change water into wine has been hidden only because it is the natural habit of mortal thought and of academic theology to build their temples about material things, and to subject truth to some vain, concrete counterfeit of itself, even though Christ Jesus, in the great lesson he taught in the village of Cana, in taking from the Jews their ceremonial water, took away their symbol that he might give them instead an inspiration. Following this occasion, throughout the years of his subsequent ministry the great advocate of the rule of Spirit continued to preach by miracle, to his loyal followers, the transitory nature of all matter. There is an impersonal lesson to be found to-day in that the ritualistic vessels of the Jews are now a shrine of the Greeks, and well may the thoughtful tourist or student, pausing before this shrine in distant Cana, ask, "But what of the wine?"

The Christian Scientist finds that he must locate the theater of our Lord's great work in the reconstruction and renewal of his own thought. At the beginning he will find himself furnished by personal sense with many subtleties—the hardihood of sin, the intangibility of God, the faint discernment of Truth, the premature appearance of joy, the tardiness of wisdom, and the slow recognition of physical health. Stern but salutary events or lessons sometimes have their way of seeming slow to comprehension, when in fact they have a certain positive, natural velocity, which they can neither come short of nor exceed. Such mental reconstruction is a journey through the valley of decision with and after Christ Jesus, marked and made by tears, by triumphs, and by transfigurations, and the student begins to count his gain with God in that first moment of righteous effort when he learns that his material sense of substance must pass away, and with it "the lust thereof."

Understanding the ignorance and violence which were destined to raze the temple, and which had already devastated the cities of the plain, Jesus in all his denunciations of materiality stood forth to declare the perpetual integrity of Truth. He knew that the human will builds with untempered mortar and that its working force is the impious imagination. He foresaw the fall of mortal mode and motive, the demolition of rubric and dogma. He knew that the unhappy experiences of the human will would mock its shifting expediencies until at length it must submit to being bared of its habits and happenings, its self-imposed panics and impositions, its sins and ceremonies. He saw that the carnal senses must know wholly the poise of defeat and the castigation of Science; that they must be silenced by the ring and resonance of wisdom's gavel. He knew that the law he obeyed is more precise and infallible than the mathematical square, hence he was able to breast the tumult which stormed his prophecy, "Heaven and earth shall pass away, but my words shall not pass away."

There was one highly favored who followed Jesus from his boyhood home to Cana, one whose unparalleled humility hailed her as the "blessed among women," who had prayerfully watched the promise of David unfold in the immaculate manhood of her son, and who for thirty years had kept his sayings and pondered them in her heart. It was Mary, the ideal mother, who quietly made known to him the lack

of the marriage company in Cana—"They have no wine." It was Mary, the mother of the friend of humanity, who, anticipating the wonderful lesson in metaphysics he was about to deliver, said to the servants, "Whatsoever he saith unto you, do it."

Of whom does Mary thus speak? Who are they that lack wine? "There is a crying for wine in the streets," says Isaiah, and Christian Science hears it as a cry from the heart which longs to draw upon the treasuries of inspired prayer, to abound in the inspiration of Love, and to transform the woful feast of matter, the world and the flesh, into that bridal of untried bliss where Christ, the all-supplying Truth, presides.

Conspicuous by their obedience, first to Mary's admonition, "Whatsoever he saith unto you, do it," the servants at the marriage feast were ready to obey the representative of Truth when he should later command them to "draw." They who were waiting for whatsoever Jesus might say, raised no contest because he put them to the task of filling the vessels with water, for the incident is strengthened by the statement that "they filled them up to the brim." Then followed his wonderful lesson in metaphysical supply, which the historian-evangelist records as his first miracle.

Choosing his topic as well as his time, the water was changed into wine. Borne beneath the dust of canonical antiquity through nearly twenty Christian centuries, the demonstration of divine supply through this act of Jesus is at length having its revelation and explication in Christian Science. It can but bring one closer to divine power to learn that by no superstrange material chemistry were the transubstantial elements of water affected and made wine. The might of the great metaphysician never rested upon the issues of cruse or fermentation, but upon the perfect confluence of his thought with the divine Mind, with God, his Father, without whom he declared he could do nothing. The beginner in Christian metaphysics to-day will learn at the very alphabet of his study that the spiritual or living water which indeed refreshes and purifies, does not become the wine which inspires until all limited mortal or material calculation of divine good is abandoned and the only power or substance realized is drawn from Mind.

It is claimed by some Bible commentators that only that portion of the water which the servants drew was found to

be wine, while that which remained in the jars was water. Here Christian Science dispels another element of mystery from the miracle by bidding the student make a certain self-examination. It bids us look into the measureless heights and depths of Truth divined by Mrs. Eddy and immortally inscribed in "Science and Health with Key to the Scriptures," and therein behold the completeness and immortality of created man; but this completeness we may not realize till, when the question of our present lack is analyzed, our spiritual experiences teach us that it is only when we stand ready to serve—faithful and alert, and "instant in season"—that we hear and heed the command to "draw." As "the servants which drew the water knew" the origin of the wine, because of their labor for him who knew God infallibly, so shall we by the patient fulfilment of God's law know that which gives color and inspiration to the healing work which must be done.

From that historic wedding day in Cana down to this there have been those guests who approached the banquet of Truth but waited not for its wine. Some were thanking God for a sonorous creed; some were creedless, burning incense before a self-enshrined love, complacently free from gnats but gorged upon the camels which slip through the sieve of conscience. Some have hopefully lived and truly taught that the sublime morals of Jesus are but simple modes mastered. Some come to partake of the ministry of Christian Science with folded hands, needing no proof because they know no doubt. There are those who have been blessed and strengthened and healed by the divine law which throughout all time makes water into wine, and who in calloused sense "tasted . . . and knew not whence it was." Moving more humbly among them is another class,—those who listen and labor, and fill each empty vessel according to the Christ command. It is the duty and privilege of such servitors, when through the voice of a human need Christ speaks, to "draw" in unquestioned reliance upon omnipresent Love. Obedience goes to unfold that ideal selfhood which gave to Jesus the Christlike distinction, for when it is comprehended that man is the flawless image of his creator, obedience is indeed a distinction and not a scourge. It becomes neither perfunctory nor passive, arduous nor obdurate, for man obeys not because God demands it, but because in Science man cannot

do otherwise. The divine terms for bliss are declared in Milton's thought,—

> That thou art happy, owe to God;
> That thou continuest such, owe to thyself;
> That is, to thy obedience.

We do not proceed far into the reading of Science and Health without learning that its author, Mrs. Eddy, has placed a lively ban upon sin, and this she has done, not by making a thesis of sin, but by exposing it with all its inherent and externalized unloveliness, showing it to be both slave and Pharaoh. The marvelous originality of our Leader is in her successful and practical restatement of age-old truth, and the Christian scholarship which made this possible was won only through Christ companionship. That which she gathered and gave to us is a heaven-reared flower, whose every petal is blessing and dressing a naked earth with vesture which mortal touch can never rend. Through her cross-crowned labor she has enabled us to draw the measureless emoluments of the spiritual life. The God whom Christian Scientists seek early and pray to fervently is no longer a doubtful, intangible being. No longer do men attempt by tears to wrest some withholden grace from beyond the shining particles of oxygen which form the pallid atmosphere, but to know Him as that Principle which was with Jesus in the miracles, and which is with her in the miracle of an unselfish, obedient human life; for hers is a life which has touched the way of mortals with immortal joy,—the sign and signal of heaven on earth and within. And whosoever finds this grace will find Cana and Bethesda at his feet and Christ with him, and will thank and obey God who through this obedient woman unfolded the wondrous apocalyptic panorama of Christian Science. When each heart performs its daily miracle of obedience, experience will pass from yearning to Inspiration, from water to wine, and from glory to glory.

CLERK OF THE MOTHER CHURCH.

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.D., Clerk, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

"AND WHO IS MY NEIGHBOR?"

C. H. RIPPEY.

PROBABLY no question ever asked is fraught with such profound and universal import to humanity as is the question once put to Jesus by a student of the law in these words: "Master, what shall I do to inherit eternal life?" The question occurs in an incident related in the tenth chapter of Luke's Gospel. Jesus made no direct answer, but by a counter-question drew from the student his own knowledge as to what rule the law prescribed upon the subject of gaining eternal life. "What is written in the law?" was Jesus' return question, and the student proved himself no mere tyro in legal knowledge, for he at once replied by quoting from the law the commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

The student's answer was correct, for the approving reply of Jesus was, "Thou hast answered right: this do, and thou shalt live." In view of the fact that Jesus, at this incident, says of this commandment that obedience to it brings life,—gains immortality,—and that on another occasion he had said "there is none other commandment greater than these," and on still another occasion that "on these two commandments hang all the law and the prophets," there can be no limit to the importance of a scientifically correct understanding of the answer. The commandment calls for motive, activity,—activity in contradistinction to mere passivity, and that activity is love. It will be noted that there is only one verb, viz., love, in the whole commandment, and hence there can be but one motive, one activity or kind of love, notwithstanding that this one motive includes within its single embrace both God and neighbor: "Thou shalt love . . . God . . . and thy neighbor."

One may without any great difficulty form some kind of a concept of the meaning of the first branch of the commandment, viz., "Thou shalt love the Lord thy God," and may flatter himself into a belief that his concept so formed is fairly correct and may, upon some vague

theory, hope that he is obeying it and entitling himself to the reward of obedience; but when he comes to the formation of a concept of the second branch, viz., "Thou shalt love . . . thy neighbor as thyself," he is liable to run into such vagueness as not to be able honestly to affirm that he understands. Such seems to have been the condition of mind even of the student whose accurate statement of the commandment won from the great Master an unqualified approval, and hence his further question to Jesus, "And who is my neighbor?" His understanding failed him as to this latter yet integral branch of the commandment.

As above suggested, the motive which is called into activity is the one motive, love,—love for God, the All-good, the First Cause, the divine creative Principle, the All-in-all,—while at the same time there is embraced within its same activity "thy neighbor." One can hardly refrain from inquiring what it is or who it is that is worthy to be so inseparably associated in the consciousness of loving, and yet must be so associated in order that the commandment in its entirety may be obeyed; what must be the rank or character of that which consciousness must hold along with the divinely infinite in its one embrace, however feeble that love motive may be. Certainly the concept should not include simply the dweller in the next dooryard, or the individual just jostling one in the throng of the crowded thoroughfare, or the dweller upon the next cattle-ranch, twenty miles away, when by such inclusion the intent or effect would be to exclude all other persons comprising at the same time the human family.

Shall one be tempted to say, I cannot gain eternal life for the reason that I am so crowded in this press that I cannot distinguish any one as my neighbor; while another is tempted to say, I cannot gain it for the reason that I am so alone in this world I have no neighbor to love? Must not the concept be one equally available to the wanderer upon the lonely desert and to the crowded occupant of the slums of a modern city—a concept which one can take with him into the closet when he prays and which will dwell with him "in the secret place of the most High"?

Jesus did not answer the student's question in words

purporting to be by way of definition of who or what constituted his neighbor; on the contrary, Jesus spelled out his answer to the question by a train of connecting ideas which constitute the story of the "Good Samaritan." Probably the reader is familiar with the details of this story, but if not, let him read Luke, 10 : 25–37, with us while we try to find the neighbor whom we must thus love.

The man who went down from Jerusalem to Jericho and fell among thieves, was stripped, wounded, and left half dead by the wayside. A priest "by chance" came down that way and saw him. To the Israelite the priest stood as his representative in "things pertaining unto God." The priest made prayers for him, offered up his sacrifices, served the altar, performed religious ceremonies for him, taught him the statutes of the Lord, and was depended on almost entirely as a way out of the discordant conditions of mortal life into the harmonies of heaven and immortality. Likewise a Levite, when he was at the place where the man lay, "came and looked on him." The Levites were a tribe among the other tribes of Israel who stood next the king. They were interpreters of the law, teachers and trainers of the people in morality and religion, administrators of justice, and were regarded as representatives of the holiness of the people. But both the priest and the Levite, who came first upon the ground where the wounded and destitute man lay, when they saw him, passed by on the other side of the road.

If the incident had closed here what lesson could be drawn from it save a lesson in cold, cruel, sordid selfishness? Not one ray of spiritual light, not one throb of love, not one hint of a neighbor to be loved would have come into view. Mrs. Eddy says (Science and Health, p. 480), "If there is no spiritual reflection, then there remains only the darkness of vacuity and not a trace of heavenly tints." But the incident did not close with the passing by of the priest and the Levite. Comes now the Samaritan, bringing with him the oil of healing, the wine of inspiration, providing food, shelter, and protection for the present and assurance against need for the future. He sees, but does not pass by. Not only did the material sacrifice of the Samaritan drive from the consciousness of the injured man the sense of want and hurt

and helpless destitution, but the spiritual import and significance of that sacrifice ascended out of "the darkness of vacuity" into heavenly tints of spiritual reflection.

"Which now of these three"—the priest, the Levite, or the Samaritan—"was neighbor unto him that fell among the thieves?" asked Jesus. The student's answer was, "He that shewed mercy on him." And Jesus replied, "Go, and do thou likewise." The reader will please note well that with this last direction of the Master the story ends, and the answer of Jesus to the question, "And who is my neighbor?" is complete. What is this answer? How shall we interpret it? Where does the neighbor appear? Neither the priest nor the Levite was neighbor to the man that was hurt, nor was the man that was hurt neighbor to either of them or to the Samaritan; nor had anything come into view which either the man or the priest or the Levite loved. "He that shewed mercy" on this man was neighbor to the man, and the only neighbor appearing; but who was loving this neighbor as himself, "thy neighbor"?

Far be it from the writer to attempt any dogmatic interpretation of this Scripture, but the following thoughts gained through the study of Christian Science have proven so helpful and so satisfying both to reason and consciousness that they are offered in the hope that they may prove in some degree helpful to others. Think for a moment how much is depending upon our right understanding of this answer of Jesus—that only by obedience to this great commandment can eternal life be gained. The rule for working out this grand result is simply stated: It is only to love God with all your being and "thy neighbor as thyself"—just this and nothing more. To fall short of doing this is to fail to gain eternal life, and to do more does not add one particle to the gain. Observe also that the loving of the neighbor cannot be delegated. Whatever our so-called lot or station or position in this world of ours, each must do this loving for himself. The prince, the arch-potentate, the prelate, you, I, and the humblest little street-gamin must do just this—nothing more.

The command to "love thy neighbor as thyself" came down from the time of Moses, and is not the "new commandment . . . that ye love one another" given by

Jesus. It is a command which seems to imply a concentration of the love-motive, objectively, in such manner as that one shall not invade or interfere with the consciousness of any other person, for each and every individuality is charged with exactly the same individual duty and invested with exactly the same individual rights. And here another seemingly necessary implication comes in, namely, that each and every person must be in some way connected with or have within them or within the reach and grasp of their understanding something lovable,—so lovable indeed that one may embrace it in the same love-motive with "the Lord" his "God," for surely the Father-Mother does not leave even the street-urchin in "the darkness of vacuity" in regard to what he must thus love in order to gain eternal life. "Your heavenly Father feedeth" even the "birds of the air," and "man's goings are of the Lord."

That one must embrace in this love-motive and love as himself that aggregation of pride, envy, greed, passion, lust, hate, and general discord which constitutes self in the flesh as we all know it, whether it be our own personal self or some other like personality, is a proposition which seems absurd on its face and unworthy of consideration. That which is to be thus loved must certainly be separate from all the above elements of character. It must be a self which is unselfed of all that is selfish, which is equivalent to saying that it must be a self so far dematerialized as to become a self which is spiritual only. Such a self is and can be but a reflection of the one infinite Spirit—a reflection or image which is the ideal man.

Returning now to the Samaritan, may we not say that, in "seeking his own in another's good" (Science and Health, p. 518), the Samaritan had brought into manifestation that which constituted his own true selfhood, the image and likeness of the one Divine individuality,—a true reflection of the divine Principle, Love radiant in light and power, destroying the illusions of darkness and error. Does not the neighbor stand revealed? Is not that which the Samaritan loved into manifestation as his own true selfhood the neighbor,—the neighbor to the man that was hurt and the neighbor which the Samaritan loved as himself?

One may at least approach a concept of that which constitutes "thy neighbor" through the thought that love, as applied to man, is a subjective activity of individual consciousness which expresses externally an individualized image or reflection of the divine Principle,—Love. It is that reflection which, finding on its journey want and woe by the road, does not "pass by on the other side" as did the priest and the Levite, but it does "likewise" as did the Samaritan. This reflection, our own true self, is worthy to be loved in the same embrace with "the Lord thy God," for it is His image and likeness. It is that direct or immediate manifestation of the divine impulse, or expression of that consciousness of God, which constitutes our true individuality. It is that expression of our true being which is for us what the Samaritan was to the man "that fell among the thieves." This is our neighbor whom we must love as ourselves, and who will appear only as we obey Jesus' command to the student: "Go, and do thou likewise."

Jesus' outlook upon life was from the standpoint of a perfect understanding of the All-truth. From premises which he laid down in his teaching no conclusion can follow but truth, and even though we hear that truth as only a single tone, it is still harmonious with the whole truth of being. Not only did he see the end from the beginning, but, as the great Teacher and demonstrator of the All-truth, he saw also all beginnings from the end.

The only lesson which the student sought to learn at the interview was how to gain eternal life, and Jesus, confining his teachings to the student's want, pointed out only the loving way with its two branches: "Thou shalt love the Lord thy God . . . and thy neighbor." The command, "Love thy neighbor as thyself," as a way to gain eternal life, cannot be regarded as a command to love something which must or even can disappear. It cannot be that, through obedience in loving, the command effects the destruction either of the lover or the loved. Love, the divine Principle, is creative and sustaining. Hate is the impersonal demon which exists only as destruction. When Jesus said to the student: "Go, and do thou likewise," he did not sentence him to oblivion; on the contrary, in the reflection of Love which shone forth in this Samaritan, Jesus saw the glow of the true image of

Divinity; he recognized the kinship of one of "the branches" of that "true vine" which he had declared himself to be, and knew the union of an individualized member of that one spiritual body of which the Christ is the head.

Later on, in the further intellectual unfoldment of the Christ-idea, Jesus plainly showed that the loving way with its two branches led to spiritual understanding,—to a knowing of the Father, Principle, and to a knowing of the Son, the perfect manifestation of the Father,—and this united understanding, this end of the loving way and union of the two branches, he declared to be in itself "eternal life." In the Christ-prayer, in communing with the Father concerning the gift of eternal life to "as many as thou hast given him," Jesus said, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Thus he who has obeyed the whole commandment has gained the supreme end—eternal life. By loving the Lord his God with all his heart, he has come to know God. But how did he come to know Jesus Christ, whom the same unchanging God has sent? Where is the neighbor whom he has loved as himself all the way up to knowing God? Has "he that shewed mercy" disappeared? If not, where in the final end does he appear? Where indeed can he appear, save in and as part of the perfect reflection? In loving God he that has gained eternal life knows "what manner of love the Father hath bestowed upon us," and knows that as God has appeared he has seen Him "as he is," and is therefore "like him" in the reflection of Him. Obeying the command, "Go, and do thou likewise," his own true self appears in the likeness—an emergence of his own neighbor.

CHURCH TREASURER.

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DEATH OVERCOME.

SILAS COBB.

WHILE orthodox Christianity admits that the soul of man is immortal and can never die, and that death does not affect the spiritual man, nevertheless the fact that if the real man is immortal and has no ending, he must have had no beginning, has been generally overlooked, although this is taught in Christian Science. We learn, too, in Christian Science that no resurrection awaits the bones and dust that are put away in the grave, but that the resurrection comes hourly and daily, both here and hereafter, and that we are being resurrected when we overcome some sin, or fault of any kind. (See Science and Health, p. 291.) Every time we overcome sin we destroy a tendency to disease, or trouble of some kind, that would appear did we not destroy the sin. Every sense of pleasure in matter which we forestall, that much of pain do we prevent. Every time we rise above a moral fault, or some fear which sits enthroned in our consciousness, we are rising above that much of sorrow or suffering, and consequently rising to some extent above what is called death, as death is nothing more than the culmination of fear, sin, suffering, and disease. Therefore, should death present itself to the one who is working faithfully to overcome evil, there will be much less of fear, less of suffering, if one has destroyed those elements of mortal belief; and if so, then that much less of death itself, for if we destroy the basic elements of a thing, we destroy the thing itself.

In destroying all fear, all sin, all belief of pain or pleasure in matter, and in fact all consciousness of matter itself, so far as he was concerned, Jesus destroyed all the elements of death. Consequently when he overcame these there was to him no death left, and the apostle was right in declaring that Christ "hath abolished death, and hath brought life and immortality to light." He demonstrated the perfect spiritual man, and showed that in reality this is the only man. What a grand incentive this offers us, to go daily and hourly out to destroy some enemy that would enter our consciousness and make trouble for us or others; to put on afresh at the beginning of every day the armor with which we may destroy every sin, everything that is not

good, when we know that such overcoming is the meeting with God face to face, and is drawing us closer and closer to divine Truth, and farther and farther away from all that makes unhappiness.

Many Christians now believe that there is a progressive state beyond the grave. Christian Scientists understand this to be a necessary truth, and that Jesus proved it by proving the nothingness of death, going through a probationary process for forty days, and finally overcoming all material beliefs remaining in his consciousness. The forty days between his resurrection and ascension were what might be termed the state after death. Jesus went on working and rising above materiality during this time. He made this *post-mortem* period of practical value to others by showing them how he worked during that state of probation. Some of his demonstrations during that time showed a very high degree of progression,—finally the highest possible.

Once as two of his disciples journeyed to Emmaus, he himself drew near and went with them to the village, where they constrained him to come in and tarry with them. And it came to pass while he was sitting at dinner with them, and as he took bread and broke it and gave to the two, their eyes were opened and they knew him, and he vanished out of their sight. These two then rose up and hurried to Jerusalem to the place where the eleven were gathered, together with some others. They tried to tell the disciples what they had seen,—that they had been with Jesus and what had happened,—and while they were yet speaking, Jesus himself appeared in the room, and so mysteriously, to their sense, that they were frightened and supposed they saw a spirit. Yet, to show that he was still in the flesh, he said, "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." He thus showed also that those who experience what is called death may still be in their fleshly beliefs and ways until they progress out of them. On this occasion referred to Jesus was so much in the flesh that he called for meat, and they gave him a piece of broiled fish and some honeycomb, of which he partook. Then, after discoursing to them a little, he took them out as far as Bethany and blessed them, and while he was thus blessing them he was separated from

them and carried up into heaven; that is, he completely overcame all material thought, and the flesh,—its manifestation. This was his final and highest possible demonstration of the power of Truth to overcome the belief in matter, sin, and death.

We thus see that Jesus, through his work in the tomb, through his progress away from the material during his forty days' work after rising out of the grave, showed us what the so-called after-death state may be; that it was similar to the state before death, and that there was not necessarily any gloom or terror attached to this experience. He showed that it is dependent upon the condition of our thought, whether spiritual or material, whether possessed of a degree of understanding of God or not, as to what the proportion of happiness is on the other plane, even as it is on this plane. Mrs. Eddy says, "When our friends pass from our sight and we lament, that lamentation is needless and causeless" (Science and Health, p. 386). We have Scriptural evidence that they are working out their problems as much as ever before, and that they are progressing toward higher joys in proportion to their good work and spiritual understanding, the same as before. With God's aid they will continue to work out their problems, and with joy. Those who have been unjust will still be unjust, until they learn that injustice is wrong and that there is no true gain in it; those who have been filthy and impure in thought or deed will still be so, until they learn that there is no pleasure in sin, and until they, through God's help, shall destroy the sin.

Our text-book, Science and Health, tells us (p. 290) that "if the Principle, rule, and demonstration of man's being are not in the least understood before what is termed death overtakes mortals, they will rise no higher spiritually in the scale of existence on account of that single experience, . . . To the spiritual class, relates the Scripture: 'On such the second death hath no power.'" And Mrs. Eddy says in "Unity of Good" (p. 3), "In Divine Science, the dying—if they die in the Lord—awake from a sense of death to a sense of Life in Christ, with a knowledge of Truth and Love beyond what they possessed before; because their lives have grown so far toward the stature of manhood in Christ Jesus, that they are ready for a spiritual transfiguration, through their affections and understanding."

All Christians surely believe that a time will come when there will be no death, for the Bible says, "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Paul tells us "the last enemy that shall be destroyed is death." In Hosea we read, "I will ransom them from the power of the grave; I will redeem them from death." Christ Jesus himself said, "Verily, verily, I say unto you, If a man keep my saying, he shall never see death." When this epoch does come, there will be no more dying. In other words, death will be known to be nothing, without foundation, principle, or reality. And if a thing is at any time no thing, it always was no thing and always will be. If a thing has real substance, it will last forever; but if it be without foundation, it has no existence in reality. Jesus never taught that every one would first have to die in order to reach this deathless life, the epoch of true health, true living; but we do not mean that we are equal to those things until we have proven them. Such proof since the time of Jesus does not seem to be much in evidence. Death will continue to exist to every one who believes in it, and so long as he believes in it, nor will any empty boasting make it less real to the human consciousness, or keep it from coming to pass; but when it shall be stayed or brought to naught it will be through that understanding of God which proveth all things. In Christian Science, however, we are not so much concerned about death as we are about Life, about dying as we are about living.

The physicist tells us that the human body completely changes every seven years, so that none of the flesh is in the body at the end of this period that was there at the beginning. One who sees a friend at the beginning of the seven-year period will never behold that physique again unless he does so within the period. The hair which may once have been glossy black is to-day snow white. Emaciation may appear as rotund obesity a few years hence; playful youth may give place to dignified manhood, and that which is sinful and evil may give way to the pure, the beautiful, and the good. It is also true that we may not see the same character to-morrow that we behold to-day. Yet we do not mourn this person as dead because he has changed in form, or in character, even if he be so different as to be beyond physical recognition. Still he is as much dead as

the persons who are in that state called death. In either case, whether we call it death or transition, the state of the person is simply changed or transformed,—his mentality changed, his physique transformed. This recalls the story of a little girl who was trying to pick out the picture of her father among those of the hundred and thirty-two students in his class at college. She looked long and without success. She could not see her father there, for it had been more than twenty years since he was at college, and he had entirely changed in appearance.

A friend goes out from our midst to live at the antipodes. He intends never to return, nor do we ever expect to go to him. A friend who passes the portal called death is really no more dead to us than the other one. Quite a number of the great literary lights of the ages have looked on death as a transition, a departure, a shadow, a dream, a seeming and a nothing, for example:—

Death, be not proud; though some have called thee
Mighty and dreadful, thou art not so:
For those whom thou thinkest thou dost overthrow
Die not, poor death.—*Donne.*

He whom we thought dead, is only gone before us.—*Seneca.*

Nothing can die: all things but shift and grow
With progress slow.—*Barlow.*

Death! There is not any death.—*Sir Lewis Morris.*

Death is not an end, but it is a new impulse.—*Beecher.*

Why start at death? Where is he? Death arrived
Is past: not come or gone, he's never here.—*Edward Young.*

The sense of death is most in apprehension.—*Shakespeare.*

The 23rd Psalm speaks of "the shadow of death," indicating that there is not any reality to it if it be only a shadow. It is said that Sir Walter Raleigh's cheerfulness during his last days was so great, and his fearlessness so marked, that the Dean of Westminster, who attended him, wondering at his deportment, reprehended the lightness of his manner; but Raleigh gave God thanks that he had never feared death, for it was but an imagination.

If it be the teaching of Scripture that death should be overcome, is it unfitting for people to begin now to defeat this "last enemy" by destroying the evil in the world and in our consciousness? If some of the literati of the ages have looked on this enemy as existing "most in apprehension," or have concluded that "there is no death,"

should it be reprehensible for other people to affirm the same and believe it? If the Holy Bible itself speaks of death as a shadow, should it be thought irreverent to believe that this will some day be proven? Should it be thought unprofitable for people to go forth fearlessly, like David with his pebble, to slay the enemy, the fleshly material senses, refuse to fear or love the evil of the world and the lusts thereof, which lead to death, or should they cringe and bow down to this grim enemy? Some of the truest Christians of the ages have answered this question in a measure, as they held firmly to God when the shadows of mortal belief encompassed them. That sweet-singing bard, Longfellow, seemed to be in full accord with the symphonies of this new discovery, Christian Science, when he sang,—

There is no death! What seems so is transition.

[Written for the *Journal*.]

GRATITUDE.

T. DE LACY BOURKE.

LAUDATIONS few this weary world receives;
But we, this age, shall nowise stint our meed of praise,
For through the open windows of its skies
Have come, upon the wings of morn,
Chaste dawn-tints of the day beyond,
To rest within a woman's waiting heart,
Whose love, as Christ's, unveils this holy noon to us.
It glows from thence unto all journeying souls,
And with its radiance glorifies their ways.
White lives, in ages past, beheld like rays;
And though ecliptic mists from earth arose,
The light shone on,
And now, full-orbed, comes vanquishing the night
Through her we bless.

EMANCIPATION.

LADY ALICE ARCHER HOUBLON.

For we know that the whole creation groaneth and travaileth in pain together until now. . . . even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.—*St. Paul.*

WHAT did St. Paul mean by these words? Could or would he have said them before he took that wonderful journey down to Damascus? A young and eager man set out that day, full of zeal, enthusiastic, proud, and self-reliant. A Pharisee of the Pharisees! a "free born" Roman citizen, he was all that was exclusive, privileged, chosen of God, set apart, keen to set right what was wrong; sure that he was doing God's work.

The humble Galilean had dared to strike out into new lines; to overthrow the tables of the money changers, to unteach the law and lead the chosen people away from the traditional interpretation of Moses and the prophets. What cared the scribes and Pharisees that all groaned under the burden of the heaped-up ordinances? What if the spirit had been crushed by the letter? The cups and platters of sense must still be washed, the blood of beasts must be shed, the priests repeat the morning and evening sacrifice in patient expectation; for was not the Messiah coming? Would not the deliverer harmonize the discordant elements, and release the chosen of the Lord from bondage to their heathen conquerors? Was he not coming in power and majesty to conquer and destroy; would he not reign, and would not the people share his power, glory, yea omnipotence? Who was this strange teacher that claimed so much, and yet failed so conspicuously to substantiate his claims to the Messiahship by driving out the Romans?

Christian Scientists know what it means to be confronted by a new and sudden change in the view-point of their religious life,—such as came to St. Paul,—whether in the shattering of life-long ideals, of self-complacency, or in the thunder-clap of the question: "Saul, Saul, why persecutest thou me?" A spiritual *volteface* is a pretty turbulent experience. The clouds of sense suddenly pierced, the light of understanding floods dark places heretofore hidden and secret. Sighs and tears, broken vows, bitter deeds and words, lie exposed to the blaze of Truth, and it is at last

understood why the world still "groaneth and travaileth in pain together until now." For we are waiting, waiting for the redemption of our body. And what hinders this? Is not the world still patiently washing its cups and platters? Are not the "vain repetitions" still voiced at the corners of the streets, and are not the phylacteries broad upon the worldly garment? Pride and greed were once whipped out of the temple by him who carried the scourge of small cords, but many earthly temples are still unpurified though the whip is strong with hope and understanding—the hope which sees the light and the understanding which shows the way.

Paul accepted the summons of Truth—a call harder for a man of his race and training to hear than can be conceived of by one unsympathetic to the claims of a birthright such as his. This *volteface* changed the man. No less a Jew afterwards than before his experience, he saw in a new light the same law which he had before worshiped in the letter. He had made haste to destroy the new idea offered to his people, and he recognized with terror that what he had looked for and hoped for in common with his race, was no other than Jesus the Christ! "I am Jesus whom thou persecutest," rang in his ears, bowed his soul with remorse as he strained his blind eyes to see and understand.

The familiar proverb, "Look before you leap," may well be applied to those who like Saul go down to Damascus "breathing out threatenings and slaughter" against what they do not understand. After this, Saul was three years apart, working out the problems opened up to him in the brief vision on the way. Is it too much to claim that a Science which can demonstrate its statements (and they are those of Paul) by signs following, is worthy of at least some study before condemnation? Saul thought he was well versed in the law and the prophets, but he had looked only to the letter and saw only as he desired to see; and yet he came to recognize that he had been blind to the law's fulfilment. Is there nothing more to receive than what we have known? Has popular Christianity been so conspicuous a success in its results that we should say there is nothing more to do or say or preach? Do we look for anything more? Is Jesus to come again on material clouds and bring his wounded body with him? Shall we say, "Lo here! or, lo there!" Once we recognize that there is more

to learn than we have been wont to receive and understand in the teaching of the Master and his disciples (who demonstrated what they taught by healing the sick), and the first step is taken toward "the redemption of our body."

There is no excuse in this day of thinkers for thinking less religiously than mathematically, scientifically, or philosophically. People do not think out their salvation as they should do. They are either indolent and sentimental in religion, or, regarding it indifferently, they leave it out of their lives and experience. Some cry out against Christian Science that "it is not Christian," which means that it is not the Christianity of the schools; others, because it is not hypothetical—as is natural science and medicine—but claims to be an exact science, as demonstrable as mathematics.

The truth is that he who runs may read in this dawn of a new day; and the redemption of our body which to Paul seemed so far off, even though he had heard the voice of Christ, Truth, is even now at hand. The hope of the long travail is near to the birth, and there is spiritual strength to bring it forth. The "new man" is in sight! If the darkest hour is before the dawn, the sun is blazing behind the purple mountain. Though the clouds of night join hands with earth and hide his effulgence, the silver lining is ever growing broader and brighter, and will soon widen into morning's beams; for the darkened thought is awakening as the woman who speaks for Truth in this age assimilates herself to God—to use her own expression. The clouds of sense may still gather and thicken, the thunders crack, the lightnings flash, but error is self-destroyed by its own fury, the Sun of Righteousness is rising with healing in his wings, and the day of redemption is at hand.

[Written for the *Journal*.]

MORAL COURAGE.

ELIZABETH ALLEN MALLORY.

WHEN men shall stand alone with God,
Forgetful of the things behind,
Determined not to flinch nor fawn
Upon their purpose well defined;
Then shall the path which God hath planned
Be strewn with flowers by human hand.

HEALING.

JOHN E. G. SANDFORD.

THE narrative of the ministry of our beloved Master as given to us in the four Gospels is much more than the story of a few years in the earthly life of the purest and most Godlike man that ever trod this globe. Every Christian who would be worthy of the name admits that he must take it for his guidance in his daily life, and only as he proves that he is following faithfully in his Master's footsteps can he hope to find the way which leads to eternal Life. Accepting Christ Jesus as his Teacher and his Guide, he finds that the Master required all his followers to love God and to keep His commandments, which include love to one's neighbor. Here the searcher pauses for a moment, perhaps to ask the question, "And how is this to be done? With clarion clearness comes the answer, "Go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give."

It is impossible to suppose that he who gave this imperative command failed to give at the same time the necessary instructions as to how it was to be carried out. We know that he often took his disciples apart and taught them privately; that he said to them, "It is given unto you to know the mysteries of the kingdom of heaven;" and that on one occasion at least he upbraided them for their failure to heal a case of disease which had been brought to them —a rebuke which would scarcely have been just had they not been instructed in the method of healing practised by himself. Thus the new recruit finds his duty laid down clearly enough, and the Bible tells him plainly that nineteen hundred years ago there were some who knew how to perform it. But alas! for him the method seems to have been lost, and though he pray never so earnestly he finds the answers to his prayers are but few, and those far between. Discouraged and disheartened, he concludes that he asks and receives not, because, somehow, he asks amiss. Perhaps in one of those wonderful scientific utterances of Shakespeare he cries,

> My words fly up; my thoughts remain below:
> Words without thoughts never to heaven go.

But he who yearns for the truth and seeks it faithfully shall

still be satisfied when in God's good time he can say, "I am ready!"

One glad, glorious day Truth comes to him, and he finds the "little book," which is Truth's interpreter, in his waiting hands. As he reads, and as the new light illuminates his understanding and shows him the spiritual meaning of the Book of books, he exclaims, with a heart full of joy, "Now I know how Jesus worked; now surely I can go and do likewise." For him, as for every man whom the Father brings to Christ, a new birthday has dawned, the first day of his spiritual regeneration.

As one who wakes in glad surprise,
The new-born child of God
Now sees, each day, before his eyes,
The path his Master trod.

The would-be healer and helper of his fellow-men learns from the Bible and the Christian Science text-book that Jesus healed the sick and destroyed sin by the same method; that is, by virtue of his absolute and unshakable understanding that God is Spirit, infinite Mind, Life eternal, omnipotent Love; and that man, in God's image and likeness, is a perfect spiritual being, with no consciousness of sickness, sin, or death. Thus, when a leper came to Jesus he saw no diseased Adamic presentation, but in Mind he saw a gloriously perfect spiritual idea of Life, Truth, and Love; and this purely spiritual consciousness of the Wayshower instantly ousted the false belief and gave a new consciousness to the sufferer, thus healing the contrite heart and leprous body. (See Science and Health, p. 476.) The knowledge thus gained tears away the veil which centuries of ecclesiasticism and doctrinal controversy have drawn around the works of Jesus, revealing them not as supernatural violations of law, but as the logical and natural outcome of his understanding of divine law, and as the proofs of his claim to be "the door" by which men might enter the kingdom of heaven,—the realm of eternal, changeless harmony.

But to know how Jesus worked is one thing, to do like works is quite another. Thirty years was he, the Virgin's spotless son, preparing himself to set about his Father's business; then he submitted to the test of forty days and forty nights of prayer and fasting and victorious warfare with error ere he deemed himself ready to join battle

with the world's false beliefs. To-day we would be his followers. Are we ready to drink of his cup and to be baptized with his baptism? Surely it should make us very humble and not a little ashamed when we think how imperfectly we are equipped to emulate his mighty deeds; nevertheless, God forbid that we should be discouraged or depressed for this or any other reason. Let us rather say with St. Paul, "Not as though I had already attained, either were already perfect: . . . but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Our Leader has said, "God is the Principle of divine metaphysics. As there is but one God, there can be but one divine Principle of all Science; and there must be fixed rules for the demonstration of this divine Principle" (Science and Health, p. 112). Therefore, in the spirit of humility in which St. Paul wrote, we may safely seek for some rules for our guidance in the great work of Christian healing, and possibly the following may commend themselves: (1) The practitioner must think rightly about God and man. (2) He must think rightly not only about his patient but about other people as well. (3) He must think rightly about himself.

Now what is right thinking about God and man? What did Jesus say about God? He said, "None is good, save one, that is God." "God is Spirit" (Rev. Ver.). "This is life eternal, that they might know thee the only true God." Respecting man he said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." "It is your Father's good pleasure to give you the kingdom." Let a man but hold fast to such thoughts as these and he will be thinking rightly about God and His reflection, and will comply with the first rule we have laid down.

How should the practitioner think about his patient? Again let us go to the Master-healer for guidance. To the sick of the palsy he said, "Son, thy sins be forgiven thee;" showing that he saw only the sinless, perfect concept of Life, Truth, and Love. To the ten lepers he said, "Go show yourselves unto the priests," before they were yet healed in body; thus clearly indicating that for him there existed only the spotless, spiritual idea of God and not the material manifestation of disease. Of the daughter of

Jairus he said, "The maid is not dead, but sleepeth." Of Lazarus, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." When he spoke of the infirm woman he called her "a daughter of Abraham, whom Satan hath bound." And lastly, of the little ones he said, speaking, let it be observed, in the present tense, "Their angels do always behold the face of my Father which is in heaven."

If, therefore, we would think rightly of our patients, and others, we must *un*see their false claims, deny them all reality, authority, or power, and see only the image and likeness of the one perfect Father in heaven. Let a man be ever so scientific in his thought of God and of his patients, yet if he fail to keep his mentality right with respect to others who are concerned, he will also fail in healing. Hanging on his cross our Master could yet pray lovingly for those who crucified him, "Father, forgive them; for they know not what they do." And in these days our beloved Leader has given us a beautiful example of that Christian charity which blesses its persecutors and loves its enemies, and she may take comfort in the thought that unnumbered thousands, who would otherwise be without hope in this life, bless her, daily and hourly, for the revelation of Truth which has brought them health and happiness. Surely the heart of each one of these is a peaceful shrine where, in thought, she may find shelter from the malice of the world, remembering our Master's tender exhortation, "Be of good cheer; I have overcome the world."

How are we to follow then these great examples? Do we make a reality of hostility or malice, either towards ourselves or in the surroundings of our patients, when we should know that they have no reality, presence, or power? Let us be quite open and fearless with ourselves. Are we always loyal, tender, loving, and true towards each other? Do we always honestly try to see each other's point of view? Do we unswervingly cultivate the love that thinketh no evil? It can be said without fear of contradiction that each time we admit a thought which is unjust, suspicious, or unloving towards another, we malpractise upon him and injure our own power to heal.

Now we come to the last and largest demand of all. Think rightly about thyself! Clean out your own home, and

take care you have a good stiff broom to do it with! Here lies the cause of nearly all our failures. How many times we have to sweep out that human domicile, and yet there often seems to be a rubbish-heap left behind, some dark corner in which error has hidden itself. Sometimes it makes us very tired, does it not, this cleansing process? Yet we have to persevere, else how can we become "channels for the streams of Love"? Can the crystal-clear and healing water of Life flow through a choked conduit-pipe? We know it cannot, and therefore, as our text-book teaches, the Christian Scientist must make a great sacrifice of material things if he would demonstrate his understanding of the Science of being. Indeed he must go on sacrificing, one by one, all those things which have hitherto seemed to make life worth living, until, little by little, he enters a new and nobler mental environment, where purer joys shall comfort him far beyond the old. Let him take the counsel that Browning puts into the mouth of his grand old Jew, Rabbi Ben Ezra:—

> Then, welcome each rebuff
> That makes earth's smoothness rough,
> Each sting that bids nor sit, nor stand, but go!
> Be our joys three parts pain!
> Strive, and hold cheap the strain;
> Learn, nor account the pang; dare, never grudge the throe!

Then, as the false Adamic self gradually fades away and the material senses "loose him, and let him go," success will crown our healing work, and one day we shall realize the full meaning of St. Paul's words, "It is God which worketh in you both to will and to do of his good pleasure." It may even be our lot to stand in the very presence of the spiritual idea, and cry aloud with the prophet of old, "My father, my father, the chariot of Israel, and the horsemen thereof." Our strength shall be "as the strength of ten," because the "heart is pure," and when, in due time, the Lord of the harvest shall summon his laborers to receive their due reward, we may each hope to hear those joyful words of commendation, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy lord;" and so come to that rest which remaineth for the people of God with this countersign upon our lips, All is well, for God is All!

THE LOGIA OF JESUS.

HENRY VAN ARSDALE.

WHEN the student of Christian Science, hitherto not overly familiar with the Bible, grasps the fact that the healing truth which comes to this age through our Leader's book, "Science and Health with Key to the Scriptures," was manifested to the first century through Jesus, he begins to ponder over the life and works and words of the one who demonstrated this Science of being for all time, and wonders at the fewness of the utterances of Christ Jesus which we possess. We are assured that he gave the seeking and receptive thought of his day all it could assimilate, and he must have been sought of many for the words of help and wisdom which fell from his lips. Jesus was accorded the title of rabbi, or master of the law, and in the thought of the Jews this meant that he was qualified to teach and expound the law and the Scriptures. The rabbis all had followers, or students, and each of the popular and supposedly more learned of them had a student body that numbered hundreds. While Jesus directly chose the first of his students, the twelve who were his closest and ablest followers, he must have had a great number of others who listened carefully to his every word and cherished what was said, to pass it on to others as was the custom.

The Jews made three arbitrary divisions of their Scriptures: the written law, consisting of the five books of Moses; the prophets, the books containing the prophetic writings; and the hagiographa, or sacred writings, comprising all the other books of what we now call the Old Testament. Copies of the complete canonical books were not at all common, but there is every reason to believe that Joseph's household possessed one, or at any rate that Jesus had constant access to one. In making new copies of the Jewish Scriptures every care was taken to secure accuracy, and translators of the various original copies of the ancient versions of the Old Testament now available find comparatively few discrepancies; nothing like the number to be found in the versions of the New Testament. It is probable, too, that two or three of the twelve apostles also had complete copies of the Scriptures. As at this time the cost

of such a book was considerable and almost out of the question for the poorer class, from which Joseph and the twelve came, it can be seen what must have been the earnestness back of the sacrifice which enabled these households to procure this well-nigh priceless treasure.

To the orthodox, the temple Jew, the written law was the main thing; all else hinged upon it. Properly the sacrifices and ritualism it enjoined could only be carried on in Jerusalem, and so here it was that the rabbis held their schools and daily taught the oral law in explanation and amplification of the written. From the time the law had been given to Moses questions had arisen as to interpretation. The Sanhedrin and rabbis held that the law having been given to the Jewish nation in its completeness in written form, no other law was to be written; no interpretations, no customs, no explanations, no traditions, must be in writing—all must be oral, carried in the memory and so passed on and down. In the intervening centuries, however, so many accepted interpretations had been given, had received the Sanhedric and rabbinic endorsements, and then become incorporated in the traditional law, that in the first century the oral law was many times greater in volume than the written. It was said by the contemporaries of one great rabbi that so great was his power of interpretation that he could take of every stroke of every letter of every word in any one of the written laws and make a new law from each. Another rabbi, called "The Splendor of Wisdom," told an inquirer as to the extent of his knowledge, that he had been taught of the wise ones so much of the traditional law, that if all the sky were parchment, every reed a pen, all the water ink, and all the inhabitants of the world writers, these would not suffice to record all he knew of the law. So it may be seen how the Jewish student of the Scriptures was trained to carry in his memory what he was taught by the rabbi he looked to as a teacher; for it was forbidden to write it down.

It may be added here that the Talmud itself was not compiled until the latter part of the second century, A.D., and many authorities hold that even then it was transmitted entire, from memory, for nearly four hundred years and not put into written form until the sixth century. The Talmud, or traditional law, has many times the matter contained in the Pentateuch, and consists of Mishnah, which may be said

to be the law, and Gemara, which are explanations, questions and answers, and commentaries on the Mishnah.

Of Jesus' writings the only mention we have in the New Testament is to be found in John, 8 : 6, 8, where it is said he wrote on the ground. Of the great Teacher's works John says in the last verse of his Gospel, that if they were all recorded he supposes that even the world itself could not contain the books with the record. Accompanying the doing of these works must have been many parables, precepts, and sayings. We constantly read in the Gospels of Jesus' teachings and talks. Now, in view of the trained memories of his auditors, and the custom of repeating to others who had not the advantage of hearing the teacher, his exact statements, and the fact that Jesus could probably speak in the native tongues of all who frequented Galilee and Jerusalem, it is surprising that what is accepted generally as the only authentic record of Jesus' sayings limits them to what is contained in the four Gospels, and comparatively little attention is paid to research in numerous other sources which some day will be rewarded with rich returns.

It is generally admitted that the following dates are the very earliest which can be assigned to the appearance of the four Gospels; many authorities give much later dates. Practically it is now agreed that the first Gospel written, of the four, was Mark's. This was addressed by a Jew to the Gentiles, especially the Romans, and the earliest date which can be assigned to it is the year 56. At least three years before this had appeared Paul's first letter to the Thessalonians, which is the earliest of his epistles, and more than twelve years before Mark's Gospel was written, James, the brother of Jesus, had written the epistle bearing his name, which is by many years the first of the New Testament writings. Thus it appears that this first Gospel, with its professed exact sayings of Jesus, did not reach the churches until at least twenty-six years after Jesus was crucified. The Gospel of Matthew was written from the Hebrew standpoint and mainly designed for the Christianized Jew; its date is not earlier than the year 60. Luke's Gospel was especially for the Pauline churches and was written by a Gentile for the converted Gentiles later than the year 61. These three Gospels comprise what are known as the Synoptic Gospels, because they contain the general

events of Jesus' career and the more comprehensive view of his work. It is probable that the Gospel of John was not written until later than 80 A.D., at least fifty years after Jesus' ascension. About one half of this Gospel is devoted to the last week of the earthly life of Jesus. Fifty years is a long time to carry definite statements in memory, unless there was at hand exact written memoranda to refer to.

Let us examine a little closer. Only Matthew and John were known as students and associates of Jesus. Mark was a student and friend of Peter; Luke of Paul. It cannot be stated definitely that either Mark, Luke, or Paul ever exchanged a word with Jesus. These facts: The elapsed time and the unfamiliarity of two of the writers with Jesus personally show this one thing very plainly, that if Jesus' words were not at the time the different Gospels were written existing in written form, they were at least cherished, memorized, and handed on and down orally, as were the words of all other great teachers. The very fact of the similarity and agreement of the Gospel reports of Jesus' sayings, written by different men at different places and years apart, shows how correctly these words of his were memorized. Literally thousands must have listened to his utterances and carried them away into every part of Palestine and contiguous territory.

Following the year 30, the generally accepted date of the crucifixion, continued the great dispersion of the Jews; first because of increased commercial opportunity throughout the Roman empire, to which opportunity the Jewish nation was always alive, and second because the destruction of Jerusalem and the Temple by Titus about the year 70 compelled them to leave Judæa in great numbers. The result of this dispersion is seen to-day in every quarter of the globe, but in the first century it did not reach very far from the borders of the Mediterranean and Red seas. The earliest Christian churches started and flourished in Syria and other anti-Jewish communities, and to these flocked many Christianized Jews. Many of them went to Arabia, to Persia, to every place where commerce made opportunity for gain, and to these countries and households were carried the sayings of Jesus just as surely as they remained with Matthew, John, and Peter, and were collected by Mark, Luke, and Paul. The church at Antioch was established many years before the first Gospel, Mark's, was written. Besides, at the

different feasts in Jerusalem there were in attendance thousands from Babylon and other places far from the confines of Judæa, all of whom at some time had had opportunity to hear Jesus and to know of his works. While Jesus was still teaching they carried away his words to remote communities, to be repeated to the less fortunate who could not go up to Jerusalem and memorized by them for the benefit of future generations.

None of the four Gospels seems to have been especially designed for use by the church at Jerusalem, at this time under the charge of James, the brother of Jesus, and Peter. Many suppose there was a primitive gospel in use by this and some other churches, perhaps written by, or under the immediate direction, of Jesus himself, to which all four later writers had access. Paul also makes some references as if he had written a Gospel, or more direct news about Jesus than appears in his letters. At any rate, while all the New Testament writers, with the exception of Luke, were Jews, it is seen that after they became Christians they paid but little attention to the inhibition against writing what they knew must prove to be words of religious instruction. And there were surely countless others, of Gentile origin, who cared nothing at all for this fine point of Jewish tradition, and who must have put down in writing at the time many things they had heard from Jesus, and not years afterwards as did the New Testament writers. Such writings, it can be surmised, were in circulation among believers and non-believers from Central Europe to India, and it must be that some day these logia, or sayings, of Jesus will come to light. While it is probable that some of these will not be genuine—our own day not being free from denominational and deliberate distortions of God's word—Christian Science will enable us to separate the true from the false, as it does in all else, by demonstration,—by the healing of disease and the overcoming of sin.

We may be permitted to give three of the many such sayings which have been found; they seem to have been first translated from Arabic into Latin, then into German, from which they have come to us.

1. Jesus was asked, "When shall the dominion of death cease?" Jesus saith: As long as [material] birth continues, for I came to destroy the works of birth.

2. Jesus saith: "In my ministry I have treated all the

lepers and all the blind who came to me, and cured them; but when I have treated the fool I have failed to cure him" (See Luke, 12 : 13–21).

3. Jesus and his students were traveling, and on the road met certain Jews who spake evil to him, to which he returned good. His students asked, "Do you speak good of these who speak ill of thee?" Jesus said: "Each giveth out of his store" (Matthew, 12 : 34–37).

Students of our text-book well know what is meant here, and many analogous passages in the Bible and Science and Health will occur to them. They should especially compare with (1) this from Science and Health, page 69, "Proportionately as human generation ceases, . . . man . . . coexistent with God, will appear." Also Matthew, 5 : 17, "I am not come to destroy, but to fulfil."

[Written for the *Journal.*]

THE CHOSEN WAY.

ABBY BEECHER LONGYEAR.

THE devious paths of worldly glory lay
Before me, and my heart exultant rose,
In self-sufficient pride, to choose of those
One for myself,—nor word nor deed might stay
My eagerness for self-sought, self-made fray
Against self-chosen, self-evokéd foes.
Yet strange the battle went. I won me woes
Not reckoned for, that held me long at bay.
Thus self in fighting self had vanquished me!
To higher unconsidered help I turned,
Which in my self-blind pride I long had spurned.
In humbleness I asked my way of Thee.
Dear Lord, thro' peace and rest which Thou hast given,
Have I been led in the straight way of heaven.

TESTIMONIES FROM THE FIELD.

NOVEMBER 24, 1906, was a happy day for me, as I was then released from an institution where I had been sent as a so-called incurable invalid, with softening of the brain. I remember my early fears and suffering, then all was blank; but thanks be to God, through Christian Science I have been perfectly restored, physically, morally, mentally, and best of all, spiritually. I have that wondrous book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and am trying to learn more of this healing truth. I wish to testify by my life and by my work my gratitude to God, and to Mrs. Eddy for these great benefits which I have received.

Alfred A. Clark, Atlantic City, N. J.

I WOULD like to add the following testimony to that of my husband. His health began failing him about four years ago. We had the best medical aid, but without receiving any benefits; he gradually grew worse, the doctors diagnosing his case first as severe nervous trouble then as an affection of the brain. Finally, on Aug. 9, 1906, the darkest hour came, when I was obliged to send him to an institution. I visited him once, and sometimes twice a week, and saw him growing worse day by day. The doctors gave me no hope, in fact they said his mental and physical conditions were so bad that they did not think he would live a week.

It was at this time that Christian Science was brought to my notice by a lady who had been healed. She said she could not explain it to me, but advised that I go and see a practitioner. I knew nothing of Christian Science, therefore did not believe in it; but in my despair I was willing to try anything, so I called at the office of a practitioner and explained my trouble. I went into that room a heartbroken and dejected woman, without a ray of hope, but when I left I felt new hope springing up in my heart. I felt that somehow, or some way, God was going to make it all right; and so He did, for from that day my husband began to improve. I did not tell them at the institution that I was having Christian Science treatment for him, and though they persisted in saying there was no hope for him I knew that

God was taking care of him. When there was no longer a doubt of his recovery the doctor pronounced it nothing short of a miracle. What seemed most wonderful to me was that the practitioner never saw him until he was brought home well.

We are both members of the church here and are trying to grow in the understanding of this saving truth. I have also been healed of several ailments, such as throat trouble, headaches, and colds. I cannot express my gratitude to God and to dear Mrs. Eddy for all the benefits we have received.—*Mrs. Mamie Clark, Atlantic City, N. J.*

IT is with a heart full of love and gratitude to our dear Leader, Mrs. Eddy, and to Christian Science, that I offer this testimony, in the hope that it may lead some one who is suffering as I was from sickness and despair into health and a realization and understanding of the power of Life, Truth, and Love, as demonstrated in Christian Science. For about three years I was in ill health, the trouble being diagnosed in the beginning as a severe nervous condition, in fact a complete breakdown. In the three years I had five different physicians, all of whom were agreed as to my condition. I also had electric treatments and massage, and on the advice of one physician my husband brought me from our home in the mountains to the sea-level. For a time I was better, but soon the old symptoms reappeared and the stomach trouble became chronic. For about a year I was in pain almost constantly and frequently was obliged to resort to a mild opiate in order to get a night's rest. Finally the trouble developed into a distressing condition of the stomach and bowels and I was taken to a hospital for treatment. When I left there my physician said that with complete rest, strict diet, and no cares or worry I might be well in a year—or I might never be well. He said he had done all that he could. His instructions were strictly followed, but I still suffered from the severe pain.

As soon as I was able to travel I was taken to San Jose in the hope that the change would prove beneficial, and it was here that the blessed light of Christian Science dawned upon me. In the house where I stayed I found a copy of "Science and Health with Key to the Scriptures." At first I looked at it out of curiosity. The chapter "Fruitage" interested me, and as I read one testimony of healing after

another, I thought that if all those people had been healed surely there might be hope for me. I was desperate. All material means had failed to help me, I could sit up only a few hours a day, and was in pain much of the time, and Christian Science seemed a last resort. I wrote to my husband to ask if he had any objection to my trying Christian Science. His reply came, "You may do as you like, but when you have those pains I should think you would need some medicine for them." That was all the encouragement I needed, for I had been reading Science and Health while waiting for his letter, and I was convinced that I could be healed simply by reading the book. I went to a practitioner and my healing was practically instantaneous. I left (as it seemed to me then) my burden of pain and hopelessness and despondency in his office. I went home, ate what the other members of the family had for their supper, went to bed and slept soundly all night—something I had not done for years. Next morning I awoke well and happy and while dressing I saw my glasses lying on the table. I had worn them constantly for five years, the oculist having told me I had a bad case of eye trouble and that I must always wear them. As I looked at them I knew that I did not need them any longer, I knew that I was healed, and although I had not asked for treatment for my eyes, I felt that I was "every whit whole" and that it would not be honest to wear those glasses any more. I have never had them on since that day and my eyesight is perfect. I read, sew, write, and embroider, and use my eyes a great deal for close work which I would formerly have found trying even with my glasses. I made one more visit to the practitioner. The healing had come so quickly I could hardly believe that I was well. It seemed too good to be true, and I wanted to make sure. A short talk with him convinced me that I had come into man's birthright as a child of God. That was almost a year ago, and during the months that have passed since then the study of the Bible, which has become a new book to me, and of Science and Health, has been a great joy.

I am grateful not only for the physical healing that came to me through Christian Science, but also for the spiritual healing; for the God of love who has been revealed, and for the understanding of the truth that makes us free.—*Mrs. Grace Fisk Billings, Berkeley, Cal.*

AMONG the hundreds of thousands who have found the "philosopher's stone" in Mrs. Eddy's little book, "Science and Health with Key to the Scriptures," I am one, and like the leper I come back to give thanks, honor to whom honor is due. I used to read the fifth verse of the first chapter of James and wonder at it. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." Finally I accepted that little verse at full value and found that as a man trusts and proves himself worthy of wisdom he will "receive in the same degree." It is a fact that "no true prayer remains unanswered, for God to whom it is addressed is the one who inspired it." But to pray a true prayer one must first discard all other gods and become trustful as a little child. Thus praying to the almighty, all-loving God, prayer will be answered. We should pray in the same spirit that a little child asks its mother for bread and milk, knowing that it will receive because it is within its right; that the mother gives for love, and so does our Father-Mother God give to those who love and trust Him, and that, as Jesus said, "your Father knoweth what things ye have need of, before ye ask him."

I prayed in the spirit of a child, and wisdom said to me as it did to Abraham Lincoln, When you find a church that accepts Christ's undivided garment, that garment for which theology has been casting lots for so many hundred years, cling fast to her, for she has the truth and will lift you up. Twelve years ago, when I walked into the little granite church on Norway and Falmouth Streets, I felt that wisdom had led me aright, and now I have no doubt. Christian Science has wiped the dust from my eyes. It has baked the meal that Christ leavened, and given to the tired, hungry world the bread that cometh down from heaven,—the bread of Love. It stands for the day-dawn of heaven, and interprets the most beautiful and perfect idea ever expressed, "God is love," so that all who would be true can understand, and be filled with that Mind which was also in Christ Jesus. I have read and pondered "Science and Health with Key to the Scriptures" alone in the mountains of Alaska, far away from the petty and false ways of modern civilization; alone in the fever-stricken "low veldt" of South Africa, with the lions roaring around my camp-fire, and not one flaw have I found in the Principle which it in-

terprets. It is as true as the compass, and has searched out and destroyed many faults in myself, and I have put it to heartbreaking and fierce tests in the life of a prospector in the out-of-the-way places of the earth. Science and Health is without doubt the key to "The Good Book" which contains the true philosophy of life, in which is written, "Lo, I am with you alway, even unto the end of the world." Said Livingston to the young men of the University of Edinburgh, on his return from Africa, "Always remember, no matter where you go, even unto the ends of the earth, there God is also."

Christian Science is to this material age like water found in the midst of the desert. It broke into my life like a sunburst on a dark and dreary day. Although I have let the clouds come up, and fierce storms brew and break, nevertheless it has been my guardian angel through dangers and hardships, through sickness and sin, and has taught me to put my trust in God, to love my fellow-men, to keep the Ten Commandments, and to be happy. It has enabled me to understand that "it is the spirit that quickeneth; the flesh profiteth nothing;" that in God "we live, and move, and have our being." God is all, and although He moves in mysterious ways His wonders to perform, He still rules, and with a balance so just that a sunbeam will tip it up and down. Truth, the great righter of human wrong, stands watching, weighing, and waiting, while time goes rolling down towards that sublime age of the brotherhood of man when hate is gone out of the hearts of men, and Love alone is king. When that day dawns, the day of which the wise and lovable Lincoln spoke in his Philadelphia speech, when he said, "Happy day; Mind shall live and move, the monarch of the world," then Christian Science will have done its perfect work and the promise of the Master will be fulfilled, "On earth peace, good will toward men," and he will have drawn all men to him. Then will our Leader hold her rightful place in the hearts of men and be found sitting humbly and lovingly at the feet of Christ, honored by all for her faithful service in restoring to the world the undivided garment of Truth.

The preceding words I have written in the spirit of gratitude as a tribute to our Leader and the Cause. In regard to my healing, I can say that it has not been hard for me to demonstrate over physical troubles, and it has always been a

marvel to my friends how quickly I have recovered from severe injuries such as are common to men who ride much, also from frost-bites and the severe fevers that are prevalent in the low countries of Africa. Whenever I followed Mrs. Eddy's teachings I always recovered quickly, but this I am sorry to say I did not always do. I would not let go of my carnal pleasures and self-righteousness. Consequently I was punished with many stripes. I never quite grasped the idea of what Christian Science brought out until the winter of 1905. I had not met a Scientist for several years nor seen any Christian Science literature except the text-book, when one day I walked into the public library in Johannesburg, Transvaal, and read Charles Klein's testimony in the October, 1905, number of the *Journal*, and then I saw myself as I was, and as I could be if I lived right. The point in Mr. Klein's testimony that appealed to me was brought out by the little word "No," and I will quote the paragraph which contains it:—

"With a marvelous exhibition of patience, the practitioner gently explained that God did not create evil, and has no consciousness of evil, for God is Love, Life, and Truth, infinite Mind, and that the recognition of this infinite Mind would destroy the false mental pictures that were manifesting themselves on my body, destroying my peace and happiness, and thus creating all my apparent woes. The word 'apparent' annoyed me. Why apparent? Was I not to believe the testimony of my own senses? To my utter astonishment he replied, 'No.'"

I saw then that one might as well throw the Bible in the fire as try to understand it materially. The things which are seen are the unreal and temporal; but the things which are not seen are the real and eternal. I realized that I had been trying to graft "holiness upon unholiness" (Science and Health, p. 201). I took a right-about-face, came back to America, received treatment for an error that had been following me like a hound,—a weakness for liquor,—and was healed. Then came a higher understanding, which uprooted the old snags in my mentality that I had been stumbling over for so long. Now, twelve years after the first seed of Christian Science was sown, I can truthfully say I have been transformed by the renewal of my mind from a discordant, wild young American, whose home was where he threw his hat down, into a man who is

sound in body and mind, and who possesses a happy home and wife. I have set my hands to the plow, never to turn back until my furrow is done. The seed fell on good soil, but like the soil of my native land, old New England, it sadly needed clearing of stones and stumps. To illustrate how the leaven was working to mold my thoughts aright, and to express what is now my sole desire, I may refer to the following incident: One night about five years ago, while in Egypt, I climbed up "the great pyramid," and thought, as I looked at that grand structure, "This has been here for thousands of years, but time will obliterate it and every other material thing. Surely the only lasting monument is one of good works." Then I knelt down and asked that I might so see the light as to be a benefactor to my fellow-men and a faithful servant to my creator.

Philip O. Peirce, Boston, Mass.

I WAS led to Christian Science after my physician, who was also an old friend, told me to engage a room at a hospital at once; "within three days" were his orders. He gave me a note to the surgeon (which note I still have), saying that he thought I ought to have two operations performed, a preliminary or preparative one, the other a very serious operation to eradicate the trouble. This conclusion was reached after he had made two careful examinations six weeks apart. I was caused deep anxiety by this verdict. I had a dreadful fear of the knife and I could not afford the fifteen hundred dollars it might cost, nor the loss of three months' time. In this extremity I thought of trying Christian Science; not that I knew much about it, nor had I the least faith in it, but I felt it might delay my going to the hospital for a while. During my first treatment I was told that the God in whom the Christian Scientists trust does not know sickness, sorrow, sin, nor death. This arrested my attention at once, and I remember thinking, "If"—and it seemed a very big "if"—"they can prove this, they have a consistent idea of God." I went each day for treatment, and paid for each treatment, willing to test it fairly and suspend judgment. Within three weeks I stopped treatment, finding myself so much better; and since then, for over five years, I have had no trouble of that nature. Shortly after this I felt impelled to learn how this healing was done, and wanted to be able

to do it for myself and others. I thank God that I am now able to say I have some understanding of Truth, and I know that God gives freely to every one who lays aside his own opinions and becomes as "a little child."

Many attacks of pain have since then been met and mastered; sin has been uncovered, and reformation has followed, for myself and others, through the knowledge and application of the truth as taught us in Christian Science. The text-book is an unfailing source of help and the Bible is now my daily companion; whereas I had been quite content to read my prayer-book in church only, never thinking that now and here I could know "God with us." To think and act in a certain way, follow certain directions and have the results always good, is to know upon what we are leaning and upon whom we are depending. Christian Science takes away our indefinite sense of a hereafter and gives us salvation now.

Shortly after I was healed some boiling water was spilled on my arm, from which the sleeve was rolled away. I covered the arm and applied what I then knew of Christian Science. The pain ceased within two or three minutes, and two hours later, when I looked for the evidence of a severe scald, I could not see where I had been injured. Another time a heavy box cover dropped on my foot. The pain seemed unbearable, but I went to work for myself, as I was alone and had to have relief. Within fifteen minutes the pain was gone, but when I tried to step on that foot it gave way under me. Another fifteen minutes' realization of the truth and I was free,—in a normal condition. Upon removing my stocking that night no evidence of the blow was to be found. This, to me, was most wonderful and convincing.

These and many more like occurrences have led me to think on the facts of existence, as made known to us through the Christian Science text-book. I thank God hourly for all I have, and for the change in my outlook and point of view. In thanking God I include each and all of His faithful servants who have lovingly and willingly done what they could to aid me. Words cannot express my admiration for and devotion to that wonderful woman, Mrs. Eddy, who through all these years has been holding fast to the absolute convictions which God's revelation to her implanted in her consciousness. Her mission is a

glorious one and her reward will be satisfying. My prayer is that my life may prove my gratitude for Christian Science.—*Mrs. E. B. Winslow, New York, N. Y.*

A LITTLE more than a year ago I appealed to Christian Science for relief from a very serious physical and mental condition, so serious that six months before I had been compelled to give up my business—severing at that time all connections which it had taken me years to establish. During these six months I had devoted my whole attention and a large amount of money to trying to get well and had had the best medical attention from a celebrated specialist in New York City. Finally, from the excessive use of medicines as prescribed by my physicians, I became so saturated with drugs that I was having distressing attacks frequently, and my general condition was, to say the least, alarming.

During the course of my illness, which had extended over a period of two years, my attention had several times been directed to Christian Science and I had been requested and advised by friends to investigate it, but had not seen fit to do so; in fact I had altogether ridiculed the idea, but finally, when I had exhausted every available material means, and gotten into such a desperate condition of mind that I did not care what healed me nor how it was accomplished, I turned to Christian Science as a last hope. I was in such a receptive state of mind that in an hour's conversation with one who had a sufficient understanding of the subject I was able to grasp enough of the truth that makes us free to know that I could command the situation so far as the government of my physical body and mortal mind were concerned. I secured a copy of the Christian Science text-book, went home and threw away my four varieties of medicine, and commenced working out my own salvation by a study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, together with the Bible. Within thirty days I made my preliminary arrangements to resume business, and in sixty days more I had again taken my place in the business world. Within six months I was able to leave off glasses, which it had been necessary for me to wear considerably for sixteen years (the last four years constantly), by coming more fully into the realization of the fact that God's man needs

no glasses to see through. This thought was given to me very early in my experience in Science by a person whom I met casually, and so impressed me at the time that I clung to it tenaciously until I overcame the seeming disorder. I have never had any need for the glasses from the day I left them off. Nearly six months ago my desire to use tobacco gradually left me, until now I have given it up altogether, although I had smoked continually for nearly sixteen years.

The past year has been the happiest and most successful of my life. I owe it all to my knowledge of God and man's rightful inheritance, as taught by Christian Science, and I am deeply grateful.

Monroe H. Starr, San Francisco, Cal.

FOURTEEN years ago I was healed through Christian Science. From childhood I had been subject to serious throat trouble every few weeks, until in later years the doctors pronounced it chronic, said that it affected my whole system, and that the only relief they could give me was by periodically operating on my throat. Besides this I had organic trouble and was not able to stand perfectly erect. I had also become melancholy and hardly considered life worth living. In my darkest hour of need a dear friend who had become interested in Christian Science asked me to try it, and I informed her that when everything else failed I would do so. A few weeks from that time I was in bed again, expecting to undergo the same operation, which was becoming more critical at each recurring attack. I then sent to this friend for the help she had offered, and arose the next day from my bed, healed from all my bodily troubles; also healed mentally. Life took on a different aspect, and I was free.

I had been brought up in an orthodox church, and was a member and active worker for years. I loved the church and its teachers, and never regret the thorough instruction I received in its Sunday School, where we were taught to study the Bible and to memorize the Ten Commandments and the Sermon on the Mount; but I never gained the spiritual sense of these until after I was healed in Christian Science and took up the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy.

In the past fourteen years I have not been ill one day,

and my health has been maintained by the study of God's word as found in the Bible, and in its "Key," Science and Health. I had a family of four, my youngest child being six months old when I was healed. It was then thought I would never raise him, but he is now past fourteen years, a big strapping fellow, never had medicine, and better still, has not needed it, never having had a day's illness. God, divine Love, has been the only physician in our home all these years, and has never failed us. In trying to express my gratitude to God, who has given Christian Science to this age through our beloved Leader, words are inadequate. I can only prove my love and gratitude for her pureness of life, the brave and noble womanhood that enabled her to perceive this truth and demonstrate it to a waiting, sin-sick world, by following her example. Jesus said, "If ye love me, keep my commandments."—*Mrs. Elsie M. Stewart, London, Canada.*

IT is six years since a good lady loaned me a copy of "Science and Health with Key to the Scriptures," saying that if I read it I would become a better member of the church to which I then belonged. The remark appealed to me, as that had been my highest ideal for many years; so I took the "little book," and that night read until nearly midnight, and daily thereafter. A close study of the chapter on "Prayer" caused such a spiritual awakening—such a rolling away of the obstacle between my Lord and me—that I was sure I never had known how to pray aright, and thus it was revealed to me why my prayers for thirty years had remained unanswered. I had not understood God nor man's relation to Him; my spiritual consciousness had never grasped this concept of divine Principle, Life, Truth, Love, and for several weeks my only prayer was, "Thy will be done! O God, give me spiritual understanding!" I kept on studying this, the most interesting book I had ever found, and as soon as I returned from the mining camp I attended the Christian Science church for the first time. Never will I forget the feeling of harmony which came over me as I entered the beautiful and well-filled church; and as I looked around me into the cheerful and smiling faces, and read the inspiring motto on the wall,—"Divine Love always has met and always will meet every human need" (Science and Health, p. 494),—I

thought, Truly this is the atmosphere of Soul, for these people have found and are serving the God who is Love. The services, while very different from any I had ever attended before, appealed to me on account of the spiritual interpretation of the Holy Scriptures, and after receiving a cordial greeting, I went away feeling that the world was growing brighter and better. As I listened to the wonderful testimonies of the Wednesday evening meeting, I felt convinced that these results were not based on any human opinion of the Bible, but judged by the fruits, it must be the truth, the Science which Jesus taught and practised and which he said would make us free.

After six years of close study of the Holy Bible illumined by divine Science, I feel thankful to God that I have lived to see these wonderful works—the fulfilling of our Master's promise as recorded by St. John, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." To-day Christian Science testimonies of a divine hue—proving the unchangeableness of the ever-living Christ—are being heard around the world, and all who are willing to become as little children are being loosed from bondage of every nature whatsoever, and are rejoicing in the fulfilment of this blessed promise, which indeed will redeem the world from all conditions of discord and awaken in all the knowledge that the kingdom of heaven is within. This certainly is a "consummation devoutly to be wished," but as our Leader says, "Humility is lens and prism to the understanding of Mind-healing; it must be had to understand our Text-book; it is indispensable to personal growth, and points out the chart of its divine Principle and rule of practice" (Miscellaneous Writings, p. 356).

I was supposed to have inherited stomach and bowel trouble, causing intense headaches that developed into other serious complications, from which I was never able to get permanent relief. At one time I had what was called an incipient stage of lung trouble, and for many months was under the care of one of the best physicians in Chicago. All of these diseases, as well as the fear of their return, have been banished from my consciousness, and I realize in a small degree the words of our dear Leader, "Truth has furnished the key to the kingdom,

and with this key Christian Science has opened the door of the human understanding" (Science and Health, p. 99). Now my highest ideal is to reflect the perfect spiritual image and likeness of God, and become a channel through which may flow the healing truth that makes man free from all unlike God; that I may constantly know that I live because God is man's Life, and know the Love that casts out all fear.

For the many blessings I have received through the study of Christian Science, I have a deep sense of gratitude to God, and to our dear Leader, Mrs. Eddy, who so closely followed the inspired word of the Bible and had that Mind "which was also in Christ Jesus," that through her was given to the world the healing truth which testifies of the Father, and which also testifies that the Christ is to-day "the resurrection, and the life."

George W. Wilson, Pasadena, Cal.

My gratitude for Christian Science cannot be expressed in words, but I give this testimony hoping that it may be the means of helping others. When Christian Science was presented to me, about four years ago, I was a mental and physical wreck, and as I did not understand Christian Science I even feared to tell the practitioner to whom I went of all my troubles and ailments at once, for fear she would not take my case. I was very anxious to be healed as others had been, and I felt this was my only chance of recovery, as all material remedies had been exhausted in my case. It is impossible to describe the transformation which took place in mind and body during the two weeks that followed. When I was ready to go home, completely healed, it seemed too good to be true. Since then we have had many beautiful demonstrations in our home, one—a case of lung trouble—being cured in three absent treatments.

Not only am I grateful for the physical healing, but I have learned also how to understand the Bible through the teachings in "Science and Health with Key to the Scriptures" by Mrs. Eddy. I can now prove the allness of God, which before I could only believe. For all this I am truly grateful to God, and to our dear Leader, who has made it possible for us to demonstrate this blessed truth,—she who so lovingly and patiently leads us out of darkness into the light and liberty of the children of God.

Wilhelmina C. Young, Fennville, Mich.

The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER G. EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

"THE TRIUMPH OF TRUTH OVER ERROR."

THIS decorative and instructive picture by H. B. Fuller is the *coup de maitre* of art inspiring its object; it startlingly portrays the soul's sense of Truth's Omni-Science, All-Science, and the nonsense of Truth's unlikeness, error.

Oct. 14, 1907. MARY BAKER G. EDDY.

HON. CLARENCE A. BUSKIRK'S LECTURE.

THE able discourse of our "learned Judge," his flash of flight and insight, lays the axe "unto the root of the trees," and shatters whatever hinders the Science of being.

Oct. 14, 1907. MARY BAKER G. EDDY.

"EVIL IS NOT POWER." *

OUR friend Mr. B. O. Flower in his article in the October *Arena* has unwittingly exploited the supposed power of evil, hypnotism, and has conceded to this self-asserted and self-asserting phenomenon of mortal mind a place in human experience which it could not occupy without dethroning God, good, and robbing Him of His place as the one supreme infinite Mind who governs and guides the universe according to His will and pleasure, which will and pleasure must of necessity be in accord with His own divine nature.

The belief of power in hypnotism is a belief in the reality

* *Science and Health*, p. 192.

and power of evil, for it is claimed by professed hypnotists that they can influence other persons to do evil or good as they may direct. That this belief should prevail is possible only because the truth of being is not clearly understood. That it is a mistaken belief is easily seen from its own contradictory character. Jesus said, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit;" and if we start with the admitted fact that God is omnipotent, that He is infinite good, we can never admit that there is a power opposed to Him and to His nature. That evil is real or has power is an unthinkable proposition unless we utterly and absolutely repudiate God. Neither hypnotism nor any other form of evil can do the work of Truth, or have power or entity; it can do nothing but destroy itself. If evil with its train of sin, sickness, and death could have power or effect, then God would be dethroned—would not be omnipotent. Such a proposition must be rejected by every Christian, by every monotheist. Evil is no more real, because it seems to be real, than a wicked or a painful dream in sleep is real. The individual who can cause the dream of sin or disease in our day dream, if it can be caused, is a murderer, a mental assassin, and Mrs. Eddy has prophetically said that at no distant day this crime will be as punishable legally as is the crime of putting a bullet in a man's heart. In Divine Science Life is God, and God is infinite, all; but to the personal senses the belief of death is as real as the fact of life, hence the belief that says, "I can kill a man mentally," may be father to the thought of committing the crime of trying to kill a man, since as a man "thinketh in his heart, so is he."

Christian Science combats the false belief of power in evil, and frees mankind from the effects of this delusion. Its leading postulates are that God is the only power, that evil is not power. Hypnotism, mesmerism, and the like are but perverted beliefs which find their foundation in the supposed reality of matter, and which disappear as the truth of being is understood. Mrs. Eddy writes in Science and Health, page 186, "Evil is a negation, because it is the absence of truth. It is nothing, because it is the absence of something. It is unreal, because it presupposes the absence of God, the omnipotent and omnipresent. Every mortal must learn that there is neither power nor reality in evil;" and again on page 183, "To suppose that God con-

stitutes laws of inharmony is a mistake; discords have no support from nature or divine law, however much is said to the contrary. . . . Truth casts out all evils and materialistic methods with the actual spiritual law,—the law which gives sight to the blind, hearing to the deaf, voice to the dumb, feet to the lame. If Christian Science dishonors human belief, it honors spiritual understanding; and the one Mind [God, good] only is entitled to honor."

The one thing from which mortals suffer is their belief in evil, that it is real and has power. This belief is being rapidly dispelled by Christian Science, and mankind is awakening to the universal dominion of good, the birthright of the sons and daughters of God. Jesus said, "None is good, save one, that is, God."

ARCHIBALD MCLELLAN.

Mental carelessness must take its place among the sins which men struggle against, and for which they repent.

PHILLIPS BROOKS.

IN his study and manipulation of plants Mr. Luther Burbank is directing attention in a most interesting way to what he calls the determinative value of "selective environment." Having effected the proper fertilization, he finds that the results in plant life are wholly dependent upon the maintenance of certain favoring conditions, and these are therefore watched and protected from day to day with the utmost care. The wisdom of this zealous guardianship is manifest, and one is led thereby to think of the gains which would attend a kindred watchfulness and care to protect the implantings of truth in the human heart from the contaminations of mortal thought.

One cannot observe his own habit or that of others very long without becoming painfully aware not only of the disorderly nature of the average mentality, but of its accessibility to the hourly inflow of the sewage of false sense. He will find that many who are sticklers for order and propriety in their business and their material surroundings, not only tolerate but contribute to a state of utter confusion in their thinking; that some of those who are clean and exacting to a fault in the care of their persons and their homes, allow the street sweepings of mortal thought to be dumped by the cartload into the sacred courts of consciousness!

To illustrate: How common a thing it is for cultivated people, on arising, to take a bath, array themselves with scrupulous regard for purity and neatness, sit down to a table which in its furnishings and food is the embodiment of cleanliness, and then deliberately take up the paper and read with apparent interest and avidity column after column of matter which gives the details of every horrible and repulsive happening of the so-called civilized world during the preceding day! They would be offended and repelled by the least suggestion of dirt on their persons, or in their morning meal, and yet they allow the fetid tide of material sense to surge through the corridors of their thought without a qualm! The moment one looks these facts fairly in the face, he can but be deeply impressed with the utterly discreditable nature of such thought defilement and the seriousness of its disadvantage to true progress. The temptations to mental vagrancy are continuous, and the amount of time which is wasted in its indulgence by the average person is quite startling when one comes to figure it up, and yet how trivial a matter is this as compared with the desecration of the temple of consciousness, the rioting mob-rule within to which we have all so largely submitted.

The significance of this subject to the Christian Scientist is greatly intensified. He has come to know that "what men think, that they are." He has been awakened to a clearer, keener realization that it is his business to bring thought, impulse, and habit into subjection to the Christ-idea. He better understands the nature of error, all abnormity, and the loss attending our hospitality to it. He understands, too, the possibilities of thought-control and of the eradication of every stain of past sin, and his sense of responsibility is correspondingly enlarged. While recognizing the belief that false concepts are ever going about as beasts seeking whom they may devour, he knows that the protection of Truth is available, that "evil thoughts, lusts, and malicious purposes cannot go forth, like wandering pollen, from one human mind to another, finding unsuspected lodgment, if virtue and truth build a strong defense" (Science and Health, p. 234).

He hears moreover the ringing command that sounds through all the world to-day, "Stand porter at the door of thought" (*Ibid.*, p. 392), and he can no longer plead ignorance of his exalted privilege nor of the issues in-

volved in his loyalty or disloyalty to the standard of fine, high thinking which is set before him. If therefore he is worthy of his name and place he will seek to maintain a state of thought so pure and unselfish that he would be willing to have it photographed at any moment. He will begin and end every hour and every undertaking with the inspired and inspiring purpose to "strive, watch, and pray" for that Mind to be in him which is also in Christ Jesus. (See Science and Health, p. 497.) He will be careful as to what he looks upon and listens to; he will not willingly yield the eye to that which appeals to passion, nor the ear to the gossip and the slanderer. He will glance over the papers to acquaint himself with events of which every good citizen should have some knowledge, but he will sedulously ignore every detail of abnormity, every sop to sordid curiosity, every bait of sensualism,—all that tends to degrade or to impair that wholesomeness and repose of thought which favors a continuous unfoldment of the Christ-idea. He will not forget that the thought of a true Christian Scientist is momentarily consecrated to and concentrated upon the good, the beautiful, and the true, and that his own protection from mortal ills, and his success in relieving others therefrom, will be determined largely by his acquired ability to resist the appeals of the abnormal, to interdict thought-vagrancy, and to maintain his hold upon God and His idea.

In the garden of Gethsemane there was heard the pitiful appeal of the Master, "Could ye not watch with me one hour?" and in the struggle for life and freedom to-day the same plaintive and reproving query will be heard again by every worthy would-be ministrant in Christian Science who, in the hour of some poor mortal's temptation and agony, finds his thought fettered by mesmeric torpor, irresponsive to human need, unobedient to the demands of Truth, inadequate to a supreme and swiftly passing opportunity.

Paul speaks of the desirability of being "absent from the body," that we may be "present with the Lord," and the blessed beginnings of this achievement are sure to be realized when, through patient watchfulness and endeavor, we have learned obedience to our Leader's wise and loving counsel, when she says (Science and Health, p. 261), "Hold thought steadfastly to the enduring, the good, and the true,

and you will bring these into your experience proportionably to their occupancy of your thoughts."

JOHN B. WILLIS.

WHEN human faith and hope were ready to burst the fetters of long-time bondage, a handful of brave men and women rose superior to the ties of family and country and came to these shores seeking freedom to worship God. Their bold venture finds a parallel in the experience of Abraham, who for the sake of a pure religion left home and country and became the father of a great race to which all mankind is indebted for its grand theistic literature,—the words of patriarch and prophet that are to-day as never before helping to work out the divine purpose in the uplifting of mankind. The Pilgrim Fathers' concept of freedom was doubtless limited by the spirit of their time, but it was rooted in faith and held close to the Bible as containing the charter of human liberties.

The splendid monument erected at Plymouth, Mass., in memory of the Pilgrim Fathers, and completed in 1888, tells in a wonderful way what it was that inspired them to do and dare in the face of unparalleled privations and perils. On the main pedestal stands a colossal figure of Faith, holding in her left hand a Bible, while with the right uplifted she points to heaven. Beneath are four sculptured figures representing Morality, Law, Education, and Freedom. There are also many emblematic and historical figures on the monument, which help to tell the inspiring story of the founding of this Nation. One need not be ashamed to look at the monument through a mist of tears, and none should forget to be grateful for the forefathers' "sacrifices and sufferings for the cause of civil and religious liberty." Without these sacrifices and sufferings, and above all else the Pilgrims' faith in God and reverence for the Bible, how poor would be the world to-day!

At a commemorative gathering held in Boston not long since, the Rev. Edward Everett Hale, speaking of the founders of the Nation, said, "They were idealists. They believed in God; they loved God, and as they loved Him they believed that His kingdom would certainly

come. And they really meant that this town of Boston in which they lived should show all that is best in His kingdom." As Christian Scientists we see that the greatness of any people depends absolutely upon their recognition of Divine power and their obedience to Divine law. We rejoice that the true, the spiritual concept of Divine power and law has come to us in Christian Science, and that it should have come in New England is surely most fitting! That the early American ideal of freedom and of government has gone out into all the world with blessing no one denies, and that the message of Christian Science is reaching all mankind with even greater blessing is no less true, though it may not yet be so well known. Without the recognition of God's right hand this great government had not been, and only by a clear sense of God's law and obedience thereto can the Nation prosper and fulfil its glorious destiny.

That this recognition of God's law and obedience to it will become universal we do not question. The "signs" of the kingdom are too numerous for any one to doubt it. The teaching and discipline of Christian Science beget a hardihood and a superiority to the demands of the flesh which strengthen its votaries for the tests and trials encountered in pressing forward into the realm of spiritual being. Like the Pilgrims, Christian Scientists stand for "morality, law, education, and freedom" in their highest sense, and as the Bible was never absent from the deliberations of these forefathers, so do Christian Scientists find in its teachings, as illuminated by their text-book, Science and Health, guidance and inspiration for every hour; more than this, a dependence upon God so vital and far-reaching as to loosen their grasp upon material ways and means, and to lessen their fear of evil in whatever way manifested. Had the Pilgrims known as we do to-day the healing power of divine Truth, they would have been spared many of their saddest experiences; but nothing can rob them of the gratitude which is their meed for having faithfully followed the light which they had.

As our National Thanksgiving draws near let us remember that the Pilgrim Fathers gave thanks for freedom when it was yet an unrealized ideal—but little more than a glorious hope; and let us give thanks that we are

realizing the fulfilment of all they looked for and prayed for, and that far beyond it all we are coming to realize, through Mrs. Eddy's discovery of Christian Science, that infinite sense of freedom which lifts us above sin, disease, and death and enables us to commune with the Mind that governs man and the universe. In this thanksgiving all the nations of the earth may well rejoice together.

ANNIE M. KNOTT.

A NEW PUBLISHING HOUSE.

THE time has arrived when it is necessary to take steps toward the erection of a suitable publishing house for The Christian Science Publishing Society in Boston, and contributions for this purpose are requested from Christian Scientists throughout the world. The amount required will approximate two hundred thousand dollars.

Contributions to the Publishing House Building Fund should be collected by Branch Churches and Societies and forwarded by them to Stephen A. Chase, Treasurer of the Building Fund, Box 56, Fall River, Mass., who will receipt to the churches and societies for amounts sent. Each Branch Church and Society should keep a list of its own contributors. When not convenient or desirable to send as above, individual contributions may be sent direct to the Treasurer.

The Christian Science Publishing Society publishes and sells *The Christian Science Journal,* the *Christian Science Sentinel, The Christian Science Quarterly, Der Herold der Christian Science,* besides Bibles, pamphlets, reprints, also other miscellaneous publications fully listed in our advertising pages. All correspondence in regard to these, except that relating to articles and testimonies for publication, should be addressed to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass. All remittances should be similarly addressed, and checks, drafts, etc., should be made payable to the Society.

The Editorial Department has nothing to do with the business affairs of the Society, nor with practitioner's cards and church notices in the *Journal,* and NO REMITTANCES SHOULD BE MADE TO THE EDITOR. Testimonies and articles for publication should be addressed to the Editor, as should all correspondence relating to them.

THE
CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

Volume XXV **DECEMBER, 1907** **Number 9**

YOUTH AND YOUNG MANHOOD.

MARY BAKER G. EDDY.

[THE following article by Mrs. Eddy, mention of which was made in the *Christian Science Sentinel* of Nov. 2, appeared in the *Cosmopolitan* for November with the accompanying editorial note.—EDITOR *Journal.*]

EDITOR'S NOTE.—The *Cosmopolitan* presents this month to its readers a facsimile of an article sent to us by Mrs. Eddy, with the corrections on the manuscript reproduced in Her own handwriting. Not only Mrs. Eddy's own devoted followers, but the public generally, will be interested in this communication from the extraordinary woman who, nearly eighty-seven years of age, plays so great a part in the world and leads with such conspicuous success her very great following.

Our readers will understand that in reproducing the two pages of Mrs. Eddy's typewritten manuscript it was necessary to reduce the size of each page to suit the dimensions of the magazine. This entailed reduction in the size of Mrs. Eddy's writing, her interlineations and signature.

Mrs. Eddy writes very rarely for any publications outside of the Christian Science periodicals, and our readers will be interested in this presentation of the thought of a mind that has had so much influence on this generation.

The *Cosmopolitan* gives no editorial endorsement to the teachings of Christian Science, it has no religious opinions or predilections to put before its readers. This manuscript is presented simply as an interesting and remarkable proof of Mrs. Eddy's ability in old age to vindicate in her own person the value of her teachings.

Certainly, Christian Scientists enthusiastic in their belief are fortunate in being able to point to a Leader far beyond the allotted years of man, emerging triumphantly from all attacks upon her, and guiding with remarkable skill, determination, and energy a very great organization that covers practically the civilized world.

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Youth and Young Manhood

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King David, the Hebrew bard sang, "I have been young, and now I am old; yet have I not seen the righteous forsaken, nor his seed begging bread."

I for one accept his wise deduction, his ultimate spiritual sense of thinking, feeling, and acting. This sense of rightness acquired by experience, and wisdom should be early presented to youth and to manhood in order to forewarn and forearm humanity.

The ultimatum of life here and hereafter is utterly apart from a material or personal sense of pleasure, pain, joy, sorrow, life and death. Life in truth is a scientific knowledge that is portentous; and is won only by the spiritual understanding of Life as God, good, everpresent good, and therefore life eternal.

You will agree with me that the material body is mortal, but Soul is immortal; also that the five personal senses are perishable, they lapse and relapse, come and go until at length

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they are consigned to dust. But say you, "Man awakes from the dream of death in possession of the five personal senses, does he not?" Yes, because death alone does not waken man in God's image and likeness. The divine Science of Life alone gives the true sense of life and of righteousness, and demonstrates the Principle of life eternal; even the Life that is Soul apart from the so-called life of matter or the material senses.

Death alone does not absolve man from a false material sense of life, but goodness, holiness and love do this and so consummate man's being, with the harmony of Heaven; the omnipotence, omnipresence, and omniscience of Life,-even its all-power, all-presence, all-science.

Dear reader, right thinking, right feeling and right acting - honesty, purity, unselfishness - in youth tend to success intellectuality, and happiness in manhood. To begin right enables one to end right; and thus it is that one achieves the Science of Life, demonstrates health, holiness and immortality.

Mary Baker G. Eddy

CHRISTIAN SCIENCE VS. FINITE SENSE.

ON Oct. 22, 1907, Francis J. Fluno, M.D., C.S.D., member of the Christian Science Board of Lectureship, lectured at The First Church of Christ, Scientist, in Boston, Mass. Dr. Fluno spoke in part as follows:—

CHRISTIAN SCIENCE is the Science of being, and necessarily includes all there is of being. It is an education in itself; an education that is infinite, unlimited, and inexhaustible; that takes not only months, but years, ages, yes, eternity itself, to know, understand, and comprehend. It takes time even to begin to comprehend, or begin the study, as it were, of such a subject; for since Christian Science is the Science of being, it necessarily is the reverse of sense testimony, *i.e.*, it is the converse of the senses, and is therefore just the opposite of most people's line of thought or way of thinking; and it must of necessity take time to turn from thinking one way to thinking just the opposite way.

THE CHRISTIAN SCIENCE TEXT-BOOK.

If you were going to take up the study of mathematics you would not want a text-book that did not teach mathematics; you would want the science of numbers itself, if you could get it, and nothing short of it. Or, if you wished to study music, you would not apply to a teacher who taught by ear, but one who would teach from principle, and hence would teach it correctly. Likewise, to begin the study of Christian Science you will need its text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and also the other works by this author and the publications of The Christian Science Publishing Society in Boston, Mass. These books and publications, together with the Bible, are the only ones that Christian Scientists recognize as authority on the subject, or as teaching Christian Science at all. The text-book of Christian Science, "Science and Health with Key to the Scriptures," is a library in itself; it educates, enlightens, and refines all who come in contact with it.

The author, Mrs. Eddy, was fitted by rare intellectual ability, deeply religious nature, high educational attain-

ment, and a life experience which tended toward weaning her from earthly hopes and ambitions for a master-work, a priceless contribution to the age in which she lived. She is of English and Scotch descent, a native of New Hampshire, and her family has lived for many generations in the vicinity of Concord, honored and respected by all. Mrs. Eddy is now living in Concord, in her modest quiet home, loved and esteemed by the citizens, her kinsfolk, and friends. I am grateful to say that it has been my privilege to receive personal instruction from her, and confirmation, as it were, of the teachings of our text-book, Science and Health.

CHRISTIAN SCIENCE VS. FINITE SENSE.

Finite sense has all things material and nothing spiritual. Christian Science has all things spiritual and nothing material, and this is why some of its leading statements seem so absurd and far-fetched to the finite sense; but this should not seem so inconsistent and foolish when we remember that the Bible teaches that "the wisdom of this world is foolishness with God." Paul writes in his letter to the Galatians, "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other." As Christian Science counsels its adherents, Paul also writes, "Walk in the Spirit, and ye shall not fulfil the lust of the flesh;" and again, "If ye be led of the Spirit, ye are not under the law." Christian Science teaches most emphatically that if we are led of the Spirit, we are not under the material law,—not under the law of matter, the law of the physical, but under the divine law; and the more closely we walk in the Spirit, the further are we removed from the mortal law. Hence, living according to Christian Science, we are becoming more and more freed from the bondage of the senses; more and more liberated from the things of sense that tend to keep us forever in bondage.

Finite sense judges all things from the standpoint of appearances, while Christian Science judges all things from the standpoint of Principle, God. Jesus said, "Judge not according to the appearance, but judge righteous judgment." And Isaiah, in his prophecy of the coming Prince of Peace, said, "And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of

the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth."

No judgment springing from or based upon sense testimony can be reliable or trustworthy, and hence it cannot be a righteous judgment. Appearances have no Principle, no standard, no basis in fact, and hence ought not to be taken in evidence. And since, according to Jesus' teachings, the sense testimony, the testimony of appearances, is not right, because not righteous, then surely it is not right for any one, and especially not right for followers of Christ, to take it in evidence.

JESUS' JUDGMENT NOT ACCORDING TO APPEARANCES.

Jesus did not judge according to appearances when he met the man who had been blind from his birth. His disciples were inclined to judge from that standpoint, for they asked, "Master, who did sin, this man, or his parents, that he was born blind?" Jesus answered, "Neither hath this man sinned, nor his parents," and then he proceeded to heal him. When he met the man with the withered hand, he did not stop to consult the sense testimony, to give it any rights or honor it with any power; but he commanded that the hand be stretched forth, and it was stretched forth, and was restored whole, like as the other. At the tomb of Lazarus he did not credit the evidence of the senses, which said, "He has been dead too long;" but, quite contrary to anything the senses had to say, he commanded Lazarus to come forth, and he came forth and was restored to his family and friends.

The Master did not judge according to the finite sense of life, the life that ends in death, but according to eternal Life, the Life which knows no death, the Life that never dies and which triumphs over death. And the man who came foaming and frothing from the tombs, who was so exceeding fierce that no man could bind him or control him, at the rebuke of Truth was brought to the feet of the Christ, a willing and obedient disciple. Jesus did not judge after the sight of his eyes, nor reprove after the hearing of his ears. He did not condemn the sick to their sickness, the

diseased to their diseases, nor the sinner to his sins, but with righteousness he judged both the sick and the sinner; he rebuked the sickness and the sin, and set the afflicted free. He did not judge sinners according to their sins, but pronounced a righteous judgment upon them.

Thus Christian Science, which judges not according to appearance, but judges righteous judgment, comes to rescue just such heavily laden ones; it takes their load of ills away, and they find themselves free, both mentally and physically. They are made healthy, strong, and well, so that even the physical sense (so called) will, does, and must acknowledge their restoration from weakness to strength, from sickness to health, from a living death to a living life. According to the sense testimony how many hopeless invalids are to-day eking out a miserable existence in a living death, under the ever-increasing load of sympathy and fear that is constantly being laid upon them in thought, in look, and in word—"Poor thing, how ill you are." And this load is often made the heavier by the very comforting remark, "The Lord is afflicting you for some good purpose." Christian Science comes to relieve them of this terrible load, and to show them that their affliction is not of God; that it is not necessary either to their spiritual, moral, or physical welfare, nor yet to help them on to heaven; but that as soon as they turn to the Lord with all their heart, their sins, though they be many, will all be forgiven, their sicknesses will disappear, their burdens roll away, and they will be well indeed.

The mission of Christian Science is not primarily the healing of the sick only. Neither should it be considered merely as one of the many methods of healing the sick. Christian Science comes to heal the world of all error. It heals of sin as well as of sickness. It heals of ignorance; every one who comes in contact with its teaching, of necessity advances in education and refinement. It heals of poverty—a scourge that starts with individuals, spreads through families, lays waste communities, and finally devastates whole nations. Christian Science teaches that no one need be in poverty or want; that poverty should no longer be considered a Christian virtue. He who is the source and supply of all being is a bountiful giver. No one needs to, or should, ask sparingly when he comes to that fountain whose very nature it is to give. "I must have all things,

and abound, while God is God to me." Christian Science comes to heal the world of all evil, of all wrong; for no evil and no wrong is found in the kingdom of God; and His kingdom is to come, and His will is to be done, "in earth, as it is in heaven," even as we have prayed so long. Really His kingdom is here already, and the door is wide open. "Behold, I have set before thee an open door, and no man can shut it."

There are scores of cases where men have been healed of the tobacco habit, of drunkenness, of infidelity, of atheism, of agnosticism, of profanity and brutality to wife and family. Christian Science heals not only physically, but morally, mentally, and spiritually. It heals financially, understandingly, scientifically, educationally, and substantially. Far from being narrowing and belittling in its tendencies, Christian Science is broadening and enlarging. It elevates, purifies, and exalts mankind. It is in the highest degree a liberating and ennobling religion. Christian Science covers the whole ground; answers all questions and solves all problems; it turns the search-light on all physical phenomena, all materialistic beliefs, hypotheses, speculations, conjectures, and dogmas.

CHRISTIAN SCIENCE NOT SPIRITUALISM OR MENTAL SUGGESTION.

Christian Science comes to all who believe there are spirits many, to reveal the scientific fact that God is Spirit; and since there is but one God, there is therefore but one Spirit. There are not spirits many, or spirits at all; neither are there parts of Spirit; for God is one, undivided and indivisible, and man and the universe, representing and expressing the divine Principle or Spirit, are spiritual, but not Spirit.

Christian Science reveals the fact that there is no spirit in matter or body, and hence no spirit to depart from the body; therefore embodied spirits and disembodied spirits, departed spirits and spirits returned, are mere mortal beliefs, without principle or reality. They have no more existence than the gods of mythology. Christian Science, the Science of Life, turns the search-light on spiritualism, mesmerism, mental suggestion, hypnotism, and animal magnetism, etc., and proves them to be of the earth, earthy; shows them

to be finite sense vagaries which will not stand the test of eternity, and consequently cannot stand the test of Christian Science.

Many suppose that the teaching and practice of Christian Science is the concentration of the human mind; but that is as far from the teaching and practice of Christian Science as darkness is from daylight. Christian Science teaches that there is one Mind only, and this Mind is God. Christian Science does not teach the holding of thoughts to the end that we may bring about that which we might wish for. For instance, that if you wanted a trip to Europe, and should hold this thought continuously in your mind, that this would bring about your desire. This is merely mortal mind, or finite sense twaddle, and has nothing to do with the lofty teachings of Christian Science, wherein the eternal facts of being are unfolded and the allness of God and the perfection of man and the spiritual universe are clearly seen and demonstrated.

Christian Science, like the science of numbers, does not teach what to do. It teaches what is true, and then there is nothing else to do. Mesmerism has no more to do with Christian Science than with the science of numbers. Fancy a person attempting to teach or practise mathematics by mental suggestion or hypnotism. Likewise no true Christian Scientist ever uses any magnetic or hypnotic influence in his teaching or practice of Christian Science. Mesmerism and animal magnetism teach that there are minds many, and their action is the stronger mind controlling the weaker mind; while Christian Science teaches but one Mind, and that Mind God. The so-called mortal or finite mind is but the negative of divine Mind; hence is no mind at all. This finite or false mind is the mind in which all mesmerism, hypnotism, and magnetism have their origin, and where they abound; they never reach that divine Mind where no evil is or is known.

Christian Science educates men out of the superstitious belief that God punishes in the earthquake and belches forth His vengeance from the mouth of the volcano; that He glares in the lightning, roars in the thunder, or rages in the storm. It teaches that in the great scientific fact of being none of these things are found; and that they will vanish away under the advancing steps of the understanding of Truth that has come to the world to-day.

God and His Man.

Christian Science teaches the scientific and eternal relation of God and man, but man and the universe of God's creating has never been seen by finite eyes; Science alone can reveal the man of God, and the universe that God has made. The so-called material man and universe, far from being spiritual, were never made by Spirit, God, and are only of mortal mind creation, which mortal mind itself is false, the mere negative of being, as darkness is the negative of light. In Christian Science man does not start as a pure negative, as some aver; neither is there negation or error found in him at all, for if error is found in the premise it will also be found in the conclusion; and a negative man would be the direct opposite of man, hence would be no man at all. Search the world over, if you will, on the finite plane and from the physical standpoint, to find man, and you will fail to find him.

Man, in Christian Science, is a perfect expression of his pure and perfect Principle, God, and is as perfect now as he ever was or ever will be; and is as perfect as God, his Maker, who is perfection itself. Christian Science admits of no error, either in premise or conclusion, in cause or effect, in Principle or expression.

Christian Science lays the axe at the root of the tree, and "every plant which my heavenly Father hath not planted shall be rooted up." It speaks from the eternal Principle of all things, and deals with eternal facts. That which is not an eternal fact, that which will not be a fact through all eternity, is not a fact to-day; for in the Science of Life a fact must forever remain a fact; it will be true through all eternity. Christian Science plunges beneath the surface of things, and brings out the eternal, the enduring, the spiritual and true. It breaks down the false, the seeming, the temporal and finite with the eternal fact. It destroys sickness and sin with the understanding that God is all, and in Him is no sickness, no sin; nothing that defileth or maketh a lie.

How many thousands are to-day sleeping in the silent tomb, having been sentenced to death by physicians and friends? Appearances were against them; conditions seemed to make death the inevitable. And how many have by Christian Science treatment been plucked like brands from the burning, who are to-day living witnesses of the

power of Truth over error, monumental evidences of the power of Life to destroy death?

We do not wish to be understood as finding fault or picking flaws with the physicians. For the most part they are an earnest, honest, self-sacrificing band of workers, who are doing all in their power, all they know how to do, and studying all the time to find in what way and by what means they can do more to help suffering humanity and relieve their fellow-men. Christian Scientists, if they are honest and conscientious, have enough to do without minding other people's business or finding fault with other people's affairs.

MANNER OF LIVING.

Right here it may be fitting to say a word along the line of Christian Science life and practice. Do Christian Scientists live absolute Christian Science? No, they do not. Absolute Christian Science means the perfection of being. It means that perfect state of being in which man is as perfect as the "Father in heaven is perfect," it means the absolute harmony of heaven; and Christian Scientists have not, and do not pretend to have, reached that point in living or in demonstration. They still live in houses, ride in street cars, wear clothing, and eat food. They put on overcoats and wear wraps when it is cold, sit by the fire to get warm, and do many other things for their comfort. They use common sense and reason in all things, for Christian Science will not bear any one out in doing unreasonable things. They do not leap from the pinnacle of the temple, or attempt to make bread out of stones, or do any other unnecessary or uncalled-for thing, to suit any deceiving or deceptive temptation that comes to talk them into it. Christian Scientists have not yet grown into the fulness of the stature of the Son of God; they are growing in the knowledge of the truth and the life of Christ. They need help, and not criticism; as they need to help and not to criticise others.

Christian Scientists are studying Love itself, and as a consequence are learning how to love better and in a better way than they ever knew how to love before. They give up material comforts and enjoyments only as they outgrow them; and they outgrow these things through the study, understanding, and knowledge of the truth as it was in

Christ Jesus. They do not use drug remedies, because they have found by experience and study that they are not a real benefit; that they can do better for themselves and others, in times of sickness, with the understanding that Mind governs the body and that sickness is not a fact of being. If sickness, disease, and sin were facts of being, then they could not be destroyed or eliminated. Even God Himself could not destroy these things if they were real.

Christian Scientists as a rule do not talk of their ills; their conversation does not turn to sickness and suffering and all the evils of the day. They talk about that which interests them more, and which they find more elevating and helpful for themselves and others; namely, health, happiness, and peace. And this, not because of any rule or by-law, but because these are the only things they find worth talking about.

CHRISTIAN SCIENCE A BENEFIT TO ALL.

Christian Science does not come to criticise any one thing more than another. It comes alike to all, to each and every one; the rich and the poor, the high and the low. It comes to the physician as well as to the Christian Scientist; to every one and every thing, for every one is taking sense testimony more or less for the fact; he is judging more or less according to appearances, rather than righteous judgment.

The warfare which Christian Science wages is not with people; its warfare is with mortal sense. It is Christian Science *versus* finite sense. It is Truth against error, Life against death, Love against hate, good against evil, right against wrong. It is Principle opposed to appearances; it is the true ruling out the false, the correct ruling out the incorrect. It is the true survival of the fittest, because it is the highest ruling out the lowest. Christian Science brings nothing but good will to man, for it comes correcting the world of its wrongs. It heralds nothing but "on earth peace, good will toward men." It does not come giving nothing for something, but something for nothing. It gives all there is, in exchange for all there is not. It gives the true in exchange for the false; it gives the abiding and eternal in exchange for the fleeting and finite. It gives eternal Life in exchange for mortal life; the Life that is for the life that is not. It gives

understanding for belief; it gives demonstrable truth for hypotheses and suppositions; it gives the Science of being for a mere speculation and belief of being. It gives knowledge for doubt and dogma; it gives practice for preaching.

Christian Science comes to lead men into the understanding of the one great Principle,—Life, Truth, and Love,—which unites all in one grand union, where laborer and capitalist are working together; where one man is not protecting himself against another, but each one is laboring to protect the other. Christian Science alone can solve the problem of capital and labor and bring out the correct answer, for it comes to liberate the representatives of both from the thraldom of their own unhappy condition.

Christian Science is the Science of life, and must be based upon perfect, eternal Principle; it must be the expression of eternal, immutable divine law, it must embrace, include, and comprehend the whole of being, for the Science of being must include all that is. Christian Science deals with nothing but facts, facts which are logical deductions from the one self-evident, self-existent Principle; it must have its existence within itself, for there could be nothing greater than itself to give it existence.

God and His Creation Perfect.

Divine Principle, God, is, and is self-existent and eternal; as primal as infinity and as lasting as eternity. As there can be nothing greater than itself to create it, there can be nothing greater than itself to destroy it. It therefore always was, and always will be, and its creations must be like unto itself; they must be as perfect as itself, as primal as itself, and as enduring as itself. There never was a time when God, Spirit, divine Principle, was not and was not perfect, and there never was a time when God's creation was not and was not perfect. And as there never will be a time when God will not be and be perfect, so there never will be a time when His creation will not be and be perfect. From this it follows that since God is now and is perfect, therefore His creation is now and is perfect, and His creation can never be any more perfect than it is at the present moment. We should not strive to *make* ourselves perfect, but to *know* ourselves perfect. Man cannot "add one cubit to his stature" or "make one hair white or black."

We must take God's side of the question, look at everything from His point of observation, and soon we shall see all things in their true, harmonious condition, without spot or blemish.

Christian Science bases its fabric upon divine Principle, self-existent Life, Truth, and Love, while finite sense bases its every fabric upon the evidence of the senses. Christian Science finds God to be divine Spirit, and hence finds creation to be spiritual and not material, while finite sense finds a material or finite creation and necessarily posits a materially and finitely disposed God. Christian Science finds man the image and likeness of God; while finite sense finds God the image and likeness of mortal man. Christian Science says man was never seen by finite eyes; while finite sense sees man only with finite eyes.

Christian Science finds the spiritual man to be the real, genuine, and true man, and the material or mortal man (so called) to be but a mere belief; while finite sense finds the material or mortal man to be the real, genuine, and true, and finds the spiritual man only in belief, *i.e.*, it believes there may be a spiritual man, but thinks it knows there is a mortal and material man. Christian Science says the spiritual universe is true, while finite sense says the material universe is true; but both cannot be true, for they are opposites, and Paul writes in his letter to the Corinthians, "We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

Christian Science takes divine Principle as the basis of all things; while finite sense takes the evidence of the senses as the basis of all things. Finite sense believes there is a God, but has no positive proof; while Christian Science proves positively and undeniably that God is, and hence does not need to believe—it knows. Finite sense limits all things; bases all its arguments and deduces all its conclusions from the testimony of the senses. It says the sun rises and sets; that the moon travels from east to west. It says that sound is in the bell and color is in the object. It says that hearing is in the physical ear and sight is in the physical eye, and sensation is in a physical nerve. It says mind is in matter; that the brain thinks and the heart loves.

Mind you, we are not talking about people, we are talk-

ing about finite sense; and this should appeal to Christian Scientists as much as any one else. Christian Science comes, educating mankind, and thus lifting them up out of this deception. When we stop to consider for a moment, we know that the brain cannot think any more than the heart can love; and we know that the heart cannot love any more than the lungs or the liver, or any other organ of the body. If the brain could think, it would never cease to think. If it were endowed with power from on high to think, then, because of the unchanging nature of God, that thinking power could never be withdrawn. If it had the power of thought within itself, then it would think on and forever.

Christian Science shows that Mind is not in matter, is not in the brain; that it is not in the body at all. Christian Science shows that Mind is God, divine Principle, the great omniscience of being; that instead of Mind being in us, we are in Mind. The so-called mind, which is supposed to exist in the brain, is not Mind, but a mere negation of Mind; the opposite of the divine Mind, which opposite mind is no mind at all, for the Mind that is God, the omnipotent, omniscient, and omnipresent Mind, could have no opposite. If God is All-in-all, then how could He have an opposite? Could there be any more than all? From this it follows that heaven is not a locality or place, but a state or condition of harmony which finite sense knows nothing of and can know nothing of, for finite sense knows nothing but discord.

Here again finite sense and Christian Science take most positive issue. Finite sense knows nothing but inharmony, while Christian Science knows nothing but harmony. Finite sense cannot live where harmony is, any more than mortal man can look upon the face of God and live. The moment God, absolute good, is seen, that moment mortal sense begins to die.

The Science of being could not see an error in being, any more than the science of numbers could see an error in mathematics, or any more than the sun could see darkness or heat could feel cold. There is no such thing as a mathematical error, for an error in a mathematical solution would not be mathematical. Likewise there is no such thing as a scientific error in the science of Life, for an error in the solution of a scientific problem would not be

scientific. Consequently there is no error in science, and Christian Science is absolutely free from error. Like the science of numbers it deals with nothing but perfection—absolute correctness. No one can find fault with the Science of man's being, when he understands it, any more than he can find fault with the science of numbers when he understands that.

Falsity of Finite Sense.

Every theory beginning with the evidence of the senses, begins wrong, because sense testimony is not reliable. All sense testimonies are simply limitations that have no principle to support them, no foundation in fact; they are vagaries and deceptions, that ever lead into wrong conclusions and superstitious dogmas.

Sense testimony tells us that the earth is flat and that the sun passes around it. Not many centuries ago this testimony was taken in evidence; it was universally conceded to be a fact and was taught in all the schools of that day. When that grand old astronomer, Galileo (to whom the world owes so much, for so many mathematical and geometrical propositions brought to light), came and said, "The earth moves and the sun stands still," they hooted him off the streets, and called him crazy, a crank, and an ignoramus; they said he was a dangerous man to have at large, teaching the young such silly inconsistencies. They put him in prison, and abused him, and would have hung him had he not recanted. Yet what would be thought of the ignoramus who should come teaching in accordance with the evidence of those same senses such theories as they were teaching then, and should offer his services in our public schools to-day?

Is it not plain how ignorant are all those who hope to reach the truth by relying on sense testimony respecting a material earth and a physical creation? Who will dare to say that future generations will not laugh at us and call us ignorant for thinking that man was made of dust?

If we interpret the Bible literally, we are held in gross ignorance and the most bigoted superstition. Take, for instance, the fifth verse of the 104th Psalm: "Who laid the foundations of the earth, that it should not be removed for ever." Taking this in its finite, literal sense, as our fathers did, what wonder that they thought Galileo an

impostor? For to this sense his theory flatly contradicted the Bible, as well as ran counter to all common sense and reason. The earth, as they saw it, stood still; it was established on foundations that could not be moved forever, even as the Bible teaches, in its literal sense.

But as we now see how false the literal rendering is in this text, may it not be found, as Christian Science discloses, that the literal rendering of the second chapter of Genesis is equally absurd, foolish, and inconsistent, when it teaches that "the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man [that was made out of dust] became a living soul"?

Christian Science shows conclusively that man was not made as is related in the second chapter of Genesis, but according to the first chapter, where it is stated that man was made in the image and likeness of God. It shows that the second account of the origin of man, as rendered in the second chapter of Genesis, is merely an allegory, giving the sense testimony of the manner of creation, which is just the opposite of the scientific and true. For the sense testimony must always be opposed to the scientific, because one is belief, the other is understanding; one is speculation, the other scientific truth; one judges from appearances, the other from Principle. The sense testimony is the limited and finite; the scientific testimony is the unlimited and infinite: one is false, the other is true.

But does the Bible, therefore, teach falsely? No, it teaches the truth; it teaches the truth of the true, and it also teaches the truth concerning the false. It gives the scientific account of creation, and it gives also the finite sense account of creation; one is the true, the other is the false. Every theory starting from the evidence of the senses starts wrong.

Man and Protoplasm.

Evolution, or the Darwinian theory, that even many of our learned men have embraced, starts with man—man as the senses behold him, and tries to reach his origin; but every theory of an origin calls for another origin, and they never can find what the last origin originated in. Darwin went back as far as protoplasm, which was the ultimate of his research, and there he had to stop, because he could get

no farther. But the question will arise, What did protoplasm come from? Or, if God made protoplasm, from which by gradation man is evolved, then surely man must be in protoplasm; that is, protoplasm must contain all that is evolved from it, from the lowest to the highest of creation—plant, insect, animal, and man. If an all-wise and omnipotent God could make protoplasm, out of which to evolve man, could He not make man as well? Still further, if God made protoplasm out of which to evolve man, then God must have had man in His thought; therefore man would be a thought of the infinite Mind, a thought of God.

This is just what Christian Science teaches—that man, the true man, the image and likeness of God, is an idea of the infinite Mind, expressing all the properties and qualities of divine Principle,—perfect peace, perfect happiness, perfect health, and a perfect and immortal life in a blessed state of harmony, where sickness never enters and sorrow never comes; that we do not need to die to attain this, but it is for us here and now, and can be arrived at each day, each hour, by putting off the old man with his deeds, and putting on the new man, which is Christ the Lord.

This perfect state of man in Science is an accomplished fact, for whatever is to be, with God is already accomplished. Whatever is to be true of man and the universe any time throughout eternity, is true to-day. Nothing can be true that will not stand the test of eternity. That which will not stand the test of eternity never was true, never will be true, and is not true to-day. It is only finite sense that says man is mortal and material to-day, but after death he will be spiritual. All that really is, of man and the universe, will live forever, always did live; was always spiritual, never was material, and is not now; while all that will not live forever, never in reality did live, is not of God, and therefore is not at all. God and the spiritual creation is all that really is, while the material creation in reality is not.

For ages past men have taught the coming of the end of the world, *i.e.*, that this material world or universe would come to an end; that this physical universe, which finite sense says is a reality, in some unknowable, incomprehensible, and really impossible way would be swept out of existence and become an unreality. I say impossible way,

because if it were a reality how could it become an unreality? How could something become nothing? Christian Science reveals the fact that this physical universe, so called, this world of finite sense, is unreal, and hence will come to an end as we grow in the understanding of its nothingness. This material universe will one day be rolled up like a scroll; that is, be numbered among the things that were once thought to be true, but are now found to be false. Christ Jesus said, "Heaven and earth shall pass away, but my words shall not pass away."

Everything in the material universe is dependent upon failure. Every business pursuit lives upon failure, flourishes best upon failure. Ask yourself how long the boot and shoe business would continue and what it would amount to, if boots and shoes did not wear out. If clothing did not wear out, what would the great wool, cotton, silk, and linen industries amount to? What would the law profession amount to and who would study it if the so-called brotherhood of man were not a failure? What would the medical profession amount to if physical health were not a failure? And last, but not least, what would the undertaking business amount to if mortal or finite life were not a failure?

The basic law of mathematics is just as fixed before we have solved a given problem as it is after we have solved it; we only brush away our own misunderstandings and misconceptions. Likewise the problem of our own being is just as perfect before our solution as it is afterwards; hence man is just as perfect now as he ever will be. He only needs to be scientifically understood.

Jesus said, "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." Divine Science is the key to the kingdom of heaven, and whatsoever you find true now, according to divine Science, will be found true in heaven, and will be found to be true through all eternity. Likewise, whatsoever you find on earth not to be true, according to divine Science, will not be found in heaven; in heaven it will be false, and will be false through all eternity. Whatever you bind to yourself on earth as being true, according to Christian Science, will be bound to you in heaven; and whatsoever you find to be false, accord-

ing to Christian Science, will be loosed from you in the kingdom of God.

Christian Science has come to the world, and is educating mankind out of the teachings of finite sense; out of the bondage of limitations that hedge us round on every side, where the false sense, or physical beliefs, alone are holding us in ignorance, superstition, and fear. It is finite sense alone that is holding us in ignorance of our God-given rights, keeping us in the dark as to what is waiting for us and might be had for the taking. Lucy Larcom says,—

> I cannot in the valley stay;
> The great horizons stretch away;
> The very cliffs that wall me round
> Are ladders into higher ground.

Physical sense makes men slaves to their own beliefs, and just to the extent that men are governed by the sense testimony, to that extent are they in bondage to their own false beliefs,—slaves to their own slavery and serfs to their own serfdom, so much engrossed with their own belief that they were made to till the soil, that they cannot look up to read the scroll just over their heads, which would give them a bountiful store and free them from their toil; too much occupied with the thought that they are poor, to find that they are rich; too much impressed with their own belief of want and famine to find themselves in the land of plenty. They cannot hear the blessed import of the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." So heavily laden are they with the weary load of their own condemnation and despair, they cannot hear the angels sing, "Glory to God in the highest, and on earth peace, good will toward men."

A glorious gift is come "down from the Father of lights, with whom is no variableness, neither shadow of turning." It is the gift of God, that has come to lift mankind out of the slums of ignorance, debauchery, misery, and sin, "into the glorious liberty of the children of God." It will not only heal the sick of their present ills, cleanse the sinner of his present sins, and rid the world of its present load of misery and despair, but it will correct the world of such things as sickness and disease; correct the world of sin,

of war, of murder, of bloodshed, of famine, of want, of pestilence, of sorrow, pain, and death. It is "the Lamb of God, which taketh away the sin of the world." It is the veritable Christ, that has come "the second time without sin unto salvation."

CHRISTIAN SCIENCE A REVELATION.

Christian Science has come to the world, and has come through revelation to the one who was fitted to receive it and to give it to a waiting people. As time goes on, and the glorious truths expressed in "Science and Health with Key to the Scriptures," the text-book of Christian Science, are better understood and more fully appreciated and more generally demonstrated, then will the world begin to comprehend and realize how great a book is this book; how great a work is this work; and how glorious a Cause is this Cause which has come to give deliverance to a benighted world.

Then will it be seen what the author of this book has done for the world. Then will those who stand by her now, be justified for their fidelity to her, for obedience to her behests and fulfilment of her slightest wishes. Then would those who now misjudge and misrepresent this movement and its Leader be glad if they could lay their tributes at her feet, and hear words of gentle and kind forgiveness from one who has sought for all mankind the greatest good, the highest and the best that a world could possibly desire—deliverance from its ills.

When we, her students, know and appreciate in part the much that has been done for us, the much that is still being done by her, is it any wonder that we love her and revere her, and do what we can to aid her in the great work that she is doing? Could we show our gratitude to her in any better way than to obey her requests? Jesus said to his disciples, his students: "If ye love me, keep my commandments." And he also said, "This is my commandment, That ye love one another." The behests of our Leader, Mrs. Eddy, have been no more arduous and no less loving, and as kindly desirous of good will to all; indeed Christian Science comes, as the Christ came of old, with nothing but love in its message.

And now, if Science takes aught from you, it returns four fold instead! If it takes disease from you, it gives

you health; for error, it gives Truth; for hate, it give Love; for death, it gives Life; for evil, it gives good; for time, it gives eternity; for mortality, it gives immortality; for matter, it gives Mind. If, by taking matter and mortality away from you, we have taken your Lord away, and you know not where we have laid him, then turn as did Mary; turn from looking down into the tomb of material sense, and see Jesus, standing in his risen state, in Spirit and in Truth, triumphant over death, hell, and the grave, and follow him in his transition state, where Truth and Life and Love lead up to the summit of material sense, overlooking all below,—a victor over sin, sickness, sorrow, pain, and death, because felt and feared no more. Then will the golden beams of Truth's eternal sunrise guide you ever toward the morning land of harmony and rest, in Love's bright haven home. Then in your progress no effort will be needed, but in transports of joy and on wings of delight will you rise to the realms of the real; through eternity's day, in the Science of Life, to dwell in the home of the soul.

In that home of the soul no terrors can come,
Neither weariness, sorrow, nor care;
The love-light of glory has banished the gloom,
For Christ, the good Shepherd, is there.

[Written for the *Journal*.]

THE COMFORTER.

HAROLD SUSMAN.

THE promise of the distant day,
The former time, the far away,
For which the people watch and pray,—
The Comforter!

When will that happy time be here?
The world awaits in doubt and fear;
When will within our midst appear
The Comforter?

Lo, here and now all may be free!
The day has dawned for you and me.
Lift up your eyes, beloved, and see
The Comforter!

OPPORTUNITY.

JOEL RUFUS MOSLEY.

ST. PAUL tells us "that all things work together for good to them that love God." If God is as wise and powerful and loving and good as the highest spiritual intuitions, perceptions, and experiences of the best men and women reveal Him to be, it must follow that He wills the highest good of every one, and works everything together for the realization of this good; and if He is always working everything together for the highest good of each and every one, and consciously so for all who love Him and love each other, it also follows that everything presents opportunity. Life, with all of its necessary experiences, is an ever-unfolding and increasing opportunity, even an infinite series of opportunities, for the realization of good and for the overcoming of evil. Browning says,—

> I count life just a stuff
> To try the soul's strength on, educe the man.

Our environment, our world, our universe, is our opportunity. The work that we can best do and that we most need to do is our special opportunity. There is no situation, no problem, and no duty which is not an opportunity for a right action or for a wise and beneficent reaction. In fact, the opportunity for being truer, braver, kinder, wiser, better, and more loving is omnipresent. Best of all, this opportunity is always present to every one, entirely independent of past failures, mistakes, and errors. The door of opportunity is always open to the prodigal son, as well as to the elder brother.

As the reader will readily see, my thesis (that everything is opportunity) is capable of almost endless illustration and unfoldment. It is a truth which unfolds and becomes more vital with one's experiences, elevation, and insight. It is a truth which every lover and doer of good knows, in part at least, and at the same time a truth so profound and far-reaching in all of its bearings and relationships that none of us as yet understand anything like all of its deep, beautiful, and beneficent meanings. The good man finds in every manifestation and activity of good an opportunity to grow in goodness, as well as to recognize, rejoice in, love, and do good. He also finds, in every sug-

gestion, appearance, and claim of evil, an opportunity to overcome evil with good. In the overcoming of evil with good, in the meeting of all evil with good as well as all good with good, he finds that every life experience is working together for his own highest good as well as for the good of others. He finds that he gains in strength, elevation, insight, harmony, and joy by every problem that he solves, by every situation that he meets, and by every evil he encounters and overcomes. He thus makes his enemies his friends even before his friendliness converts them to friendship and love.

Jesus saw, and reduced to life practice, that even to be hated and despitefully used and persecuted is one's special opportunity to forgive, to love, and to bless one's enemies, false accusers, and persecutors. To Jesus there was no situation that was not an appeal to him to be Godlike. He said, "I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." And Jesus did what he advised others to do. He seems to have seen such possibilities for receiving as well as for doing good, through meeting and overcoming persecution, that he told his friends and followers to "rejoice and be exceeding glad" whenever they encountered the prejudice which ignorance has against the light, that error has against truth, and that evil has against the good. Certainly every evil, as well as every manifestation of truth and beauty and love that confronted or was expressed to or about Jesus, was utilized as an opportunity to hasten his own demonstration of good over evil, as well as to help and inspire others to follow his example.

Disease, deformity, and death were utilized by Jesus as opportunities for bringing to light harmony, normality, and immortality, just as ignorance, fear, and sin were occasions for him to manifest sinlessness, fearlessness, wisdom, and love. Even on the way to his trial, conviction, and crucifixion he found an opportunity to heal, as well as to pity, to love, and to forgive. He took advantage of the cruelest experiences which he suffered and endured, to prove the powerlessness of hate and the all-power of Love, the

impotence of evil and the omnipotence of good, the illusion of the belief of the loss of individuality and the certainty of the hope of individual immortality,—yea, the unreality of death and the allness of Life. What Jesus himself did, he said others should do, could do, and would do. In fact every one, to the degree that he has the spirit of the Master and utilizes his method of meeting all good with good and all evil with good, turns every life experience to good account. This does not mean that evil is ever good, but that, as St. Paul tells us, wherever evil seems to abound, there the opportunity for being and doing good all the more abounds. It means that everything exists for good and for benefits, instead of for evil and for injuries. Our revered Leader says that even "the very circumstance, which your suffering sense deems wrathful and afflictive, Love can make an angel entertained unawares" (Science and Health, p. 574).

While one can readily see that everything works together for the good of the good, that everything is opportunity for the good, the wise, and the loving,—it is not so easy to see that everything may also at any moment become an opportunity to every one, even to him who has given himself to the service of evil rather than to the service of good. Still it is the teaching of revelation and experience that this is true; and our highest sense of wisdom and love teaches us that it should be so. He who has lived wickedly always has the invitation of God and of conscience to cease to do evil and to learn to do good; and as soon as his repentance and his desire and efforts to be good and to do good are known to be genuine and persistent, he is loved and forgiven by his fellows, even by those whom he has wronged. "All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done [and does] he shall live."

Neither God nor man has any pleasure in the death or failure of any one, and the invitation and the opportunity is always to turn from evil to good, and to "live" and not "die." The man who has done wrong always has the opportunity to repent of, confess, and make the best possible amends for his wrongs. The man who has killed another has the opportunity not only to kill no more, but to consecrate himself to the promotion of the highest ends

of life. He even has the opportunity to be, so far as it is possible, a father to such as he has made fatherless and a true friend and helper of all whom he has deprived of any good. For all we know, in God's own time and way he may have the opportunity to speak the word of Life which resurrects, as well as to become a special friend and helper to him whom he has most wronged. The man who has stolen, cheated, lied, or done any wrong against another, as well as against God and himself, has similar opportunities to see, to repent of, to confess, to forsake, and to atone for his wrongs. Indeed no one can remain enslaved to the mistakes, errors, and sins of his past who desires to do good in the present and the future and is brave enough to confess and atone as best he can for all of the evils of the past. Those who have tried this method have found it easy instead of hard. They have found that, instead of subjecting them to condemnation, it sets them free from the condemnation of others, as well as of themselves.

Neglected opportunities, instead of causing one to become discouraged and to cease trying to succeed, should be and may be the strongest incentives to intelligent, persistent, and whole-hearted endeavor. While to look backward is to see lost opportunities rise up, and to hear them mock us with the cry, "Too late, too late," nevertheless to look forward and to consecrate oneself to the highest duties and opportunities of the present is to find that now is the accepted time, that now is the day of salvation. If we are wise we will heed no voice that causes us to lose heart, but will listen to the voice that inspires us to do our best work. Success is for every one who listens to the voice of Christ,—the voice of hope and faith and duty and love,—for every one who says, in deeds as well as in words,

> I will follow and rejoice
> All the rugged way.
> "Miscellaneous Writings," p. 398.

The question naturally arises how we may know what our highest opportunity is in every situation that confronts us. Were our understanding and love perfect enough, we feel that everything with which we have to do would be in harmony with or plastic to our highest sense of good. Where we do not have the power to shape our own environment and destiny, and to help and bless

others according to our own highest sense of what is right and best, we still have the opportunity to do some good for others and to grow in all of the graces of the Spirit. Our will may be good, and our attitude and spirit right and wise and kind, even when our power to do the good we would do seems limited. Then, too, where we do not succeed in doing the specific good we will and strive to accomplish, we are often enabled to do something that time reveals to be far better. It is ours to plant, to water, and to cultivate; it is God's to give the increase; and as we do our work, we shall find that He always does His.

It is one of the beautiful provisions of an all-wise and all-loving God that every effort at well doing is richly rewarded. Every necessary life experience is not only a means to a more desirable experience, but possesses within itself great worth and significance. Everything that is well done has not only high disciplinary and educational value, but also a high value as a life experience. Every step heavenward is too glorious to be spared, and there is no distance from heaven so great that the Christ way does not extend to and connect with it. The opportunity to take the first step or the next step is always at hand. The opportunity to bring heaven to earth—harmony in place of discord, success out of apparent failure, and good to light, even where evil seems to be uppermost—is likewise always at hand.

Opportunity is not only omnipresent, but infinite and eternal. God perfectly adapts Himself to the needs of His children at every stage of their unfoldment; He has made, and is always making, provision for their every need. Man's appreciation of and response to God's manifestations of truth, beauty, goodness, and love is his highest duty because it is his highest privilege and opportunity. God requires nothing of us which is not for our good as well as for the good of others. His desire and will, as revealed in His word and works, is for us to live lives rich in content as well as beautiful in quality. His loving purpose seems to be no less than to awaken us into the likeness of His own glorious and manifold perfection. He has so wisely and perfectly arranged the whole order of experience that everything is an occasion and an opportunity for ever-growing realization of this perfection.

In the light of the absolute idealism of Christian Science, these things become even more self-evidently true and vital. For in a purely mental universe, where all that God made and sustains —all that really is—is "good" and "very good," harmonious and eternal; and where all that is not of God is false belief and not absolute reality or being, the opportunity to overcome all evil with good is limited only by one's capacity and willingness to be mentally and spiritually receptive and responsive to God and the things of God. The opportunity to overcome sickness, as well as sin, is presented to us. The possibility of overcoming the sense as well as the fear of death, and the opportunity to begin this overcoming here and now, also becomes apparent. The certainty as well as the hope of universal salvation appears, and this salvation is seen to consist in freedom from the belief in and sense of evil, as well as from the love and fear of evil. Highest and most desirable of all, it is seen to consist in perfect, joyous and loving, and wholly good and beneficent relationships between man and man as well as between man and God. It is seen to include a good understanding and a perfect appreciation of God's beautiful universe; a loving and a beneficent attitude towards all things, as well as the realization of the most perfect love both for and from God and man.

CHURCH TREASURER.

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

CLERK OF THE MOTHER CHURCH.

Correspondence relating to membership with The Mother Church, and requests for blank applications of membership, should be addressed to William B. Johnson, C.S.D., Clerk, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

THE DUTY OF THE "WELL."

FRANCIS PEDRICK.

SUPPOSE some of us to be suffering from fatigue, pain, or any inaction or abnormal action of our so-called material bodies suppositionally controlled by physical law. Suppose that instead of taking medicine or resorting to any other material remedy, we decide to confine ourselves to the realization of the truth of certain ideas. Running parallel to this process of realization is a return to the natural working of our so-called physical functions. That this is true is known to Christian Scientists, who consciously set about and carry out this process of realization, and as a result experience the disappearance of fatigue, pain, etc.

But what are the ideas, the realization of which proves to be remedial and is paralleled by a normal condition of the material body? They are ideas which contradict the reality of matter and of physical law, including of course material bodies. They are ideas which are assertions of the reality of the spiritual to the exclusion of the whole material concept. No idea can be expressed, although it may seem to be paralleled, by that which contradicts it. Therefore, although a certain degree of realization of the foregoing ideas is paralleled by the appearance of a material body, we must not conclude that this body is the real expression, reflection, or appearance of these ideas.

In our demonstrations, therefore, we must not be satisfied with the appearance of a "normal" physical body, however satisfactory it may seem when compared with some previous state of illness, but we must realize that a material concept of the body is not scientific and is therefore under the ban. For, as we have said, physical evils can be remedied in the realm of consciousness only by a contradiction of the reality of matter and its asserted laws as a whole; or in other words, since that thought alone has power which holds to the nothingness of matter, we cannot hold as real or be satisfied with an appearance which belongs to an order whose nothingness we are asserting.

The material concept of the body, with its organs, functions, structures, and sensations, which we once believed to be real, we now know to be unreal, along with the whole

concept to which it belongs. Knowing this, we who are popularly called well are stimulated through Christian Science to a further realization of the truth that Spirit alone is substance; and that, therefore, there is no such thing as the substance believed in as matter, which in certain instances differentiates itself into organs that obey supposed physical laws. By this realization we shall bring into focus and relief that "glory" which is the real appearance of the full realization of the allness of Spirit. Then there will be no material or false appearance running parallel with the real, posing as it and acting as a veil to hide it.

Let us all who are in so-called health remember that man is not a part of the things which do appear, viz., material structures, and that the spiritual cannot affirm or realize itself in forms of space, time, and materiality. However good such forms may appear to be, the fact that the material world is not rooted in Spirit obliges us to repudiate it even when it appears fair. If Jesus had been satisfied with overcoming merely the evils of the body, he would never have ascended. He had risen from the tomb, and death had no more dominion over him, but there was still a shadow to be chased away, still a fetter to be broken; and he, knowing this, pushed on to the ascension, thus entirely ridding himself of his material parallel,—a climax, the steps toward which he had been taking throughout his earthly life.

It was only by this ascension that Jesus could make manifest man's complete separation from materiality, a separation which had always been necessary for him as it is also for us. Suppose he had become weary in well-doing and had rested upon the laurels of his resurrection, and the half had not been told! It is equally binding upon us, as Christian Scientists, to go as far as we can each day as it was for Jesus. We also should be wayshowers. Each of us has his resurrection and his ascension to reach. All the Godlike qualities which were reflected by Christ Jesus should be reflected by his every true follower. Kindred gifts point to kindred responsibilities. Hence not only is it our duty and privilege to free ourselves from the dominion of the material parallel when it takes the form of sickness, pain, and death, but also to free ourselves from it when it takes the form of "splendid physique."

A REMARKABLE STATEMENT.

By Leila S. Taylor, North Family of Shakers, Mt. Lebanon, N. Y.

[The interesting article which follows gives the experience of Eldress Anna White and her healing in Christian Science. While it is written from the view-point of herself and her friend, it shows how a sincere desire for the truth leads to the understanding of divine Principle as revealed in "Science and Health with Key to the Scriptures" by Mrs. Eddy. In order to comply with our By-law respecting all testimonies we have been obliged to omit some of the statements descriptive of the illness.—Editor.]

At the time of her healing Eldress Anna White was in her seventy-seventh year,—a slight, fragile woman, of a nervous, energetic make-up, healthy but not strong, of a vigorous will, always brave and courageous, but with a sensitive shrinking from physical pain. For two or three years she had apparently been "running down." The mental and spiritual as well as the temporal burdens incident to her position as head of a Shaker family and leader in the Shaker Order had been increased by the ferment of unreconciled and troublesome characters who had gained admittance to the home, and by the ill-health and enforced absence for some months of one of the chief burden-bearers of the family.

During the winter of 1904–5 she had a severe illness. The same season the work of publishing her book, "Shakerism, Its Meaning and Message," went on, and every bit of the proof of its four hundred and seventeen pages was twice read by her with painstaking care. In the summer of 1905 the Peace Conference of Mount Lebanon engaged her attention, and she made an address at the meeting. In November she visited Washington, D. C., and had an interview with President Roosevelt in the interest of the peace resolutions passed at the convention the previous August. On her return Eldress Anna caught a slight cold, which proved rather obstinate and left a troublesome cough behind. Through the summer of 1906 she was extremely delicate in health, but her will-power drove her to work. Her habit of claiming health instead of yielding to disease

kept her lips closed respecting her condition, and the loving protests and pleadings of her family and friends were of no avail to call a halt or secure proper precautions against the breakdown that was believed to be inevitable.

The autumn of 1906 brought a collapse, and in October she was obliged to keep her room. For about six months she was unable to go up or down stairs. A rheumatic trouble which had been a torment for many years attacked her, while the weakness, shortness of breath, and racking cough were emphasized. A physician was called, and during the course of treatment by this physician a remedy was administered which one night seemed to produce extreme nervous excitement, and after that time the sight of the left eye was seriously impaired. The recovery of strength was very slow, and great fear was constantly in the mind of the family. The sisters immediately in charge of Eldress Anna were strong in their faith that she would recover, and they held their grip on this conviction and cheerful view throughout all the months of apparent failure. Others in the family, but not all, felt sure it was the final break-up and failure of vital forces, as she had already lived more years than any other member of her family. The members of the Shaker Society at large were of the same pessimistic view, and were at times almost provoked with what they considered the folly of the fallacious hopefulness that would not believe she was sure to die.

In July, 1907, a severe form of illness epidemic at the time in the vicinity attacked her, and the spasms of coughing were so severe as nearly to cause death. About two o'clock on the morning of Thursday, Aug. 1, she was suddenly seized with another of these severe attacks, and after it had passed, the exhaustion was so extreme that she desired to see the physician, though she had no recollection at all of this wish upon her recovery. The physician was called, and applied a hypodermic injection of strychnia, as he afterwards stated. After some time of slight excitement she fell asleep, and except for a few fleeting moments, when she recognized those about her, she did not come to herself until after four o'clock in the afternoon. Members of the family and other friends, one by one, were admitted quietly to look at her, and all or nearly all believed she would pass away in a few hours.

When the doctor returned at four o'clock he called aside

the sisters in attendance and told them that there was no hope of her being any better; that he had had no hope of her from the first, and that she would probably pass out that night. He said the only thing that could be done was to keep her under hypodermics to prevent convulsions and stave off the inevitable end as long as possible. Both nurses were of one mind,—no more of that treatment. The three who had her in charge were also of one mind, that she could be saved. The physician could do no more, but promised to call three hours later.

The sisters, like Eldress Anna herself, were strongly inclined to Christian Science, but in a Shaker community, especially in the case of one so bound to everybody as is this revered and beloved leader, individual choice cannot always be followed. In such a matter as choosing Christian Science treatment some reference must be made, as in all important matters, to the Central Ministry or leading authority, nor is it the custom for one family or section of a family to move without the union of the others, and for these reasons there had been no action before; but emergency or necessity knows no law, and red tape was quickly dispensed with in this case. The physician had no sooner disappeared than the sisters remembered that thousands who had been given up to die by doctors, are now alive and well through Christian Science.

Earlier in that dark day a Christian Science friend, living for the summer in Canaan, N. Y., and who was warmly attached to Eldress Anna, had called at the home, and asked and received permission to send, on her own responsibility, to a Christian Science practitioner in New York City. While a Christian Science practitioner, a personal friend, in Pittsfield, Mass., eight miles away, was being called by telephone, this lady friend walked up to the door, bringing a message from the New York practitioner that she would treat Eldress Anna at that hour, and asked the sisters to have all quiet about her. This friend remained to assist through the night, and the two practitioners, one in New York and one in Pittsfield, gave treatments at intervals through the dark hours. Our friend from Canaan was not a practitioner, nor had she been long in Science, but she read passages from Science and Health, and from the Bible, notably the 91st Psalm, through the night.

The Christian Science treatment was begun between half

past four and five o'clock, Thursday, Aug. 1. At the family supper hour, six o'clock, Eldress Anna aroused and asked the sister beside her to take a message to the family. The message was, "Tell them that I am much relieved. Ask them to hold me in the thought of hope and love and health, but not of fear; have no thought of fear, *emphasize that.*" The message was given, and the sister on returning from the supper room repeated it to her. Immediately she began in clear, strong tones, "Arise, shine, for thy light has come and the glory of the Lord is risen upon thee." Then she went on, "Daughters of Israel, daughters of Israel, arise, this is the power by which, if ye will receive it, ye shall conquer the world;" and for some seconds spoke in her natural inspired manner when urging her people on to higher steps in the spiritual travel.

At half past eight, when the physician returned, she was in a quiet sleep. He said to the sister in attendance, "You are in for a bad case of heart failure before morning." He had been very faithful in night attendance, kind, and unremitting in his devotion to the family and their stricken leader and head, but was glad to be excused from staying through the night, though he insisted upon being summoned at the first sign of the attack which he felt was inevitable. This was not directly promised, but he went away. The sister held Eldress Anna in her arms all night. When the threatened attacks passed again and again over her frame, the Christian Science friend would read in kind, firm tones the words of comfort from the Bible and Science and Health, and the "terror by night" would pass away. Whatever the form of the attacks, one after another they disappeared as the Word was read. Little by little the sister who shared the watch and threw her whole soul into the work of the others, ignorant though she was of the scientific treatment of disease, saw the demonstration completed, the whole evil dream of sickness and death pass away before her eyes. Toward morning, the patient was in a deep, quiet sleep. The physician called in the morning, and was evidently surprised and puzzled. The second morning, finding the improvement greatly marked, he said, "Well, you are certainly a wonderful woman. I cannot understand it."

In the days that followed Eldress Anna was visited by the practitioner from Pittsfield, also by the one from New

York, and every visit was productive of a steady advance. The case was finally placed in the hands of the Pittsfield practitioner, as the one nearest at hand. Three weeks from the Thursday when she was given up to die, our Eldress walked down stairs and out of doors, walked about and sat in the sunshine for fifteen or twenty minutes, went in and walked up stairs, nor was she tired or exhausted. Four weeks from the same date she had a good ride, and the next weekly anniversary she walked to the nearest family in the village, where she had not been able to go for more than a year, made a long call, and enjoyed her walk home. By the fifteenth of September she had returned to her place in the family, and Oct. 1, after a happy week at the seashore and with Christian Science friends in New York City, she resumed her duties. Her appetite is better than at any time since she was a girl, there is no difficulty in going up or down stairs, her color and look are natural and better than for several years. Friends say it is a miracle. Eldress Anna herself says it is perfectly natural, as Truth and Love are natural.

Eldress Anna is a thorough convert, and is constantly studying and demonstrating the truth as given in "Science and Health with Key to the Scriptures" by Mrs. Eddy. Others in the family are with her and many more are awakened to interest and inquiry. As careful study of the teachings of Mrs. Eddy and the Christian Science movement has progressed, nothing has impressed us more than the parallelism between these teachings and the inner truths of Shakerism. The real thought, the teachings of the leaders in primitive Shakerism are almost identical with those of Christian Science, sometimes even to identical expressions and turns of a phrase. This means much to us, namely, that the truth which came to our founders, Ann Lee and her first followers, has in these latter days been revealed to another, also a woman, and that the part of our earlier spiritual endowment which for many reasons was allowed to fall into abeyance, has been made to appear.

Among the early Shaker leaders the gift of spiritual healing was one of the apostolic gifts enjoyed and practised. It was taught that we had no need to apply to physicians or to use drugs, for God was our health and life, and we had in Him the power to heal disease,—to cure the body as well as the spirit of disease and sin. Later we were

taught that in the next opening of the gospel the healing of disease would be the sign accompanying. We were also taught, by some of our seers, that if we did not receive the truth, others would come in and teach us, and a more glorious people would be raised up. That this gift of other days in the Shaker Order has been given to the people known as Christian Scientists, that in the light and for the thought of to-day the same "Spirit of truth" which enlightened Ann Lee has given the Word of Truth to Mrs. Eddy, some among us are convinced, and it is also plain that the same spirit of lying and persecution which whipped and stoned and drove up and down our Mother Ann, is rife against the great teacher of to-day. That the beautiful truths of the Christ-gospel have been made so plain in their application that even a child can demonstrate them, we are grateful; and, glad in our common faith, enter with joy into a new and full appreciation and demonstration of this gift of God, eternal life.

CORROBORATION BY ANNA WHITE, NORTH FAMILY OF SHAKERS.

I DESIRE to corroborate the statement made by our sister, Leila S. Taylor, concerning my illness and recovery. To say that every word therein is true to the letter is seemingly unnecessary, considering the source from which the article came. In the early part of Shaker history it was stated by officers of the law that a Shaker's word was more to be relied upon than any oath that could be given, with hand upon the Bible, by minister or layman of other denominations, and to-day honesty in all the transactions of life is foremost in our dealings with our fellow-men.

I am a disciple of many years' standing in the faith of divine healing, and could state many remarkable instances. The last manifestation of this nature is fully portrayed in the article given. In addition, I would state that in the winter of 1901 an injury to the left arm, caused by a fall, resulted in great suffering and culminated in stiffness of the joint, so that I could not bend the elbow and to raise the hand to my face was an impossibility. This arm was restored by spiritual means, and from that time to this, the arm is as supple as the other. (See Shakerism, Its Meaning and Message, p. 359.) The difficulty, however, extended to the hand, and I have been unable to bend the

fingers down into the palm of the hand, until since the miraculous restoration, from death to life, through the instrumentality of a Christian Science practitioner. Now I can clinch with as firm a grasp as ever. This, also, I attribute to spiritual aid, to Divine power operating through these dear Christian Science friends.

Mary Baker G. Eddy is, in my humble opinion, practically demonstrating to the world the power to live free from sin, free from sickness and death, voicing forth the same testimony given through divine inspiration to our Mother Ann Lee, one hundred and thirty-seven years ago. We say, "Honor to whom honor is due." "Send, Lord, by whom thou wilt send!" Let the fires be renewed upon the altar of Truth; a torch rightly applied would serve to cleanse the sanctuary and rid us of earthly encumbrances that are now threatening to engulf and demolish. Through this power of divine Truth and Love we shall rise to loftier heights, to a purer life, to more unselfish desires, to the blessings of health, peace, and prosperity.

CARDS IN THE GERMAN PERIODICAL.

Application blanks will be supplied by The Christian Science Publishing Society to practitioners who wish their names and addresses inserted in the advertising columns of *Der Herold der Christian Science*. These applications should be properly endorsed and forwarded to the Society. The rate for advertisement will be $2.00 for the first line, and $1.00 for each additional line. It is desirable that those who offer their names in this way should be able to communicate with patients and inquirers who speak the German language only.

A NEW EDITION OF SCIENCE AND HEALTH.

There is now on sale by the publisher a thoroughly revised edition of "Science and Health with Key to the Scriptures," upon which the author has expended much care and labor during the past six months. In making this revision Mrs. Eddy has, for the first time, read her book consecutively from cover to cover, "in order," as she writes in the Preface, "to elucidate her idealism." This revised edition contains a fine photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

LETTERS TO OUR LEADER.

Boston, Mass., Oct. 6, 1907.

Mrs. Mary Baker G. Eddy, Concord, N. H.

Beloved Leader:—May I take just a few minutes of your valuable time to explain my reason for debarring at the present the word *Gemuet* as a German translation for "Mind," especially when it stands for "God." The subject has given me much work, but I think I have done right under the present circumstances. At the urgent request of some dear workers we did use *Gemuet* in two numbers of our *Herold,* but I had proof of having made a mistake. We might use it from a standpoint of etymology, but through its present use by the Germans in Germany it would prevent our showing the clear distinction between Christian Science and pantheism, because *Gemuet* means to the average German "much in many minds." I enclose definitions from noted scholars.

We are translating "Mind" with *Geist,* which no one has criticised, but I should like to find a better word, because *Geist* is "Mind" and "Spirit" in German, and for that reason we give now in the German Bible-Lessons the English words "Mind" and "Spirit" in parentheses when that subject is our lesson.

In using the German word *Gemuet,* or any other German word for an expression of importance, I find it a safeguard to take our text-book, Science and Health, and read some pages, substituting the one German word for the English for which it is to stand—if it cannot stand that test, I would rather not use it.

I long and labor to have our *Herold* perfect in language; but I have always wanted to prevent disobedience to God, to our Leader, to Christian Science, and to The Publishing Society, and even our severest critics have admitted that our *Herold* contains conscientiously translated Christian Science. We have now about the best assistance for our work that is at present to be found in Germany—of the Germans who have come into Science; and I am constantly watching that the endeavor to use melodious language does not lead us into by-paths of science instead of Science. I believe all the readers of *Der Herold* admit that there is a constant improvement in every direction.

In unchanged love and gratitude for all you are doing for me and for all humanity every day,

I am faithfully yours,

LOUISE F. KOLLMORGEN.

DEFINITIONS OF GEMUET.

Fischart says: "According to its will, *gemuet* schools the body; pureness, chasteness; an impure man becomes blind of *gemuet.*"

Goethe believes the word *gemuet* will be regenerated some day and revived to its full signification.

Kant says: "Intelligence likewise a faculty of *Gemuet.*"

Schiller and Kant: "*Gemuet* is not only connected with intuitions, but also with conceptions and ideas, hence the logical belongs to it."

Schleiermacher says: "*Gemuet,* the instinct of moral greatness, the poetry of the exalted intelligence."

Lessing calls Jesus the *Gemueter-arzt* [physician of the *Gemueter*].

Brockhaus says: "*Gemuet* is the soul as principle of feelings and affection, equivalent to heart—opposed to the head. *Gemuetless* is want of sympathy, want of benevolence, want of gratitude, etc. *Gemuet* indicates the disposition of a person."

Eckhardt says: "*Gemuet* is the whole of the higher strength of soul."

Grimm says: "*Gemuet* is originally like *mut* [courage], that which is within us in general in distinction from the body, hence body and *gemuet-seele* [soul]."

Concord, N. H., Nov. 29, 1907.

My Beloved Leader:—May I take just a moment of your precious time to tell you of our beautiful Thanksgiving service yesterday. There was a good attendance of Concord Scientists and non-Scientists, as well as visiting Scientists from other parts of the Field. Seldom have we had such expressions of gratitude to God for His infinite blessings, or such hymns of rejoicing for benefits received through your apprehension of God's nearness and dearness. The walls were vocal with salvation and the gates with praise.

One who had been saved from intemperance, one whose

hearing was restored during one of our recent services, others who had been healed of many forms of disease and discord,—twenty-six speakers in all,—testified to the regenerating and uplifting power of the spiritual idea of God and man which you have given to this age, and which shall be with us through all ages.

More and more does the enlightened human consciousness recognize its debt of love and loyalty to you, who are leading us out of Egypt into the promised land.

With deepest love, in which Mrs. Hering joins me,

Your devoted student,

HERMANN S. HERING.

Boston, Mass., Nov. 8, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Leader:—About six weeks ago we were notified regarding an "Australian Exhibition of Women's Work," to be held in Melbourne. This exhibit seemed to be of considerable importance, and we therefore cabled Mr. Albert C. Stone of Melbourne, requesting him to ascertain if space could be obtained for the exhibition of your writings. To-day we are in receipt of the enclosed cablegram from Mr. Stone, and we are very glad that we can advise you that your works have been placed in this exhibition.

Lovingly and obediently yours,

Board of Trustees of The Christian Science Publishing Society.

[Cablegram.]

Melbourne, *via* Bamfield.

Christian Science Publishing Society,
250 Huntington Ave., Boston.

Our Leader's works placed in women's exhibition.

ALBERT C. STONE.

TESTIMONIES FROM THE FIELD.

HOPING that others may benefit thereby, I feel it a duty as well as a great pleasure to give my personal experience of the very happy results of Christian Science. Spiritually I have been raised from the dead, and my blind eyes have been made to see; physically the lame has been made to walk. For fourteen years I had a numbness in my lower limbs, which was growing worse every day, and two years ago, through this trouble, together with overwork, I broke down and was unable to attend to business for five months. I tried electricity, medical treatment, and osteopathy, only to grow worse and worse, until I was helpless and had to be fed and cared for like an infant, with the prospect of going in a wheeled chair and being fed the rest of my life. After urgent appeals from my wife and two daughters I at last came to Christian Science. I know no person was ever more bitter or hostile towards Christian Science than was I, yet strange to say, before I realized that I had one particle of faith the numbness had been entirely overcome, and the circulation, which had been almost entirely suspended, was completely restored. In a very short time I was running up and down stairs, feeling I could not wait for the elevator, running to get street cars, and doing other active work in a perfectly normal way. Stomach trouble from which I had suffered for thirty years disappeared, and I have had only three attacks of this in the two years I have been in Science, and never a setback in my awful trouble of imperfect circulation.

I have overcome two very severe attacks of cold, each in a single night, and so effectually that my family never knew of these ailments for days after. The first helpful thought which came to me was this, that God is Love, and Love casts out all fear. My fear of material conditions, my fear that any change would cause me to suffer as I had suffered for years, was entirely taken away. To say that all error has been cast away is not true, for trials to test my faith have come into my experience, but when I know that good overcomes all evil I find myself improved. My daily prayer is that I may

be sufficiently grateful to God for all these blessings. My love and reverence for Mrs. Eddy is much the same as my love and reverence for my mother. I thank God every day that He sent Mrs. Eddy into the world to give us the "Key to the Scriptures," which has made that holy Book dearer to me every day and more helpful in the last two years than in all my life before. I thank God for His love, and I thank Him for Mrs. Eddy; I thank Him, too, for Christian Science, and that Christian Scientists are doing this healing work through the understanding of divine Love.—*G. G. Johnson, Los Angeles, Cal.*

I HAVE good reason to be grateful to Christian Science. Brought up in the fear of a lung trouble which was believed to be hereditary, I remained many years in dread of this disease. I had been twelve years married when my health gave way. After several months' medical treatment, with careful attention to nursing and hygiene, but no permanent improvement, I consulted a specialist of recognized standing who, after advising me that a change of climate would be useless, told me to give up all work and spoke very kindly of setting my affairs in order within the year. I arranged my law practice to secure as much time as possible and lived practically out of doors. After four years of this struggle, death as a relief seemed welcome. A change of climate brought only temporary benefit, followed by even more severe mental distress.

At this time I was led to read a newspaper report of a lecture on Christian Science which was very convincing. I sent for a copy of the *Christian Science Journal*, bought "Science and Health with Key to the Scriptures" by Mrs. Eddy, and read portions of the text-book secretly and with many misgivings. The absolute logic and justice of its statements were at once apparent, together with the Scriptural authority therefor. I went to see a practitioner, and the remembrance of his kindness is with me yet. After earnest consideration I felt it my duty to join The Mother Church and one of the branch churches, and later received class instruction. The daily study of the Lesson-Sermon has proved its worth many times, the right mental activity being very necessary in my profession. The physical healing which is in progress is apparent to everybody, as I have been enabled to take

up active work again and am restored to wife and family,—a better man morally, and with the earnest of complete regeneration. Surely I have good reason to be grateful not only to the giver of all good gifts, but to the woman whose devotion to Truth is a living example to each of us.—*Edmond A. Evans, Clinton, Mass.*

SOME months ago my husband was stricken with very acute pain in the left eye. He had been suffering at intervals, however, for several months, and decided to go to a specialist at once for treatment. He became totally blind in his left eye and suffered all of the time the greatest agony. The specialist and physicians continued treatment for ten days. They then decided that the conditions were most serious and that they must await developments, as they could do no more. All of this time he was kept under morphine. He continued to lose strength and was confined to his bed. I then took him to Jacksonville, Fla., and another very eminent eye and nose specialist was called in. This specialist made an examination, and after waiting a week for some development of the disease, he decided that the sight of the left eye was totally gone and that of the other eye very much affected.

As we had nothing more to hope for in that direction we decided to appeal to Christian Science, and I called in a local practitioner to treat the case. When she came she found my husband suffering great pain and very despondent. He had not been able to sleep, as the morphine had lost its effect, but after treatment she left him in a deep sleep. He awoke very much refreshed and without pain. Treatment was continued for two weeks and he improved every day. His appetite returned and all was well except that the blindness of the left eye continued. At the expiration of the second week's treatment my husband retired to bed as usual, and on waking next morning, about sunrise, he saw a bright light caused by the sun shining against a tin roof almost a block away. His sight had been restored, after three physicians and three eye specialists had failed to help him. Let God be praised!

Words are inadequate to express our gratitude and thankfulness for what Christian Science has done for us, and to God for His goodness and mercy. God bless Mrs.

Eddy for the truth which has helped us through the darkest day we have ever experienced. Here let me say that of all the beautiful characters I have ever met, the grandest, I think, is that of the patient, unselfish practitioner of Christian Science, who day by day is teaching mankind that God is Love.

Mrs. Oliver C. Neal, Charleston, S. C.

WITH deepest gratitude and as an act of thanksgiving to God I send this testimony of my beautiful and instantaneous healing, trusting fervently it may help others. For twenty-two years I was ill from a fever which developed into heart trouble and was aggravated by attacks of throat and lung trouble, and later on by a sharp attack which the doctor feared would be fatal. For fifteen years I was carried up all stairs and was forbidden to walk. I had constant severe pain and frequent attacks of extreme difficulty in breathing. During the last seven years of the time I was obliged to sleep sitting up in bed.

Three years ago I first heard of Christian Science. I was in London, suffering from a heart attack, when an old friend, who is not a Scientist, called to see me. She begged me to try Christian Science, of which she had heard a great deal. I told her I knew nothing of it, but would be pleased to meet her Scientist friend. Two days later this friend kindly called to see me and gave me a general idea as to the healing power of Christian Science. What she told me had such a ring of truth that I asked for treatment, which was given then and there and I was healed at once. About three months afterwards I discovered that varicose veins, from which I had suffered since I was eighteen years of age and for which my doctor had urged me to have a surgical operation, no longer caused me any pain or inconvenience, nor have they since troubled me. I now take long walks and run upstairs as I did when a girl.

About a year after my healing I happened to be traveling in Germany, and called upon an old friend, a German specialist, who had originally diagnosed my distressing symptoms and who had attended me on and off for fourteen years. He remarked on my healthy appearance and asked what had so benefited me. I told him I had been cured by Christian Science, of which he had

heard. He was very much interested, proceeded to examine me with a stethoscope, and pronounced my heart to be perfectly sound and normal in its action. I may mention incidentally that two other specialists had been consulted and they had given me no hope of getting any better.

Though I am deeply grateful for my physical healing in Christian Science, it is as nothing compared to the spiritual joy and happiness that have come to me through the earnest and appreciative study of the Bible and our text-book. I have seen many cases of healing, wonderful to those who know nothing of our teaching, but which are beautiful and natural to those who understand Christian Science. Christian Science gives one the mastery over oneself, and slowly perhaps, but quite surely, it enables us to overcome our faults. With its help I have personally been able to overcome, to a great extent, faults of pride, self-will, and a quick temper. How the text-book has opened up to me an understanding of the truths contained in the Bible can only be appreciated by those who have given it a careful and persistent study.

I must say a word as to my old teaching in the church of which I was a member. Very grateful am I for the beautiful thoughts and example I received in those days from many belonging to this church. Happy as I was and devoted as I was to its beautiful ritual, I do not hesitate to say that far greater happiness has come to me in Christian Science. One seems to have passed on to (I say it with all humility) a higher plane of thought and understanding. Under the old teaching all of us suffered from worries, cares, sorrows, etc., which seemed very real, but now such things either do not come to us at all, or if they do, we are able to overcome them with the knowledge of their unreality, which brings that peace which passeth all understanding. It took me two and a half years after I became interested in Christian Science to be certain of the step which I have now taken, of becoming a member of the Christian Science Church. The fact of my having come to this decision seems to have enlarged my understanding of the Bible and our text-book and to have given me a greater ability to help others. One of the greatest joys I have experienced is that my healing has been the means of bring-

ing my husband into Christian Science and of giving him a new understanding of the Bible. It has also removed doubt and unbelief.

Can one say anything adequate to express one's feeling of gratitude and reverence towards that brave, sweet woman who has taught us these truths and brought joy, health, and peace to so many. I simply say, "God bless her," for words can never express what I feel. I can only try to follow her example and endeavor to live up to what a Christian Scientist ought to be, and to obey, so far as it lies in my power, our Lord's command to "heal the sick."

Ida Hume, Worton, Wilts, England.

THAT God's law is a law of perfection has been wonderfully proven to me since I became interested in Christian Science, some fourteen months ago. I came into Science because I wanted a God. When my interest was awakened to the wonders of Christian Science it was not long before I realized the beauty of this divine truth, that God is Love. After reading "Science and Health with Key to the Scriptures," by our beloved Leader, Mrs. Eddy, and studying the Lesson-Sermon daily for four months, I was able, without other treatment, to lay aside glasses which I had worn constantly for eighteen years; the simple reading of this truth had completely healed me of a trouble which oculists and opticians had pronounced incurable, and they had doomed me to wear glasses always. Since laying aside my glasses, many months ago, I have had no occasion to use them again, as my sight is normal, and headaches which before I understood Science always manifested themselves if I took off my glasses for a moment, have been unknown to me. I would like to add that the tobacco habit, to which I had been a slave for over twenty-three years, was completely destroyed in less than a week. A surgical bandage which I had been compelled to wear for over thirty years was found unnecessary after I had been in Science six months—the truth had set me free.

Daily, through this wonderful revelation of divine Love, I am able to meet and banish the discords which manifest themselves, and for this I am most sincerely thankful. Not only am I able to help myself, but from the understanding of the allness of God gained through the teachings of

our Leader, I have been permitted to be the humble instrument of God's mercy and love whereby many of my friends have also been healed of divers diseases.

John H. Frames, Baltimore, Md.

I AM inexpressibly grateful to Christian Science and to its Discoverer, both for what it is and for what it has done for me. Five years ago I left college with a severe case of nervous illness and was in a hospital for several weeks. After this there followed three years of invalidism and deepest melancholy. Every kind of material remedy was sought in vain, including rest cures, osteopathy, and travel. While passing through San Francisco I met a stranger to whom I poured out my various woes. She listened kindly and then said she had passed through a similar experience; that after fifteen years of suffering she had found one and only one thing which had helped her, and that was Christian Science. I thought she was going to tell me of something I might try, but when she mentioned Christian Science I was disappointed, although I knew nothing about it. She handed me the card of a practitioner, which I took merely out of courtesy, but with no intention of using it; yet when I went out on the street I found myself walking rapidly in the direction of the address which the card contained. Finding the house I rang the bell, and a face radiant with happiness and peace appeared at the door. I stated that I had not come for treatment but simply wanted to make some inquiries about Christian Science. The practitioner answered my many questions and gave me a copy of *The Christian Science Journal*. This I carried back with me, and as I read it I felt such a sense of joy, peace, and intense interest take possession of me that I literally devoured every word of it and returned the next day to the practitioner for treatment. I came away feeling as I had not felt for many years and as if a heavy burden had fallen from me.

Soon afterwards I left San Francisco, and the environment into which I went was unfavorable to growth in Christian Science. I neither read nor heard anything more of it for the next two months, and I returned to the previous physical condition. I was again taken to an osteopath, who diagnosed the case as a spinal trouble,

saying it would be a year or so before he could promise a condition of normal health. As time went on I continued to grow worse, until I could neither walk nor sit up without severe pain. At last I returned once again to Christian Science, and after the first treatment all pain ceased and I could climb five flights of stairs without the slightest difficulty, which seemed a miracle to all.

Since then Christian Science has met my every need. It has given me a new purpose and interest in life, constantly blessing me with the consciousness of health spiritual and eternal, Life immortal, and Love everlasting. Is it surprising that I earnestly and humbly thank God for having revealed to our beloved Leader the Science through which we can avail ourselves of omnipresent good—the present help in time of trouble?

Lucy Hays Eastman, St. Paul, Minn.

I WOULD like to add my testimony of healing and to tell a little of what Christian Science can do for mankind, especially when all material help has failed. I have found this to be true, that "man's extremity is God's opportunity." In the fall of 1906 I was told I had but a very short time to live. Two kind physicians had done all they could for me in their way, but they stated that my stomach was in a dreadful condition, and that I had many other diseases which it was impossible to cure. I was indeed a great sufferer, and words can never express what I seemingly passed through. The end was approaching very near; my friends bade me good-by, and I told them what I wanted done concerning my funeral, even selecting the hymns to be sung. I felt I was ready to go as I had always tried to live a good, conscientious life. I seemed to have no fear, but my suffering was so intense that a kind neighbor persuaded my daughter to have Christian Science treatment for me, in the hope that it would at least ease my suffering and that I would pass on quietly. After thinking it over she decided to send for a practitioner, as all material means had failed to give me relief. That same evening the practitioner was sent for, and commenced the treatment. As I was opposed to Christian Science I did not feel very kindly towards her when she came, but, through the truth as found in the Christian Science

text-book, on the third day I sat up for five hours in a chair, and in two weeks I was up and about my home, looking after many little things. Now I go anywhere, and I earnestly and sincerely thank our heavenly Father for what has been done for me through the truth as found in Christian Science.

Mrs. Mary York, Redondo, Cal.

IT was in a small town in Colorado that early in the summer of 1896 I first heard of Christian Science. Two sisters called on me, one of whom had been thoroughly healed through Christian Science of throat and bronchial trouble, after she had been an invalid for years. Of course we talked about this wonderful new method of healing, and their simple and earnest explanations left a profound impression. My little son had then all the symptoms of a dreaded fever, and I was giving him homeopathic remedies, but that night I dared not give him his medicine. I had heard for the first time that God is the only power; that Jesus, because he did the will of his Father, used no remedies, and he told us to go and do likewise. Next day my child was well—perfectly well! I had been very religiously trained and believed there was only one God, and yet here was I, a Bible student, and my friends Bible students, but our understanding of God was evidently very different from that of the Master. Immediately I began to investigate Christian Science, and Science and Health became my constant companion. The wonderful protective power of Christian Science, even now, with all my experience, awes me! "Who hath a God so nigh unto them, as the Lord our God is in all things that we call upon him for?" How sweet is our Leader's explanation of " 'whom the Lord loveth He chasteneth.' He, who knows God's will or the demands of divine Science and obeys them, incurs the hostility of envy; and he who refuses obedience to God, is chastened by Love" (Science and Health, p. 241). This glorious truth is indispensable to all, but oh, how precious to the mother! In my family the preventive power of Christian Science has been simply marvelous. The sad effects of spinal trouble have been overcome; and when this same one met with a serious fall, that, too, was overcome through divine Love. There was also rapid recovery to perfect strength and energy from

an accident where the injuries seemed most serious. We should faithfully follow our Leader's admonition, "'Go and take the little book' . . . mortals, obey the heavenly evangel. Take divine Science. Read this book from beginning to end. Study it, ponder it" (Science and Health, p. 559). Thus doing, we shall be safely guided.

Margaret E. Halley, San Diego, Cal.

I SHOULD like to tell of a demonstration which occurred in my household a year and a half ago. My little girl, eight years old, was supposedly exposed to throat trouble at school, and some days after was stricken with the disease. After 'phoning to a practitioner I called in a physician to report the case to the health officer, in compliance with the city laws. The physician, who was a friend and had always attended us before we took up Christian Science, said it was a severe case and that he really felt a powerful remedy should be administered. I told him she was being treated in Christian Science, and that I felt sure she would be all right. I shall never forget the tone of pity in his voice when he said good-by to my little girl upon leaving, though he assured me I was perfectly free to do as I felt best in the matter. We had two younger children in the family, one scarcely a year old, and much anxiety was felt for them by the rest of the family; and our near neighbors, who also had a small child, were very much exercised.

But divine Love surely can overcome every obstacle, for the next morning the throat which the night before had seemed to be in a most serious condition, was almost wholly clear, and the fever and pain had entirely disappeared. The health officer who came to quarantine us, upon finding that we were having Christian Science treatment, voluntarily told me that they invariably found Christian Scientists very reasonable and considerate in the treatment of contagious diseases. I had always had a dreadful fear of this disease, and it manifested itself for a time in this case; but after twenty-four hours fear entirely left my consciousness, and for the remainder of the week the sweetest sense of peace and security seemed to envelop both the children and myself. My little girl was up and dressed and played in her room the remainder of the time, and was really happy in her enforced con-

finement. The other children never manifested the least symptom of the disease, and at the end of a week the physician was again called to make an examination of the child's throat for the health department. He was visibly surprised at her healthful condition, but laughingly told me that he did not believe she had a very bad case.

The following day, while we were having our Lesson together, a different health officer came to fumigate the room and remove the quarantine. While arranging the books in the room for fumigation, he came across Science and Health and the *Quarterly*. He gave a very audible sniff and advised me never to try any such treatment for a case like the one in hand, assuring me that I would be sorry if I did. I told him that my little girl had had no other treatment in the present instance. He assured me he had seen the "live germs" from the child's throat, and that he knew the disease could not disappear without medical treatment. He was, however, reluctantly convinced that she was well and had had no other than Christian Science treatment. He then picked up Science and Health and commenced to read. Presently he asked me why the Bible said that the leaves of the trees were for the healing of the nations, if we were not intended to use medical aid in time of sickness. I pointed out to him that the correct rendering of the text is, "The leaves of the tree," etc., and that Mrs. Eddy taught us in Science and Health (p. 406) that "the tree is typical of man's divine Principle, which is equal to every emergency, offering full salvation from sin, sickness, and death." He was very thoughtful during the remainder of his work, and eagerly accepted some Science literature which I offered him. When he went away he said, as he cordially shook hands with me, "I believe this is what I have been looking for." I have never heard from him since, but I know that the seed sown at that time has been productive of good results in the overcoming of antagonism which was the outgrowth of an ignorance of the real teachings of Christian Science.

I am deeply grateful for this experience, for it taught me the omnipresence and omnipotence of divine Love in every human extremity. My heart is full of love and gratitude to Mrs. Eddy, through whose loving efforts I have been given this understanding of Truth.

Fannie C. Laird, Los Angeles, Cal.

In giving this testimony I am impelled by gratitude to Mrs. Eddy, through whom release became possible from what is generally considered an incurable disease. I have resided continuously in Salem, Oregon, since I was ten years of age. The fear of hereditary lung trouble was my constant companion from earliest childhood's recollections. I expected, and was expected by friends and relatives, to develop that malady, as my father had died of pulmonary disease when I was eleven months old, and one of his brothers and a sister died with this dread disease. My mother also contracted it, and died during my childhood, so when my sister a few years later succumbed to the same trouble, I had no expectation of escape, my only hope being that I might by good care and through the help of my physician postpone its development in my system for the sake of my little family. I had employed from girlhood one of the best and most respected physicians in our State, and having confidence in his advice, I had at that time asked him as to the probability of my developing this disease immediately or any future time. He stated that I would probably succumb to it, but that by good care I might hope to ward it off many years. His work for me was faithful and his kindness a great stay in my fear and trouble, for my health was constantly growing worse, colds and coughs becoming continual and severe.

Finally the dreaded symptoms made their appearance and made my days and nights miserable. Then the physician, fearing he had a well-defined case to treat, expressed some of his fears to my husband and advised him to take me to a warmer climate. Having two little children, I desired to help care for them and see them grow up, so we spent the greater part of our means in trying to find relief for me. Much of the time I was so weak, discouraged, and ill that I desired only to remain on a lounge or in bed. In more hopeful moments I would undertake to go out with my children (hopefulness alternating with despondency having been strong characteristics of my condition), and I would upon my return lie down and weep bitterly through the despair of hopeless weakness and exhaustion.

About this time one came to me in my sore distress and brought Christian Science literature, and finally loaned me a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. Though I had no hope or expectation

of healing through its means, I did desire to gain a greater spirituality and peace in some way, and therefore was willing to read the book. The ministry of the church to which I had belonged for many years, and the earnest prayers of dear friends, had been alike unavailing to me in my deep need, but I was so antagonistic to the statements I read in Science and Health that for a time I ceased to read it. Later on, through the study of Scriptural references which confirmed Mrs. Eddy's teaching, I awoke to appreciate somewhat that Science and Health is truly the "Key to the Scriptures." Then I began to read the text-book earnestly, and with great attention to each sentence, searching for discrepancies or falsity of statement or logic (though dreading to find them), but finding none.

To my surprise, one day after reading the text-book I found myself healed of the distressing exhaustion and weakness which had become constant. This encouraged me to apply to a practitioner for relief from weakness of lungs, and cough, for which change of climate had been advised. I was treated through Christian Science, and though the healing was gradual and unobtrusive it has been complete, and I am to-day a well woman, happily able to care for my home and family, my health and strength being normal and natural, though I can name no exact date of healing.

After four years' study of Christian Science literature, without any dependence upon drugs or medicine, I am free from every symptom of the disease which I dreaded, and for this I am deeply grateful. But my deepest gratitude is for the greater blessings of a more spiritual outlook and promise—the knowledge that "man is not material; he is spiritual" (Science and Health, p. 468). I am also grateful for the inspiration of our Leader's beautiful life,—her patience in persecution, her gentleness, wisdom, love for all humanity, and wondrous compassion.

Mrs. Jessie N. Waters, Salem, Ore.

LONG weary years had stretched before me, with their joys and sorrows, their hopes and doubts, their successes and failures; but as they glided by, the book of life seemed to have an increasing balance in favor of doubt and fear, sorrow and sickness, and at last the account became so sadly awry that human existence was no longer easy or even desirable, and the consequences were disastrous. With

these disasters came stomach, liver, and kidney trouble, with all its attending pain and depression. Soon there was added the ravages of medicine, and yet year after year wore wearily on in search of a panacea for these ills; but the search was fruitless. With all this there was a careless unconcern as to my future; little interest as to my departure or residence on this plane came as a result of perpetual sleep that took possession of me, and my only desire was to be abandoned to my fate. Friends would whisper of the great hope in Christ, Truth, the Love that knows no hate and the Life that knows no death; but it all seemed like a dream that was naught of mine. Then I found that the dove of peace had nestled in my consciousness, and a voice in the wilderness whispered the joys of Spirit and carried me unto the fold of the great Shepherd. The hush of Christian Science was upon me, and I heard no more the cries of sorrow and pain,—only the voice of Truth and Love calling the children of men to where they might find rest. The pride of the eye and the lust of the flesh were no more heard from, and peace reigned in the heart. "Lo, I am with you alway," is heard by all who believe on Christ's holy name; and unto them that follow the truth shall be given a robe of white; their mental home be made white with purity,—cleansed of the flesh. In healing us Truth purifies our mentality of all poisonous thoughts, all cankerous hatred and resentment, and in proportion to this cleansing do our bodies reflect the glory of God in health and strength and righteousness.

That I may speak one word, that I may reflect the light, help to make straight the path of those whose feet are turned toward the city of our God, wherein abideth forever the truth of Christian Science, is my daily prayer. "Peace, be still," shall ring down the centuries until the word of our beloved Leader shall be heard in every land and all mankind be united in one glorious band, fulfilling the Christ-command to heal the sick, reclaim the sinner, and raise the dead.—*W. J. Martine, Denver, Col.*

I AM very grateful for Christian Science, because I am finding in it the prevention as well as the cure of disease. When I was a little girl I had a fever which left behind it rheumatic and other troubles. I had been ailing for many years, the different seasons trying me very much. When

Christian Science was brought into our home I never thought of its helping me out of these troubles, because I had been told that I would never be free from pain. For some time I had a great desire to understand the Bible, and longed for something to help me, so after three of my sisters became students of Christian Science I found out from them that in this way the Bible would be made clear to me. My first demonstration of Truth's power was very wonderful, as I had studied only a few months. For many years I had suffered greatly from neuralgic trouble if I ever ventured out of doors in stormy weather, and I remember having had it all through the winter till far on in the spring. After I began to study "Science and Health with Key to the Scriptures" by Mrs. Eddy, I saw that I need not suffer any more, as man's birthright is freedom. Then when the next winter came around I was able to protect myself from the belief that the change of seasons could harm me, by holding fast to the great truth that God is the same "yesterday, and to day, and for ever," and instead of suffering from a number of distressing ailments, I was perfectly free. Christian Science has enabled me to go out in all kinds of weather and for over three years I have been free from pain. For this I am indeed thankful, and the only way I feel I can show my gratitude is by keeping in constant use the talents I have received, so that I may be ready to receive more.

Janet Thomson, Edinburgh, Scotland.

LIST OF MEMBERS.

The List of Members of The Mother Church, including those admitted Nov. 5, 1907, is now on sale. Single copy, 50 cents; six copies to one address, $2.50; twelve copies to one address, $4.50. Address all orders to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass.

The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER G. EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN, *Editor*
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EDITOR'S TABLE

[From *The Ladies' Home Journal.*]

WHAT CHRISTMAS MEANS TO ME.

MARY BAKER G. EDDY, FOUNDER OF CHRISTIAN SCIENCE.

To me Christmas involves an open secret, understood by few—or by none—and unutterable except in Christian Science. Christ was not born of the flesh. Christ is the Truth and Life born of God—born of Spirit and not of matter. Jesus, the Galilean prophet, was born of the Virgin Mary's spiritual thoughts of Life and its manifestation.

God creates man perfect and eternal in His own image. Hence man is the image, idea, or likeness of perfection—an ideal which cannot fall from its inherent unity with divine Love, from its spotless purity and original perfection.

Observed by material sense, Christmas commemorates the birth of a human, material, mortal babe—a babe born in a manger amidst the flocks and herds of a Jewish village.

This homely origin of the babe Jesus falls far short of my sense of the eternal Christ, Truth, never born and never dying. I celebrate Christmas with my soul, my spiritual sense, and so commemorate the entrance into human understanding of the Christ conceived of Spirit, of God and not of a woman—as the birth of Truth, the dawn of divine Love breaking upon the gloom of matter and evil with the glory of infinite being.

Human doctrines or hypotheses of vague human philosophy afford little divine effulgence, deific presence or power. Christmas to me is the reminder of God's great

gift—His spiritual idea, man and the universe—a gift which so transcends mortal, material, sensual giving that the merriment, mad ambition, rivalry, and ritual of our common Christmas seem a human mockery in mimicry of the real worship in commemoration of Christ's coming.

I love to observe Christmas in quietude, humility, benevolence, charity, letting good will toward man, eloquent silence, prayer and praise express my conception of Truth's appearing.

The splendor of this nativity of Christ reveals infinite meanings and gives manifold blessings. Material gifts and pastimes tend to obliterate the spiritual idea in consciousness, leaving one alone and without His glory.

[From the *Concord* (N. H.) *Daily Patriot.*]

FRANCE HONORS THE REV. MARY BAKER G. EDDY BY CONFERRING DECORATION.

REV. MARY BAKER G. EDDY has had an especial honor bestowed upon her by the French government through the Minister of Public Instruction and Fine Arts, M. Briand, by being decorated as *Officier d'Academie*, Officer of the French Academy, in recognition of distinguished services.

The certificate of decoration was sent by the French government to Dr. Wm. H. Tolman, Commissioner General of the American section of the International Book and Paper Exposition recently held in the Grand Palais, Paris. Dr. Tolman, accompanied by his wife, came from New York to make the presentation. He was received at Pleasant View, Saturday afternoon, and formally presented the certificate to Mrs. Eddy in person. Mrs. Eddy received the visitors cordially and expressed her appreciation of the honor conferred, and desired that her thanks be extended to the French government.

Mrs. Eddy is the first woman to receive the decoration *Officier d'Academie*. It is an official recognition of the value of her work. The Christian Science Publishing Society had an exhibit of Mrs. Eddy's works at the recent Exposition in Paris, for which Mrs. Eddy was awarded a grand prize, and received also a diploma of honor as the Founder of the Christian Science movement.

DIPLOMA OF HONOR AWARDED TO MRS. EDDY.

THE information conveyed by the following letter from Dr. W. H. Tolman, Commissioner General for the United States at the International Exposition of Book and Paper Industries recently held in Paris, to Rev. William P. McKenzie of The Christian Science Publishing Society, is of great interest to Christian Scientists and others. This Exposition was held under patronage of the French Government, and the Diploma of Honor was awarded by the International Jury, which in thus honoring Mrs. Eddy, honored itself.

DR. TOLMAN'S LETTER.

Paris, l'octobre 23, 1907.

Dear Dr. McKenzie:—It gives me sincere pleasure to inform you that, on my recommendation, the highest award, a Grand Prize, was made your exhibit by the International Jury at this Exposition. A Diploma of Honor was awarded Mrs. Eddy as the Founder of Christian Science.

Very sincerely yours,

W. H. TOLMAN,

Commissioner American Section.

OUR LEADER'S REQUEST.

ONE of the burdens imposed upon Pleasant View is that of lengthy epistles, sent to our dear Leader, often upon trivial and inconsequential subjects. It is right to say, however, that these letters very seldom come from students, from church officers, or from committees on publication.

Mrs. Eddy is always glad, let it be remembered, to receive letters of loving appreciation, and to hear of the spiritual growth of the individual and of the Cause, but these letters should always be clear and concise. Thus her correspondents will not interfere with her labors for the Cause.

This standing notice at the head of the editorial pages of the *Christian Science Sentinel* should be remembered: "The author of the Christian Science text-book does not consult nor read letters on disease."

Communications to Mrs. Eddy should be upon vital subjects, and thoughtfully considered; they should be carefully

paged, written or typewritten upon one side of the paper,—always remembering the necessity for brevity.

Because of her manifold labors our beloved Leader requests that those who write her heed the above loving suggestions.

IRVING C. TOMLINSON, *Secretary.*

Pleasant View, Concord, N. H.
Nov. 19, 1907.

WITH the swiftly passing years we are again recalling the time when the Son of God was so manifested to humanity by Christ Jesus that the world's thought could never again be the same as it had been, could never again plead ignorance of God in justification of evil thinking or doing. Since that time the rift in the clouds of material sense which enabled the Judean shepherds to catch a glimpse of the heavenly host has been widening, and to-day we not only see what they saw and hear what they heard, but in the clear light of divine Science we are coming to apprehend the Christ as the type of true manhood to which all men must "be conformed," to use Paul's words, in order to express what man really is. Reverently and scientifically Mrs. Eddy explains what has to so many seemed "the mystery of godliness." She says, "Jesus was the highest human concept of the perfect man. He was inseparable from Christ, the Messiah,—the divine idea of God outside the flesh. This enabled Jesus to demonstrate his control over matter" (Science and Health, p. 482).

Referring to Jesus' spiritual origin and divine conception, Mrs. Eddy says, "The history of Jesus shows him to have been more spiritual than all other earthly personalities" (*Ibid.*, p. 315). While this spirituality undoubtedly separated Christ Jesus from sinful mortals, yet we find that he constantly urged all men to reach the spiritual heights on which he stood. He never claimed for himself aught that he did not hold to be attainable by all who sincerely sought the truth. He said to the unbelieving, "Ye neither know me, nor my Father," but after his resurrection he called the faithful disciples brethren, and said, "My Father, and your Father;" "my God, and your God." Paul says that in Christ "dwelleth all the fulness of the Godhead bodily," but he also prays that "the whole

family in heaven and earth . . . might be filled with all the fulness of God."

While Christian Science shows clearly how all may attain to the realization of the divine ideal, it never teaches that we should venture to predicate of mortal man that which is true only of God's perfect likeness. Mrs. Eddy declares that "mortals are not like immortals, created in God's own image" (Science and Health, p. 295); and she does not teach that Jesus beheld an immortal in a mortal, but that he "beheld in Science the perfect man," and she adds, "Soul, being Spirit, is seen in nothing imperfect nor material" (*Ibid.*, p. 477). Christian Science teaches, as does the Bible, that the mortal, the false concept of man must be "put off," and that only as this is done can we claim to express man's likeness to the perfect Father. Paul rebuked those who claimed to be spiritual while manifesting "envy, and strife, and divisions." He told them that they were "yet carnal." For himself he humbly said that he had not yet attained to the full stature of manhood in Christ, but he said the final word on the question of spiritual sonship when he declared in that wonderful eighth chapter of Romans, "For as many as are led by the Spirit of God, they are the sons of God." To the extent that we are led by Spirit and governed by spiritual law we are separated from materiality and are on our way to "see him [God] as he is," and to be indeed the children of God.

Christian Science reveals to us the perfect model, the only model, and that is the spiritual man. It also shows how this model is to be studied and utilized in the overcoming of sin, disease, death, for with the annunciation of the Christ to each one the angelic message is ever the same—"With God nothing shall be impossible."

ANNIE M. KNOTT.

He shall have dominion also from sea to sea,
And from the river unto the ends of the earth.

Thy kingdom come. Thy will be done
In earth, as it is in heaven.

THE return of the Christmas season is likely to beget in many thoughtful hearts a querying wonder how long it will yet be before these promises of Christ's universal reign are fulfilled. When one recognizes that at

the opening of this twentieth century grossly sensual and sinful conditions abound, even in the most Christian communities; that a very large majority of the people have no interest in spiritual things, and are indifferent in their habits to Christian teaching; that the question of inducing men even to listen to the gospel message is a problem of deep concern to Christian ministers; that war with all its horrors is consented to by many of the professed representatives of the Prince of Peace, as by no means an unmixed evil; that much of the diplomacy between so-called Christian nations is but a selfish and subtle exploitation of the arts of evasion and deceit; that the great body of professing Christians not only look upon many of the injunctions and some of the definite commands of Christ Jesus as altogether impractical, but condemn and "cast out" those who are seeking to honor them; that Christian believers are no less subject to the asserted laws of sickness, accident, and death—the tyrannies from which Jesus definitely taught that they were to be freed—than are the civilized heathen, and that subjection to them is accepted as a part of an experience which is of Divine provision,—when these and many other evidences are noted of the far removal of the kingdom of heaven, not only from Christian realization but from Christian hope, the question inevitably arises as to whether the Christianity which has identified itself with these conditions is the Christianity which Christ Jesus taught and established, and whether there is the least likelihood that it ever will or can effect the redemption of the race.

Undoubtedly many earnest hearts have entertained these deep questionings in all the years since the dawn of the Reformation, but it is a unique and distinctive fact that the Discoverer of Christian Science, frankly accepting the logic of the situation, insistently maintained the lawfulness and practicability of the Christ teaching and life, its mastery of sin, disease, and death, and persistently continued her quest for the key which should unlock the treasures of Truth until that key was found. And it is to the tenacity of her faith, the brave patience of her search, and the unflinching heroism of her stand for the Christ-ideal, that the world is indebted for all the good that Christian Science expresses and has accomplished.

When we remember the bitterness of the religious prejudice, the intensity of the political antagonism, and the density of the world-darkness which the disciples had to meet in the first century, we can explain their confident expectation of the speedy consummation of the world's redemption, the coming of Christ's kingdom on earth, only as we know that their faith was grounded not only in the inspiring memory of Jesus' wondrous words and works, but in their own personal experience of the power of Truth to meet and overcome every obstacle and antagonism of material sense. The tests of their understanding of Truth and of its availability for human need were abundant and searching, and having demonstrated its efficiency they knew in whom they believed, and could confidently look forward with glad assurance to the final overthrow of the world, the flesh, and the devil.

It follows that he who believes in the gospel committed to them and preached by them in the demonstration of the Spirit and with signs following in the early days of Christianity, must conclude that if the concept and method of Christ Jesus which he committed to his immediate followers still obtained in the Christian Church, its success and promise of complete triumph could not be a matter of question. This concept and method may be defined as the universality of the Christ-idea which is expressed and propagated through the individual overcoming of sin, sickness, and death. It is Immanuel, God with us, made manifest in the freedom and sovereignty of man. Jesus' teaching and demonstration presents this definite and inspiring ideal, and it is the virtue and glory of Christian Science that it is again bringing it into saving touch with humanity. Says our Leader, "Christ's Christianity is the chain of scientific being reappearing in all ages, maintaining its obvious correspondence with the Scriptures and uniting all periods in the design of God" (Science and Health, p. 271). Christian believers have always maintained that Christ's rule must ultimately become universal, but despite Jesus' command, "Be ye therefore perfect, even as your Father which is in heaven is perfect," and Paul's injunction that his spiritual children "stand perfect and complete in all the will of God," the Christian world has denied the possibility of Christ's

perfect rule in the individual man. The ideal has often been stated, but its practicability has not been believed in, and hence men have not labored earnestly or intelligently for its attainment.

The distinctive characteristic of Jesus' method was this, that he declared for the Christ-rule and tried to make it complete in his every follower. They were to realize the authority of spiritual sense over every material law or belief of sin and sickness, and this subjugation of the earthiness of the individual was to be the earnest and ground of assurance of the subjugation of the whole earth, so that God might be All in all. This order of Truth's manifestation is reemphasized and rehonored in Christian Science, and since no one can question that it was the order pursued by the early disciples and that it explains their marvelous success, its reassertion and the honest effort to bring it into demonstration can but mean a reappearance of the Christ power and peace. It is simply a return to the Christ way.

With the passing of the original concept of the universality or completeness of the rule of the Christ-idea in the individual,—this faith in the power of God to save even the commonest of men to the uttermost,—the Church accepted the idea of conformity to an approved religious order as the mark of the universality of the Christ rule, and heroic missionary labors in all the years have been unspeakably marred thereby. To-day the world is awakening to the fact that the effort to perpetuate this conformity to creed and doctrine is a very grave and eventful mistake. A distinguished professor of the Union Theological Seminary has recently said: "The impression is becoming dominant that our forms of western ecclesiasticism are not final, and that the Orientals may be trusted under the guidance of the Spirit to evolve their own types of our common Christianity. . . . It is impossible to win Asia to our modern forms of Christian doctrine and Christian organization. . . . In religion as in science there is one truth, and its discovery follows the application of definite methods" (*American Journal of Theology*, October, 1907, pp. 570, 578, 579).

Christian Science teaches that faith in Christ will become universal in the degree that the sovereignty of the Christ-life is made manifest in the individual believer; that as

there can be no sects among mathematicians, and for the reason that they recognize they are dealing with truths which are universal and which may be proven by all in the measure of their apprehension, so all Christian sects and separations must pass away with the demonstration of the Christ-truth, since it too is universal,—first in the sense that it has appealed to all men, to Confucius as to Abraham, to Socrates as to St. Paul, and second in the sense that it is able to subject all things, all material beliefs and their sequences of sickness, suffering, and death, to the perfect reign and rule of divine Love in every believer. This is the larger significance of the Christmas thought to every Christian Scientist; it is the coming of the Christ-idea to complete a perfect work in individual lives, and through these true disciples to effect all the world's redemption. It means that

Christ, Truth, shall reign where'er the sun
Doth his successive journeys run.

JOHN B. WILLIS.

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"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

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THE SERVICE OF ONE MASTER.

SAMUEL GREENWOOD.

CHRIST JESUS said that "no man can serve two masters," and in Science and Health (p. 182) we read that "we cannot obey both physiology and Spirit." The strife in human thought between its opposite beliefs in good and evil, the spiritual and material sense of being, indicates the individual need of choosing definitely which one we will accept and serve. The decisive question should be as to which is the real, and which will therefore yield the most profitable results of service. In which of these conditions do mankind find their greatest good, their most enduring satisfaction? Which incites them to good works, to purity, kindness, charity, or leads them nearest to God? Which better embodies the idea of immortality, that is, the idea of man in the divine image? It should be clear that we cannot have more than one of these as our ideal, for as Paul said, "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other."

As a rule mortals are inclined to alternate between these opposites, until the self-punishment of their error eventually drives them for peace and safety to Truth, to the side of the spiritual. But men should not wait for suffering to decide their choice rightly for them. Apart from the promptings of their religious training, the common instinct of self-preservation should turn them to that from which flows the more good, to that which holds out the stronger hope of freedom and happiness. In view of the direful

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conditions through which the human race has come, and of the suffering which so saddens earth to-day, the standing marvel is that mankind continue their allegiance to that which has always repaid them with ruin and desolation.

Jesus declared the impossibility of serving more than one master simultaneously, or of having more than one trust. It were well if we all examined ourselves on this crucial point, to see whether our allegiance to God as All in all measures up to the standard He requires. Does our daily living correspond with our theoretical acceptance of the truth of infinite good? Is our confidence in Spirit supreme? or do matter and evil receive our superior faith and service? One's belief in evil implies a corresponding disbelief in God, as surely as that the same weight cannot be on both sides of the scale at once. Jesus taught his followers to render unto God alone the things which are His; but does not Christendom, as with one consent, render some of these things unto Cæsar? The opinions and beliefs of men regarding man, the conclusions of human knowledge, the means and methods of material sense, have been given preference over the plan of salvation demonstrated by Christ Jesus and embodied in his teachings. Apart from any spirit of criticism or controversy, let us look at the question fairly and squarely, and see what our professions of faith demand of us, and whether our service is given to God or to mammon.

The Christian Science text-book, Science and Health, by Mrs. Eddy, states that "the supremacy of Spirit was the foundation on which Jesus built" (p. 138). No one can reasonably deny this, yet, admitting it, there is no point in our Christian profession where we can rightly accept the asserted supremacy of matter, either as law, substance, intelligence, or force. The line of division defining the choice of one's master is here sharply drawn, a line of separation which human opinions cannot obliterate nor compromise with. The material has not a divine origin and nature, and cannot enter into the Christian's creed, else Paul had not admonished us to come out from the material world. If both the material and the spiritual are of God, then mortals have no salvation to work out, no self-denial, no cross-bearing; but such an assumption destroys itself both in logic and fact, and leaves the choice imperatively before us whether Spirit or matter, good or evil,

God or mammon, shall be our God, our creator, lawgiver, redeemer.

Jesus declared that unless we left all and followed Christ we could not be his disciples. He undoubtedly referred to the mortal belief that life, intelligence, reality are in the flesh, apart from God, a belief which must be lost sight of to discern the ideal Christ. Are we willing to let his rule be the standard of our own personal Christianity? Do we look upon Christ Jesus as the Wayshower in all things, whose teachings and example alone are safe for us to follow? Do we believe that his knowledge of God, the divine Principle of being, his knowledge of the laws of life and health, of the truth of God's fatherhood and man's sonship, of all that pertains to human salvation, was greater than that of the world's scientists, physiologists, bacteriologists, physicians, theologians, whose statements and conclusions do not accord with his teachings? Do we believe that his understanding of God, and of the divine laws of being, which led him up to his crowning demonstration of eternal life, is more authentic and reliable than the deductions of those who are delving into matter for the source of human life, the entire sum of whose knowledge does not enable them to emulate Jesus' example, nor to approach his success in healing, yet who assume to pass sentence upon mortals as to whether they shall be well or sick, live or die?

The great Teacher declared again, "I give unto you power . . . over all the power of the enemy [matter, evil]: and nothing shall by any means hurt you." Do we believe him? Do we accept his statement as declaring a truth applicable to the relief and prevention of human suffering, or do we believe instead that evil holds the balance of power on earth, and that disease and other evil things can kill men in spite of their Christian faith, unless there is at hand some material way of escape? If it comes to a choice between the declared power of microscopic germs and bacilli to destroy human health and life, or the Christ-power to heal and protect, which ought we as Christians to choose? Can it be possible that it is more in keeping with the teachings of our Lord that his followers should accept without question or protest medical statements of the power and danger of disease, instead of resisting this belief of a power apart from God, and having no other physician than the Christ?

Is it not a little strange that there is practically no skep-

ticism regarding the asserted power of climate, water, food, and other common things, to make men ill or to cause suffering, while there is a general unbelief regarding God's power or willingness to make them well again, or to preserve them in health? And is it not stranger still that we who may be guilty of this, can deceive ourselves into thinking we are serving God while thus rendering obedience to another master? What concept of the divine supremacy, or of God's love and care, can we have if we ascribe such power to evil, and submit to the dominion of laws which are not God's laws, which do not make men better, but which lead them into fear and sin, disease and death? It is the infidel's place to doubt or deny the being and attributes of Deity, not those who claim to serve Him. However we may deplore the skeptic's avowal of unbelief, it is a small thing compared with the practical doing of the same thing by an avowed religionist. A theoretical believer is little improvement over a theoretical atheist, unless his manner of life proves the superiority of his belief. To declare belief in God, and then deny in one's practice the wisdom or the practicability of relying wholly upon Him for all good, must be even more deplorable than to disclaim any belief in Him at all. And yet are we not guilty of this if we accept as true the teaching of God's omnipotence, the all-power of good, and then deny the legitimate and only conclusion thereof; namely, that there is no other power?

To serve one master means to give him our entire allegiance, to have no other service. Mankind should not shrink from this demand relating to God, and what it implies, if they would possess the good which is promised to result therefrom. We cannot trifle with divine Principle. Even finite and fickle mortals resent the distrust or half-confidence of their friends; how then can we assume that such is acceptable to God, whom Scripture represents as requiring man's whole confidence, and love, and obedience? It must be self-evident that evil cannot be accepted in any degree except at the expense of one's belief in good; and that to attribute any power or reality whatever to aught besides God must detract that much from the individual's belief in the divine infinitude. Differ as we may concerning our religious theories, the fundamental fact remains for us all, that good and evil, Spirit

and the flesh, stand in irreconcilable enmity; that we cannot successfully have confidence in both; that both cannot be our master.

Let us reason together on this momentous question. Since there can be only one supreme power, let us be sure where it rightly belongs. Since we must have one controlling affection, one predominant faith, let us be sure that it is rightly placed; that is, in God. Our choice will define our position and conduct, and determine our experience. This is not a question as to what we shall choose to believe, but whom we will choose to serve. It is not what one professes to believe, but the fruits of his daily living, his service, which prove the truth or the error of his standpoint.

Jesus came to rescue mortals from their sense of evil, from sin and sensualism, from the belief that there is something besides God in which they live and move and have being, and by which they are said to be governed. What shall be our attitude as Christians towards this supposed something which is declared to have being and power, and yet is not of God? Shall we accept or reject it? The fact that mortals need a savior from this same belief and its results, should designate it as something bad, as unworthy of our acceptance or obedience. How can we conscientiously claim to follow in the footsteps of Christ Jesus, if we render willing obedience to those conditions which he came to destroy? To what extent can he be our redeemer while we accept what he denied, and what must some time be overcome before we can be wholly Christlike?

The servitude mortals have rendered to their belief in materiality has brought them, not blessings but a curse. The whole tendency of this belief is towards sensualism and sin, with their attendant suffering. The ultimate of belief in material law is decay and dissolution, from which it admits no exception and accepts no appeal. It distinguishes not between Christian and infidel, sinner and saint, but says alike of all: Man is my lawful prey; under my rule he must endure the ills of the flesh, lie on a bed of pain, be maimed, deformed, blind, poverty-stricken, must suffer unspeakable agonies, consume with disease, sink into decrepitude and death; there is no escape. Shall we say yea or nay to this? If mortals submit to this assertion of power, what can they look for from such a source but the

spoliation of all they hold dear in their sense of life? What is there in such a case but to pay the last farthing of what belief in material law demands?

God does not punish those who serve Him, nor reward man's allegiance with the doom of disease and mortality. It is wicked to lay at the door of divine infinite Love the responsibility for the miseries that afflict mankind. The heavy toll of suffering paid by mortals is not because God requires it of them, but because they have turned from Him to serve other gods, and their sufferings are the reward of that servitude. To have one supreme God, and one master, Christ, means that God and His spiritual idea or creation shall be All in all to us. If we acknowledge power in evil, embrace the beliefs of materiality, serve the lusts of the flesh, we are not obeying the First Commandment, but are serving other gods, a service whose wages have ever been sorrow and death. What but evil can result from belief in evil, the belief that good is not infinite? Human philosophy has exalted the assumed existence and dominion of matter until all power has been ascribed unto it, while confidence in God, divine Spirit, has proportionately diminished almost to the vanishing-point. What possible good result could be realized from such a course? What heavier or sharper doom could rest upon humanity than the weight of woe which its own belief in evil superimposes upon it?

What can their creeds, dogmas, or prayers avail against the tide of human misery so long as mortals maintain that the conditions which result therein exist by divine sanction, and are therefore unescapable? How could one with the true concept of God as infinite Love, declare that material laws are laws of God, when they hold mankind in such merciless grasp? God's law is the manifestation and operation of the Divine will, wherein man and universe are preserved intact as His perfect spiritual creation. Do we honor or dishonor God in submitting willingly to any claim of law which works unrighteousness, or produces pain and misfortune? Is matter or Spirit the savior of the world and the Christian's lawful master? Which more rightfully deserves our acceptance and reliance? Which is better capable of giving men rest and strength and salvation? Christ Jesus said that his yoke was easy and his burden light; but the yoke of material beliefs is sharp and cruel, and its burden daily crushes out human joy and health.

When one contemplates the unquestioning faith which Christendom generally reposes in the statements and verdicts of so-called medical science, he can but ask if these are the signs of Christ's coming.

If it were true that Christianity, faithfully adhered to and practised, afforded no protection from the demon of a broken material law, then God would not be the ruler of the universe, and materialism instead of Christ would be our master. But this is not true. The life of Jesus is a standing rebuke to any such assumption. The material laws which mortals fear and obey, were rendered inoperative through Jesus' understanding of Truth, and through the pure faith of his earlier followers, although they were as positive and real then as they are now. Then why should we doubt our ability to follow Christ as faithfully and successfully in this century as they did in the first? Even the infidel declares that Christianity should be as potent to-day as when it was first presented to men. In keeping with human progress it should be found easier to heal disease and cast out evils now, according to Jesus' rule, than it was nineteen hundred years ago, and it would be if his methods and precepts had not been departed from by the world at large. Let us hope, as the signs indicate, that the advent of Christian Science has marked for all mankind the turning-point towards a truer and fuller interpretation of Jesus' teachings, and a more practical understanding of the meaning and purpose of his healing works.

We cannot stand as idle spectators of the human drama; we have each our own part to play, our own task to work out in the problem of human destiny. Good and evil, materiality and spirituality, struggle for supremacy in the affections and for the control of conduct, and we individually are enlisted on one side or the other. Our choice of one is inevitable, the question that is uppermost and imperative is as to which is the better side to choose. Evil believed and obeyed by mortals has left a wide trail of crime and suffering all through their history. Its influence in our own consciousness and experience stamps it as that which ought not to be accepted or obeyed. The good of humanity and the peace of the world demand such a course. It is surely folly to believe evil powerful simply because, if obeyed, it leads us into the doing of wicked things, when we know that if we cling to the fact and omnipotence of

good, evil would have no power over us. No one should acknowledge that evil is power or that it is real, if he would not fall under its temptations nor become its servant. If we choose "to serve the Lord," as Joshua enjoined upon the Israelites, we cannot in loyalty to God admit that there are other gods, other minds, other powers, other laws; yet is not this what mortals are doing, more or less, every day?

If we believe in one God, why should we not serve Him alone? not in the sense that when the mortal concept of heaven and earth pass away God will be supreme, but here and now and in everything. What but our own unbelief and fear hinder us from doing this? What held back the Israelites from serving the Lord as Moses and Joshua desired, but their own belief in the pleasure of evil? Whenever they turned from their evil ways and obeyed the divine command, their peace and prosperity returned, showing that it was their false beliefs alone that led them into error. To-day through Christian Science a great spiritual light is shining upon mankind, by which is revealed the true natures of good and evil, the spiritual and material, as the real and the unreal sides of human existence. In Science and Health (p. 329) we read: "If men understood their real spiritual source to be all blessedness, they would struggle for recourse to the spiritual and be at peace."

Christian Scientists to-day are demonstrating, according to their understanding, what Jesus demonstrated in the beginning of the Christian era: that divine Truth is the Saviour from all evil, the physician healing all pain and disease, the redeemer from all sin, sorrow, and wrong. The question for each of us is whether we are willing to renounce all other service, to be loving the material less and the spiritual more, that we may realize more fully the redemptive power of the Christ-truth. With what measure they mete, it shall be measured to mortals again. The peace and blessedness we long for can be gained only from an undivided allegiance to God. Knowing that obedience to a supposed power besides God always results in self-punishment, should not our common sense prompt us to eschew such a practice? Is it not equally wise to avoid the course wherein mortals are morally and physically wrecked, as it is for mariners to steer their vessels clear of dangerous coasts and rocky channels?

One would naturally expect, considering their eager-

ness to avail themselves of similar examples in business and commercial life, that the sharp lessons of their experience, and the penalties that ever follow wrong-doing, would suggest to mankind the advisability of transferring their service from evil to good, if only as an experiment to see what God would do for them, if given the same faith and obedience which they have rendered unto evil. A merchant would not continue his connection with a firm that habitually defrauded him, or whose products were always bad. If another firm was known whose transactions were always upright, whose record was unimpeachable, and whose products were always good, would he not without delay transfer his account to that firm? What one in a thousand would continue being robbed and imposed upon in material things if he had the opportunity of avoiding it?

The lesson is plain. Through all these centuries mortals have been serving their belief in a power and intelligence apart from God,—call it by what name you will—matter, the flesh, error, evil,—and in return have been defrauded of their happiness, peace, purity, health, uprightness; they have been rewarded with evil only and always. On the other hand is the truth of God's infinitude, the only power and intelligence, the truth which Jesus demonstrated as supreme over all evil, the truth which restores all things of which error has defrauded mankind.

What servant would continue with a master who abused and maltreated him, when he had the opportunity to change such service for that of one who would bestow upon him only goodness and love? What blessing has mortals' belief in matter ever bestowed upon them that they should elect to be its servant, be guided by its conditions, and rest in it their only hope of salvation from pain and misfortune? What good has material law ever brought to humanity that its decrees should be accepted and obeyed without protest? When has it ever saved a mortal from death, from the slavery of fear, or from the hell of the debauchee? What has material knowledge done, even in the best that is claimed for it, to commend it in preference to that knowledge of God and of His spiritual law which enabled Jesus to overrule every physical law of disease and death and to open the way whereby mortals might enter the kingdom of heaven on earth? When has divine Love and goodness

and mercy failed, when put to the test, that we should choose to serve other gods, to turn to something which is believed to exist besides God, a belief that has never yet proved a refuge from the storms of evil, that has never removed one pang of sorrow nor inspired in men one God-like hope or aspiration?

Is it not time that the spell of religious superstition be broken, which for so long has prevented men from exercising their God-given power over the asserted claims of evil and matter? Is it not time that they began to attach less and less power or reality to that which has bestowed upon them nothing but evil and suffering and death? Is it not time, nineteen centuries after the appearing of the Christ-idea, that all who accept this truth throw off their allegiance to that which Jesus proved to be false and powerless and which is the source of all human woe, and that they begin to realize the folly of trying to serve both matter and Spirit, both Christ and a sensuous world? Was it not time that Christian Science came to rescue Christianity from the grasp of materialism, formalism, and worldly policy, and to show all mankind the possibility as well as the duty of following Christ in deed as well as in creed?

To have no other than the one infinite God means that we shall ascribe no power or reality to aught beside Him. To have one master, Christ, means that we shall walk only in the direction in which Jesus walked and pointed out to his disciples as the way. Thus doing we shall be Christian Scientists indeed, and shall demonstrate the sincerity of our faith by keeping our Lord's command, by healing the sick and preaching the gospel of God's infinite goodness.

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TESTS OF SCIENCE.

FRANK H. SPRAGUE.

CRITICS of Christian Science have sometimes taken exception to the use of the term Science in this connection, on the ground that the adherents of this system refuse to submit its practical operations in the healing of disease to the test of clinical observation and experimentation, conducted in accordance with the requirements of the so-called "laboratory method" of research. That the great bulk of human learning has ever been uncertain and transient will be admitted by every student of the history of thought, for not only have standards of scholarship and criteria of knowledge undergone constant modification, but at intervals they have suffered the most radical and revolutionary departures. Not infrequently has it occurred that the most widely accepted scientific inferences of a particular period have been relegated to the domain of myth and superstition by the leaders of thought in a subsequent epoch. Lewes observes that "Aristotle with all his knowledge . . . would be as a child in Liebig's laboratory."

It is proverbially true that experts and specialists in general are among the most reluctant to concede the merits of new discoveries involving a radical departure from previously accepted ideals and standards. Revolutions in thought have almost invariably been accomplished in the face of the inveterate and organized opposition of an intellectual oligarchy entrenched in the strongholds of conventional learning. Is it reasonable, then, to assume that still further progress in understanding will not be attended by similar conditions?

The proposition is self-evident, that the most elaborately framed and seemingly substantial superstructure that may be reared by the human intellect is destined sooner or later to crumble into dust, unless it rests on absolute truth. May we not expect, therefore, that as human thought approximates to the true standard of Science, theories and inferences derived from observation of and experimentation with material values—which from the very nature of the case must always be purely problematical—will give place to knowledge of a higher

order based on self-evident certainty which can only be discerned spiritually?

Edward Carpenter says: "The truest truth is that which is the expression of the deepest feeling; and if there is an absolute truth, it can only be known and expressed by him who has the absolute feeling or being within himself." Mivart declares that "all our knowledge must ultimately repose on propositions which are unproved and unprovable [to material sense]." Such an ideal, however, seems steadily to recede before the advancing interpretations of modern science. Has the splendid endeavor of latter-day scholarship to systematize and correlate the results of observation in ever-broadening fields of research advanced thought to a plane which insures the stability and permanence of the concepts acquired through these channels?

Let us briefly review the situation that confronts us to-day in the scientific world. The Standard Dictionary defines science primarily as "knowledge gained and verified by exact observation and correct thinking." What, then, constitutes exact observation? and how far do results justify the claims made in behalf of the prevalent scientific method of the schools?

Chief among the so-called natural sciences in point of the certainty and precision of its calculations is astronomy. With the aid of the telescope the astronomer is able to compute with the utmost accuracy the distances, magnitudes, specific gravity, and movements of the celestial bodies; and more than this, the spectroscope enables him to ascertain the component elements of remote fixed stars. Learned treatises innumerable have been written concerning well-nigh every phase of astronomical observation, and elaborating various theories and hypotheses to account for the origin and movements of the stellar worlds. As a result of this prodigious expenditure of effort, what do we really know, after all, about a material universe? How and when did it originate? Whence the energy that sustains and impels in their courses the myriad suns and systems of suns? What of the boundaries in space of this seemingly limitless ocean of worlds? What their final testing? When confronted by such questions as these the most learned savant stands speechless.

Next in order of gradation, as we ascend the scale from the grosser to more refined forms of matter, is the science of chemistry, which has to do with so-called material substance. Untold volumes have been written concerning the basis and structural forms of matter, its constituent elements, modes, properties, functions, and utilities. Numerous molecular and atomic hypotheses have been advanced and discarded in the attempt to explain phenomena attributed to chemical action. And yet, while marked progress has been made in the arts and industries as a result of laboratory experimentation, what do we know about matter itself? Has it a fixed substratum? Is it composed of atoms, vortex-rings of ether, electrons, points of force, or what not? Even were it possible for physical vision to be adjusted to a sufficiently infinitesimal scale, would we be able to locate any such object or phenomenon? Is matter, in the last analysis, substantial, or is it a mere apparition without substance? Is it a transient spectacle, or is it an eternal entity? These questions baffle the most learned inquirer.

The more recently developed science of biology deals with the phenomena of so-called organic life. Within the last few decades biologists and phsyiologists have persistently explored the realm of matter for the source of life. Microscope, scalpel, crucible, and scales have been trusted to reveal the secret of animate existence. The substance of brain and nerve has been dissected, protoplasm and bioplasm have been analyzed and treated, cell, egg, and embryo examined, animals vivisected, in a determined search for the seat of life. And still the object of pursuit seems as intangible and elusive as ever.

What is life? How did it originate? Psychologists have studied the phenomena of the so-called human mind in quest of information calculated to throw light on the problems of man's nature, origin, and destiny. Every conceivable phase of mental activity—conscious, sub-conscious, and super-conscious—has been made the subject of careful inquiry. Societies and institutes for psychical research have sought, by means of systematic and accurate observation and experimentation, to obtain an insight into the occult and mysterious as well as the more ordinary aspects and operations of human mentality. Yet, despite the most painstaking efforts to gain an

adequate understanding of man by studying the phenomena of sentient existence, recognized authorities on such questions are unable to reach an agreement concerning the things that interest humanity most vitally. Is man immortal? Is he a product of material evolution? What is his future destination?

The science of sociology, developed from a study of human moral and social instincts and institutions as unfolded in the past history of the race, has been instrumental in raising the standard of civilization by bringing to bear the results of an intelligent study of conditions on practical problems growing out of the requirements of communal existence. But when sociologists look beyond the tentative forms of governmental, educational, industrial, ethical, and religious systems, and seek to know something of the essential nature of the *socius*, or alleged unit of human society, they are left to conjecture. So long as man remains an unknown quantity and continues to be treated as a product of cosmic evolution, humanitarian endeavor will lack a scientific basis, and it will be impossible to anticipate the outcome of human yearning and striving.

Let us turn for a moment from the inductive to the deductive sciences. Geometry deals solely with spatial conditions, leaving out of consideration the elements of time and causality, which are essential to the elaboration of the so-called physical sciences. For centuries the propositions of Euclid were universally regarded as unassailable, but more recent calculations have set at naught certain of the alleged axioms on which these propositions rested, and shown the fallibility of the physical concept of space—a concept which has furnished the basis of belief in the substantiality of matter. When we come to the science of numbers, even spatial considerations disappear, leaving but a mere semblance of physical conditions to interfere with our recognition of the pure idea.

From the foregoing observations it would appear that the possibility of arriving at accurate and fixed conclusions increases in proportion as materiality disappears from our conceptions—a circumstance which points to the truth of our Leader's declaration: "Spirit is the real and eternal; matter is the unreal and temporal" (Science

and Health, p. 468). A cursory examination of certain aspects of the question, however, might lead to an opposite inference, since astronomical calculations may be computed with marvelous accuracy, notwithstanding that they pertain to the grossest forms of matter; but a closer scrutiny of the subject shows that the claim that astronomy approximates to an exact science rests wholly on suppositional and not actual evidence. Thus Edward Carpenter discourses: "Astronomy is the most perfect science because we know the least about it—because our ignorance of the actual phenomena is most profound. Situated in fact as we are, on a speck in space, with our observations limited to periods of time which, compared with the stupendous flights of the stars, are merely momentary and evanescent, we are in somewhat the position of a mole surveying a railway track and the flight of locomotives."

In the final analysis of the situation we are forced to admit that the inevitable outcome of seeking an understanding of existence by studying material conditions is agnosticism. Again we may quote from Edward Carpenter, who observes with keen satire: "Some day, perhaps, when all this showy vesture of scientific theory (which has this peculiarity, that only the learned can see it) has been *quasi*-completed, and humanity is expected to walk solemnly forth in its new garment for all the world to admire,—as in Andersen's story of 'The Emperor's New Clothes,'—some little child standing on a doorstep will cry out, 'But he has got nothing on at all;' and amid some confusion it will be seen that the child is right."

And yet, despite the inadequacy of current scientific methods to unfold a right understanding of the cosmic order, we should not overlook the incalculable service which this movement has rendered human thought in effecting a transfer of the seat of authority from the arbitrary dictatorship of dogmatic opinion to the more mildly despotic tribunal of human reason. By systematizing thought and correlating the results of human observation, it has shown that the cosmos, even to its minutest details, is a consistent, integral, and law-governed process. Failing, however, to discover the first cause or Principle of being,—an understanding of which

is essential to a right interpretation of all phenomena,—misconstruing law as material and life as finite, modern science, Cyclops-like, gropes blindly around the cave of materiality, searching amid physical phenomena for the realm of causality. Mrs. Eddy says: "The compounded minerals or aggregated substances composing the earth, the relations which constituent masses hold to each other, the magnitudes, distances, and revolutions of the celestial bodies, are of no real importance, when we remember that they all must give place to the spiritual fact by the translation of man and the universe back into Spirit" (Science and Health, p. 209).

As we have already seen, human reason when pressed to its final limits is obliged to acknowledge its inability to cope with the most fundamental and vital problems of being. Clearly, then, if the dream of the ancient Hebrew prophets is to be realized, if the ideal of Jesus of Nazareth is to be revived and perpetuated, if the sublime vision of the seer of Patmos is to be fulfilled, it must be through the agency of some system or movement representing a radical departure from the prevalent religio-scientific tendencies of the age. For, even if it be conceded theoretically that Spirit is the goal and ultimate of the universal process with which modern science and theology profess to deal, why seek it through material modes of interpretation which contradict the essential qualities and attributes of Spirit? "Why seek ye the living among the dead?" "Do men gather grapes of thorns, or figs of thistles?"

Out of the mental and moral upheaval incident to the breaking up of traditional concepts, two significant tendencies have come to the surface. The one tendency finds its fulfilment in various independent and heterogeneous movements in revolt against established ideals and institutions. The spirit of mental and moral anarchy extends to the fields of science, philosophy, literature, art, politics, religion, and every important department of human activity. While movements of such a character promise freer scope to human endeavor in certain directions, they are manifestly incapable of delivering mankind from its most inveterate and relentless foe—a material misconception of existence. The other tendency finds its fulfilment in Christian Science, which contem-

plates the emancipation of humanity from this foe by inaugurating a new dispensation, in which materialistic beliefs are supplanted by the spiritual understanding of God, man, and the universe. The exchange of dogma for reason as the standard of authority marked a tremendous step in human progress; but the advance from human reason to spiritual understanding is far more portentous and fraught with incomparably greater possibilities and promises of good to mankind. While the so-called natural sciences start with phenomena of undetermined values and assume to work toward an unknown principle, Christian Science starts with Principle, which may be understood and verified through demonstration. Hence its conclusions do not partake of doubt and uncertainty. (See Science and Health, p. 127.)

The more completely human consciousness is beclouded by the veil of material concepts, the less distinctly is Principle discerned as the basis of Science. Consequently in the so-called natural sciences Principle is but dimly recognized; while the Science of being, which is the very antipode of material systems, can be understood and demonstrated only through the recognition of Principle as supreme. Mrs. Eddy says: "The universe, like man, is to be interpreted by Science from its divine Principle, God, and then it can be understood; but when explained on the basis of physical sense and represented as subject to growth, maturity, and decay, the universe, like man, is, and must continue to be, an enigma" (Science and Health, p. 124).

Christian Science affirms, and the true Christian Scientist is able to prove, that the basis of all genuine knowledge or right understanding is metaphysical, not physical; that the Principle of being is Love; that the demonstration of the Science of being consists in so understanding and realizing the efficacy of Love that the testimony of physical sense, which seems to point to the existence of a contrary power, shall be overruled and silenced. Thus God, Spirit, is seen to be All-in-all. Christian Science defines and proves the actual, legitimate status of man, and so reveals an exact, demonstrable basis for the solution of social problems; supports with incontestable proof the claim that the universe is wholly spiritual and that matter is only an "image in mortal

mind" (Science and Health, p. 116),—an unreal phenomenal representation in which things appear conditioned by the conceptual modes of a fallible human sense of time, space, and causality; evidences that life is neither structural nor dependent on material conditions, and opens the way to all genuine Science by leavening human consciousness with spiritual understanding. "When he, the Spirit of truth, is come, he will guide you into all truth," said Jesus. Paul declared: "The carnal mind . . . is not subject to the law of God, neither indeed can be." Christian Science shows that spiritual law, the law of divine Mind, is not a mere abstract theory, but a knowable, demonstrable fact.

Is it broad-minded and catholic for any one who has not put the matter to a practical test, to assert that the modes of spiritual law are less definite, knowable, and applicable to human needs than are the modes of so-called material law? Shall demonstrations which bear witness to the revival of the long-lost art of Christian healing be regarded as irregular and sporadic, or shall they be accepted as normal manifestations of divine law and order? Is the scope of Science properly limited to observations, descriptions, and inferences pertaining to material phenomena, which present no credentials to prove their genuineness beyond the testimony of the self-contradictory corporeal senses? Shall that which testifies to man's immortal estate; which dignifies and ennobles consciousness and exalts it to a plane from which it is possible to apprehend things which, as Paul says, "eye hath not seen, nor ear heard;" which enables man to assert, in however slight a degree, his divine and legitimate authority over the blighting conditions of material beliefs manifested in sin, disease, suffering, despair, and death,—shall that which raises mortals into newness of life through understanding of the Principle of being and eternal, unvarying spiritual law, be deemed less scientific than knowledge which has its source in fleeting, uncertain concepts supposed to be evolved by a human brain —knowledge which, followed to its logical conclusion, leads inevitably to agnosticism (lack of knowledge)? "By their fruits ye shall know them."

Herbert Spencer defines life as "the infinite combination of heterogeneous changes, both simultaneous and

successive, in correspondence with eternal coexistence and changes." Jesus declared: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." The former definition, from the very nature of the case, must rest on theory and conjecture; while the latter was based on truth demonstrable in actual experience. Which of these estimates conforms most nearly to the imperative ideal which, according to an instinctive sense of the eternal fitness of things, we are constrained to recognize as marking the ultimate goal of existence? Which offers the most promising working basis for realizing this high calling?

Does not a refusal to concede the genuineness of Christian Science healing unless its operations are submitted to clinical examination, savor of the challenge of the Pharisees, Show us a sign, that we may believe? Realizing that the true source of healing was found only by turning away from the evidence of the material senses to Spirit, Jesus refused to be swayed by the plausible arguments brought to bear to tempt him to bring the demonstration of truth down to the level of a sensational exhibition designed to satisfy human curiosity. Psychological study and detailed observation of pathological conditions are hindrances rather than helps to that spiritual recognition of Truth which heals disease. Despite their material theories, the rulers, beholding the man whom Peter and John had healed, were obliged to acknowledge that "a notable miracle" had been wrought; yet such convincing proof did not have the effect of changing their attitude toward the new propaganda.

To-day the cumulative evidence of Christian Science healing is too overwhelming to admit of a sweeping denial. The steadily increasing volume of testimony adduced in support of the authenticity of such healing—including multitudes of cases in which the ailments in question had been diagnosed not only by a single physician, but by several recognized medical authorities and specialists—should be sufficient to convince the most skeptical of the efficacy of the method employed. Jesus declared, "An evil and adulterous generation seeketh after a sign," implying that the highest and most conclusive order of evidence is spiritual, and that material testimony at best cannot surpass the plane of belief. Mrs. Eddy says:

"Strangely enough, we ask for material theories in support of spiritual and eternal truths, when the two are so antagonistic that the material thought must become spiritualized before the spiritual fact is attained" (Science and Health, p. 355).

Inasmuch, then, as the essential basis of all truth—of all that can be regarded as Science in the proper sense—is metaphysical, not physical, it must be appreciated, discerned, apprehended spiritually; for it lies beyond the reach of any process of material reasoning.

[Written for the *Journal*.]

REDEEMED.

EVELYN SYLVESTER KNOWLES.

ONE thought he hated me: I thought the same.
His looks were bitter, and his speech a flame
That seared my soul and turned its day to night;
In agony I sought relief in flight.
I wandered far, but still his eyes met mine;
I wandered long where towers the darkling pine,
Then in the deeps of southern forests found
My weary way. He trod the self-same ground.
How to escape his hatred's quenchless fire
Became my great, my one supreme desire.

One morning as I woke from troubled sleep
I saw the sun's slant rays pour down the steep;
The world was compassed with a golden flood
That gave sure promise of a richer good.
The trees were glistening and alive with song;
The streams ran merrily their way along,
And flowers blushing on each swaying stem
Smiled gladly for the new day given them.
The kingly mountains crowned with royal gold,—
Staunch, faithful sovereigns o'er the common mold,—
Augustly simple and supremely fair,
Sent thrilling messages through the air.

Enwrapt in meditation, long I lay
To view this budding of the bloom of day;
Watched how the generous sun bestowed his light,

Gilding each tiny blade, each wing in flight;
Heard the sweet song flung out for one and all,
Breathed in the odors spent for great and small;
Drank in the light,—day's dear, unconscious charm,
Healer of darkness, pure, perennial balm.
Joy, left behind me in the day of flight,
Sprang to my lips—leaped forth to meet the light;
Peace, quite forgotten 'mid the surges' roll,
Again found quiet depths within my soul;
Love, warder of the life that knows no end,
Once more revealed Himself my present friend!
Ah! heaven itself was opening to me now,—
I felt its breath a-flutter on my brow.

Like sudden gust a brief reminder came—
"Where is thine enemy? Dost recall his name?
How doth he look within this tranquil scene?
Where doth he rest? What doth his absence mean?"
Startled, I glanced around. Where, where indeed!
The river bent its course along the mead,
The clouds, slow drifting in their sunny sea,
With rosy splendor warmed, smiled radiantly.
Where was the hateful glance, the deed, the tongue?
Where the dark shadow hitherto outflung
To dim my light on cloudless summer day
And make my starry night a murky way?

Like distant vesper at the sunset hour,
Like falling petals of a drooping flower,
As soft as rustling wings at day's first call,
As gentle as a whispering waterfall,—
Like all of these, yet not like any one,
Came to my listening ear a wondrous tone:
"Thine only enemy is what thou fear'st.
Who hateth thee himself alone hath pierced.
Thou needest not to run from him who slays,
Nor even turn aside from rightful ways.
Serenely trusting, with a foot that's sure
Walk safely; fear shall trouble thee no more.
In paths Love-lighted thou canst never see
The one who thinks himself thine enemy."

ENDURING TEMPTATION.

WILLIS F. GROSS.

"TO rejoice evermore" and "in everything give thanks" is, from the human point of view, a well-nigh impossible undertaking. Mortal man is sometimes heard to say that if he had no more to contend with than do most of his acquaintances, it would be a comparatively easy matter for him to rejoice and give thanks. But as he considers the work that is required of him, he finds that the obstacles in his pathway are so numerous, the burdens he is called upon to bear are so heavy, the various temptations, even duties perhaps, calling him from the strait and narrow way are so manifold, that he is more inclined to dispute the assertion that it is possible to love God and keep His commandments, than he is to find ways and means of overcoming the things that retard his progress.

In the affairs of this world every man desires to succeed, but all are not willing to pay the cost of success. The successful man in any line of human activity is not the one who encounters no obstacles and meets with no disappointments, but the one who perseveres until he overcomes everything that stands between him and success. He is never heard to argue against success, but always in favor of it. He never wastes time and energy in considering the reasons why a thing cannot be done, but if he believes the thing is possible and worthy of accomplishment his whole effort and endeavor is to find a way to do it. The successful man's thought is never a house divided against itself. There is unity of thought and purpose, and faithful systematic labor continues until the desired result is attained.

If history has recorded that which is true in human experience, we find that the most worthy undertakings have encountered the greatest opposition, and the achievements which have resulted in the greatest good to humanity have been accomplished only by persons of great courage and strength of character. A lesser degree of strength and courage could not have continued faithful in the face of opposition, but would have given up in despair when perhaps success was almost attained. Only those who endure unto the end reap the reward of their labors.

It may be that there are few who earnestly seek first

the kingdom of God and His righteousness. If the desire for moral and spiritual attainment is not so great as the desire for wordly success, it is because it is not valued so highly or considered so necessary to one's present well-being. However, it is a question whether there can be found even one mortal who does not wish he could render a more favorable verdict when he sits in judgment upon himself. In many cases the desire for good is not strong enough to arouse any great effort and consequently it brings forth but little fruit. The children of this world respect and love the good man and they too would do better if it did not require so much of an effort. If there were no temptations and no trials, no sacrifices required and no disappointments to be endured, all would rejoice to be numbered among the great and good men and women of earth. But the measure of success that crowns each earthly life is proportionate only to that honest, conscientious endeavor which is equal to the overcoming of those things which tend to discourage and retard one's progress heavenward. Success, here as elsewhere, is not attained because there is nothing to prevent success, but because all obstacles, however many or great, that stood in the way have been overcome.

Neither by example nor by precept did the Master teach that the religion he came to establish would spare men the necessity of working out their salvation. The purpose of his mission was to teach others how to do their work, not to show them how to avoid doing it. His teachings were emphatic and they are applicable to all the affairs of daily life. On one occasion he said to his disciples, and speaking to them he spake to all his followers throughout the ages, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." The way out of the wilderness is not always easy to travel. It is ever strait and narrow; but having found the way, the earnest, honest seeker may be assured that if he continues therein, turning neither to the right hand nor to the left, it will lead him out of the wilderness into the land of promise where discords are unknown.

The apostle James, in his loving and reassuring epistle to the faithful followers of the Master, wrote, "My brethren, count it all joy when ye fall into divers temptations." Even in the hour of trial and temptation the only thing

worthy of consideration is the joy and satisfaction of right doing. When we stop to consider that much of the opposition of evil is encountered because of right doing, there is occasion for rejoicing when one is tempted and tried, for does not the opposition of error show that one is going in the opposite direction? The man who is drifting with the current does not realize the force and power thereof, but the one who is headed up stream realizes what it means to pull against the waters which are rushing on to the sea.

There is then reason to rejoice when one realizes the opposition of that which would retard his progress or cause him to drift in the opposite direction. When one's eyes are opened and he is awake to the necessity of overcoming that which is detrimental to his highest interests he is certainly better off than when he was unconscious of that which needs to be overcome, even though this awakening does mean labor and sacrifice for a time. Until a man sees what needs to be done and is willing to do it there is little hope of success.

There are two errors standing in the way of spiritual progress and attainment and these errors must be overcome by all who desire to succeed. First is the belief of pleasure, profit, or gain in wrong-doing. The subtle suggestion to indulge certain phases of this false belief is what is generally understood by the word temptation. Another error is the unwillingness or reluctance to comply with the demands of Truth. The one means activity in evil, the other means inactivity in good. Mortals hesitate to take the forward step and they turn longingly to that which they know should be given up. In these ways all men are tempted and tested. To succeed in either case is to demonstrate the power of Truth over error and good over evil. Concerning those who yield not to the suggestions of evil and do not fail to meet the requirements of Truth, the apostle wrote, "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." To be tempted is no sin and argues nothing against one's fidelity and progress. The sin is in yielding to the temptation,—accepting the suggestions of error as true and acting accordingly. Yielding to sin robs man of the consciousness of the ever-presence and omnipotence of good, but the enduring of temptation gives increased power and strength.

To many it may seem that more is required of them than of others, and the temptations and trials to which they are subjected are harder to endure. Of all men it was written, "There hath no temptation taken you but such as is common to man." Even the Nazarene "was in all points tempted like as we are, yet without sin." "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." The life of the Master bears faithful testimony that man is not left helpless and alone in the hour of temptation and trial. The sweet promise, "I will never leave thee, nor forsake thee," is ever fulfilled to those who trust God and rely upon Him at all times. Speaking from the richness of his own experience, Paul wrote to the Corinthians, "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

What God requires, man is able to perform. Of himself man can do nothing, but his "sufficiency is of God." To whom "much is given, of him shall be much required," and if he endures the test his reward is great. The spiritually minded man is engaged in a warfare with the highest forms of evil. He cannot be tempted to commit what the world calls the greatest crimes, but he sees the necessity of overcoming those subtle suggestions of error which are so completely deceiving the masses that many do that which is wrong believing it to be right.

That quickened sense of Truth which enables one to detect the more subtle suggestions of error is proof of progress, and it shows that the problems of life are being solved in the right way. Since all are opposed in their upward journey by the mortal and material sense of things, whence arises all discord, is it not occasion for rejoicing when the suggestions of error are seen in their true light? Sooner or later every one must prove the unreality of all that is not of God, but even the good man has no inclination or desire to overcome the evil which he does not recognize as evil. If the suggestion of error is not recognized as such, he yields to temptation without realizing that he has been tempted. In such a case he cannot receive the reward of one who endures or overcomes temptation.

Human belief may draw the line between ignorant and

intentional wrong-doing, but human belief has no power to make evil good or good evil. Spiritual growth and discernment separate the real from the unreal, and thus make it possible to destroy the errors of sense which rob humanity of health and harmony. Even to recognize that one is tempted indicates growth, and if the temptation is endured, or resisted, the consciousness of good grows stronger and the power to resist evil is increased. A totally depraved mortal, if such were possible, would never be conscious of being tempted; but when a mortal gains some sense of good, in a corresponding degree he knows when he is tempted to do wrong. As he puts off the old man with his deeds his temptations become both more and less. More because spiritual growth uncovers the error which before was hidden by reason of its subtlety, and less because evil resisted in the right way loses even its seeming of reality. To illustrate: There are thousands who have been so completely healed through Christian Science of the liquor habit that there is no longer even the slightest desire to indulge that which at one time seemed to be the source of so much enjoyment. There are, however, many other temptations to be resisted by these persons, for they have but begun to solve the great problem of being and there is much evil to be overcome.

The Christian Scientist is learning that he must work if he would succeed. To murmur or complain is useless. Whatever must be done, must be done, and Christian Science teaches how to do life's work aright. The Christian Scientist early learns to value his experiences and he treasures the lessons they teach him. Instead of complaining he rejoices, for he is beginning to realize how true are the words of our Leader, "Every trial of our faith in God makes us stronger" (Science and Health, p. 410). Is it not true that every temptation is a testing of one's faith in God? Is it not also true that every evil overcome means a larger and truer sense of good? How can one grow in the consciousness of good unless he does good? and how can he do good unless he overcomes that which would cause him to do evil? and how can he resist error if he does not see that it is error?

The apostle James was emphatic in his declaration that man is not tempted of God. Evil suggestions would lead him astray or cause him to turn a deaf ear to the voice of

Truth calling him to come up higher. There are those who believe that because man gains much by overcoming evil, the evil is sent by God, or at least permitted by Him, that man may thereby receive a blessing. One is not blessed because he wrestles with evil but because he draws nearer to God. The sense of evil separates men from God, and this sense must be and is overcome as they draw nearer to the fount and source of all good. One is not a musician because he has studied faithfully and devoted months and years to practice. He is a musician because he understands music and is able to produce musical harmony. True, his study and practice overcame for him the limitations of sense which deprived him of that which he so much desired; it enabled, or made it possible for him to understand music, and it is this understanding which makes him a musician.

So it is that man is blessed only as he comes into harmony with the divine Principle of his being. The discords of sense awaken a desire to escape the bondage of mortal belief and the sufferer turns naturally to good as the only available help. It is the unerring, eternal law of infinite good that man is blessed when, and only when, he comes into harmony with good. The law of God changes not, neither is it ever a respecter of persons. All men are rewarded according to the same law of justice and mercy. Christian Science makes plain to human comprehension the truth about God and man and teaches how this truth can be applied in the destruction of error and its effects, sin and sickness. As a result of this teaching unnumbered thousands are to-day intelligently at work overcoming evil with good and receiving the reward of those who endure unto the end. They are learning to take unto themselves the whole armor of God, that they may be able to withstand in the evil day, and having done all, to stand.

CHURCH TREASURER.

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

TIME AND PROGRESS.

VIOLET KER SEYMER.

NOT the least of the blessings which attend the study of Christian Science is the improvement wrought in our thought concerning time, that ebb and flow of life, as we have always regarded it. A popular expression such as "the prime of life" will gradually fall into disuse as the understanding of the eternal source of life develops and leavens the materialism of human theory. A careful study of certain Bible texts reveals the fact that the mental condition of the individual has much to do with the duration of his earthly existence. For example, "Ye know that no murderer hath eternal life abiding in him," "To be carnally minded is death; but to be spiritually minded is life and peace." Life and its duration are not determined by time nor by matter, but by the degree of sin or sinlessness, materialism or spirituality, ignorance or knowledge possessed by each individual. Christian Scientists look upon the passing of time with different eyes from their fellows, because it represents to them ever fresh opportunities for progressing out of the negative conditions of ignorance and sin, and advancing towards truer modes of thinking and living.

Says Mrs. Eddy, "Earth's preparatory school must be improved to the utmost" (Science and Health, p. 486). It is not necessary to leave this earth, nor to have so-called young blood in our veins to do this, for thousands of students of Christian Science are proving that the active demonstration of spiritual good, involving ceaseless toil for humanity, prolongs bodily vigor and mental alertness, so that longevity is no longer synonymous with degeneration, but with dominion and harmony. In Deuteronomy we read that when Moses was an hundred and twenty years old "his eye was not dim, nor his natural force abated." The faith and understanding of Moses led him to turn from the evidence of the five senses and to appeal at all times to God, omnipotent good, and so he was chosen to lead multitudes out of bondage towards the promised land. He was a worthy forerunner of Jesus the Christ, whose purity and spirituality completely eclipsed the material sense of things.

Christian Science is, in this age, inaugurating that knowledge of eternal Life which enabled the Wayshower to triumph over death. Mrs. Eddy says, "Sin brought death, and death will disappear with the disappearance of sin" (Science and Health, p. 426). Christian Science is advancing into the very citadels of sin, unmasking and disarming it, and thus undermining the universal effect of a universal belief. Years are the steps by which we may rise to a clearer view of the divine demands, and in this mental ascent we can make time an ally instead of an enemy.

One of the definitions of "time" in Webster's Dictionary is as follows: "The present life; existence in this world as contrasted with immortal life; finite, as contrasted with infinite duration." This is a human measurement and a host of disasters follow in its wake. The average mortal grieves over the past, frets about the present, trembles for the future; the sense of time-limit influences actions, projects, and even character. One class of people lay their plans in such a way as to insure what they call "a good time," and their life suggests the adoption of a pagan adage, "Let us eat, drink, and be merry, for to-morrow we die." Time, to such as these, represents pleasure-seeking, and the prospect of growing old is thrust away with dread, because it puts an end to sensuous enjoyment. What pitiful artifices men and women resort to in their efforts to simulate youth; they call upon hygiene, massage, and capillary art to conceal those "ravages of time" which they are mentally accepting and physically combating. Society is haunted by jaded moths that still flutter wistfully round the artificial glare of social success, popularity, and position. And all to what end?

Another class, possessed of somewhat higher aspirations, look for the acquisition of fame and fortune, and these are pursued by the thought of how much has to be accomplished within a given time; hence, physical break-down not infrequently results from the high pressure at which such people live in their endeavor to carry out a specified program. "Homes of Rest" are filled with the wraiths of gifted men who, thanks to the human belief in limitation, slaved to their own undoing. Even when a premature break-down is averted, the average individual looks for an abatement of strength, energy,

and intellectual power as the years roll by. The thought of death, it must be admitted, taints almost every human pursuit and calculation. Is not this state of things accounted for by the prevalence of the pantheistic belief that matter frames its own conditions and imposes them, *nolens volens*, upon mind, its superior? What humanity needs is a greater degree of spirituality, "for the letter killeth, but the spirit giveth life."

Through Christian Science thought expands in the contemplation of infinite and eternal being, limitless space, unflagging energy, inexhaustible intelligence, and the above definition of "time" is seen to be based upon a misconception, for it will not bear scientific, that is to say, spiritual analysis. The reference to time as "the present life" leads one to ask, When does the "next" life begin, and is the "next" world a place where God is, in contradistinction to this one where He is not? If this were so, man's salvation, which proceeds from God, would be determined solely by locality. This mistaken theory, wherever accepted, countenances both sin and death, makes salvation contingent upon everything rather than individual effort, fosters mental apathy, and hinders that spiritual awakening which alone will rouse humanity from its mesmeric dream of time, place, and life in matter. Does not the "future life" we hear of exist *now*, since God is eternal Life, and is not Life wholly spiritual in quantity and quality?

So long as mankind believe that life and intelligence have a material and finite source, that they flow in the veins and scintillate in the brain, so long will these continue to seem the toy of circumstance, for "as a man thinketh, so is he" (for the time he thinketh thus). The material mentality, dust to dust, looks at life from an anatomical point of view. Is this Christian? In the New Testament we read, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." In this text lies the explanation of, and the remedy for, the plight that humanity has ignorantly fallen into. Having no true knowledge of God, mortals lack the correct knowledge concerning life, which knowledge can be gained only through the unfoldment of spiritual sense.

Neither time nor false belief can obliterate the truth contained in the Scriptural utterances of Jesus, nor can

they prevent their ultimate demonstration. He himself said, "One jot or one tittle shall in no wise pass from the law, till all be fulfilled." It is obvious that facts, however beautiful and eternal, benefit us only in the degree in which we assimilate them. Mortals are vaguely looking to time to accomplish the needed changes; they are wistfully hoping for something different from their present experiences, and locating that "something" beyond this earth and beyond this age. They overlook the fact that the recognition of the true nature of God is fast becoming a present possibility, "present" both as regards time and as regards space, and that in this progressive recognition of reality is contained the recipe for the complete eradication of evil. Invalid or sinner, it matters not, the remedy is at hand. "Behold, now is the accepted time."

Does it not stand to reason that God is not going to change? It is we who must rouse ourselves to a clearer realization of eternal facts. Hearing the teachings of Christian Science propounded, inquirers are apt to touch some portion of their body and exclaim in dismay, "Do you mean to say that we are going to live forever?" Assuredly not the material sense "we," but there is encouragement in the words of the psalmist, "Give me understanding, and I shall live." The "old man," whose temporal embodiment is matter, is being "put off;" that is to say, false theories regarding Life and death, Spirit and matter, God and His creation, are yielding to truer ones, and the world is already feeling the effect of this spiritualization which attends each step in Christian Science. The leading professors of the day are making startling statements regarding the evanescent nature of matter, and so it will continue until the period of seeing "through a glass darkly" is succeeded by that in which "we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

This unfoldment is a gradual one, and only brought about by study and demonstration, but Christian Scientists are at all events learning to make the passing of time synonymous with conscious and conscientious progress. "Mind measures time according to the good that is unfolded" (Science and Health, p. 584). One whose

thought is perpetually turned towards good presents a very different type to his neighbor, whose mentality is in a stage of stagnation, if not of degeneration. Take two gardens, planted alike and placed side by side; the active gardener will weed and trim and prune, thereby allowing the impartial sunlight to reach his plants. The lazy one, though equally well placed, will apathetically allow disorder to invade his premises, and in a short time a vast contrast will be presented by these two neighboring plots.

The Christian Scientist, if he be faithful, presents a healthy mind and a healthy body; he cannot consistently do less, and this is because he is alert in detecting wrong thoughts before they have been given expression in word or deed; faithful in maintaining a clear mental attitude towards God, and in obeying the divine law of brotherly love at all times, to the very best of his understanding. Some may say, "This is only what all Christians do;" but did not Jesus say of the most honored sect of his day, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven"? The average conception of God makes but small demands upon the orthodox Christian, for it permits of his trusting to everything and everybody rather than God in sickness; it allows of his fearing the human law regarding sinful, hereditary tendencies, it preaches resignation to human ills as of divine appointment, and it relegates to a vague future time the fulfilment of Jesus' culminating command in the Sermon on the Mount, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

Perhaps no one realizes so clearly as does the Christian Scientist how far he falls short of this divine standard of perfection, for the world in general does not discern this standard so clearly; but he is at all events pressing forward, humbly striving to overcome his faults one by one, and to "square accounts with each passing hour" (Mrs. Eddy's 1902 Message, p. 29), letting no error slip by unrebuked, and rendering unto God the deepest gratitude for every victory won in his own or another's behalf. Those who have not yet had the advantage of the Christian Science teaching allow all sorts of atheistic and dis-

cordant theories relative to disease and coming ills to invade their mental plots and run riot in what is but "an unweeded garden," whereas all should zealously guard against the intrusion of every evil thought.

By learning to turn hourly, and in every dilemma, to good as the only reality of being, Christian Scientists outgrow past mistakes and mentally outstrip those who persist in clinging to opinions which will some day be obsolete. They are already manifesting less ill-health, lethargy, sin, and sorrow, and more activity, intelligence, harmony, and health than are others whose mind-pictures are more material. They are patiently learning to become God's witnesses rather than the devil's agents. The willing relinquishment of the false and the careful acquisition of the true go hand in hand, and here it will be seen that to cherish a prejudicial conservatism by saying, "What my fathers believed is good enough for me," would be to play into the hands of evil and prolong its fictitious reign. We shall lose the sense of temporal evil and gain the understanding of eternal good by mental footsteps directed heavenwards, and no one can rob the individual of the blessings which accrue to him from the spiritual altitudes he is approaching. "Every place whereon the soles of your feet shall tread shall be yours."

God has always existed as He is now,—changeless, supreme good. "God is Love. Can we ask Him to be more?" (Science and Health, p. 2). When we realize, even dimly, that this omnipotent good is on our side, and when in full faith we learn to enlist this power of Love on behalf of sinlessness, health, and purity, life begins to wear a bright and beautiful aspect, sparkling with present possibilities. Time alone will not cause sin, sorrow, and death to pass away, but the understanding that they lack a divine Principle or sanction, and are perpetuated only by human belief, should open our blind eyes and cause all torment to fade out of consciousness before the dawning understanding of divine Love. John compassed the heights of revelation and commenced to lose the sense of time and matter here on earth, and so he was enabled to hear the message of the angel who sware "that there should be time no longer." He "saw," discerned spiritually, "a new heaven and a new earth" as they had

always existed; God had not created them anew for John, but because of his spirituality these wonders were unfolding themselves to him one by one.

This same vision is dawning on the world through Christian Science—the teachings of the Comforter—and already its earliest, faintest gleams are dispelling the gloom of earth and "illuminating time with the glory of eternity" (Science and Health, p. 502).

IT is not easy, speedily to bring into the right way the man who has a long time previously been held fast by error. It may, however, be effected; for, when a man turns away ever so little from error, the mention of the truth is acceptable to him. For, just as when the cloud breaks ever so little there comes fair weather, even so, when a man turns toward God, the thick cloud of error which deprived him of vision is quickly withdrawn from before him, for error, like disease and sleep, long holds fast those who come under its influence; but truth uses the Word as a goad, and smites the slumberers, and awakens them; and when they are awake, they look at the truth, and also understand it; they hear, and distinguish that which is from that which is not. For there are men which call iniquity righteousness. Now the sin of which I speak is this: when a man abandons that which really exists, and serves that which does not really exist. There is that which really exists, and it is called *God*. He (I say) really exists, and by His power does everything subsist. This being is in no sense made, nor did He ever come into being; but He has existed from eternity, and will exist forever and ever. He changeth not, while everything else changes. No eye can see Him; nor thought apprehend Him, nor language describe Him; and those who love Him speak of Him thus: Father and God of truth.

Mileto, to the pagan Cæsar Antonius. About 150 A.D.

CLERK OF THE MOTHER CHURCH.

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.D., Clerk, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

THEOLOGIES AND THEOLOGY.

REV. W. G. SCHOPPE.

THE word theology has lost its charm. The reason for this is clear,—its original meaning was "the thought of God;" but it has wandered far away and some of us have wandered with it. Through Christian Science we are now returning to the Father's house,—the true thought of God. There are three historic theologies, points of view respecting God, all of which are rapidly giving place to the concept which is presented in the teaching of Christian Science. They may be designated as the Calvinistic, the Arminian, and that which declares for universal salvation, and their common and very serious defect is this, that they all limit the infinite and teach men to do so.

Calvinism stands for divine sovereignty,—God plans and executes: no barrier can stay His hand, all that is He purposed for His own glory. Some men were elected to eternal salvation: on these His love is poured, in these His mercy is revealed. Others were chosen vessels of wrath, that He might forever manifest in them His inflexible justice. The New England theology was called "modified Calvinism." Instead of choosing the evil to be damned, God, it is said, "passed them by," or "left them to their own iniquity;" but, whatever the relieving phrases, the stubborn fact remains,—Calvinism puts a limit on the divine goodness. It stands condemned for its stern thought of God.

A protest was entered by Arminius, and it has been repeated by a large portion of the Church. It was claimed that God purposes the salvation of all mankind; His mercy is unlimited, but He has made man free, and a vast number choose death rather than life and will suffer eternal condemnation. The responsibility is wholly with men, who control their own destiny,—God has lost moral control of the individual and thus of the universe. This system shifts sovereignty from God to the will of mankind. Divine Love is frustrated: the infinite plans universal good, but cannot execute His purpose of mercy; His government is characterized by at least partial failure, and there is eternal heartache. The weakness of this system is this, that it limits the divine power. Further, as God has created man, and in some respects the conditions of his life,

knowing that a vast multitude will choose death and be forever damned, it is difficult to see how the Arminian theology, now held by many Christian people, escapes in limiting the divine goodness. It certainly limits the power of God; hence it must give place to a higher thought.

With much confidence in the future and pride in its breadth of view, the doctrine of universal salvation has been put forth, and in greater or less degree it has permeated all the churches. In social life a growing sense of the unity, the interrelation of the human race fosters it, while perhaps the most dominant influence has been the subdued or triumphant teaching of the great poets, Wordsworth, Tennyson, Browning, and Whittier, who have long been singing of the ultimate harmony. Our race has ever dreamed of glad days. An Eden is located at the beginning, a Paradise at the close. "Distance lends enchantment." This increasingly prevalent theology challenges the limits put both to the goodness and power of God. It declares that "love and power are equal." God purposes salvation for every individual and the race. His resources are unlimited, and He has all eternity in which to work out His plan of love. There will be no failure; somehow, somewhere, in some far-off day, all will return to the kingdom; sin, storm, and conflict will cease. Then harmony will be universal and God will be All-in-all.

This is a great idea, though it is fettered by long material struggle and seems to put the infinite under time and space. A serious problem is suggested, however, when we ask, What about the here and now? What relation has the world's evil, as reality, to the goodness and power of God? There is but one reply, and that reply has been wrought into philosophy, poetry (in its hour of struggle), and theology. It is that, in the government of God, evil becomes necessary for the development of good, that we know light in contrast with darkness, joy in contrast with sorrow, good in contrast with evil. This dread monster, evil, then becomes the friend of humanity,—"the foil of the good," "the needed background of struggle for the expanding soul." The far-off harmony, when reached, will be appreciated only because of the experience of discord. This is the popular theory of to-day. But if evil is included in God's plan of good for man, then evil is not evil, but good, and moral distinctions vanish.

This concept bears a striking similarity to the serpent's argument in the garden of Eden: "Ye shall be as gods, knowing good and evil." Carried to its ultimate, the argument would amount to this: the wisdom of God could produce the perfect humanity only through long ages of sin. But how can it be that the presence and appeal of that which God abhors is a means of promoting His holy purpose? Could wisdom find no other way for creating the perfect man, reflecting the divine nature, except through long ages of sin and suffering? Such a view puts a serious limit on the divine wisdom. God is infinite in goodness, power, and wisdom, and theological systems which would limit Him, are already showing signs of disintegration; they sink back into the materialism with which they try to harmonize infinite Spirit; their weakness is their inadequate thought of God. Christian Science alone insists that God can have no limit; being infinite, He creates and upholds all that has reality, and it is good. Nothing can exist apart from God; evil is not of Him, therefore it has no being except in the mortal dream, and it disappears in proportion as man awakes to spiritual consciousness.

Above the mass of popular error, Mrs. Eddy's words stand as a beacon-light: "God creates and governs the universe, including man. The universe is filled with spiritual ideas, which He evolves, and they are obedient to the Mind that makes them. Mortal mind would transform the spiritual into the material, and then recover man's original self in order to escape from the mortality of this error" (Science and Health, p. 295). St. Augustine, greatest of early theologians, was not blind to the unreality of evil. Ten years after his conversion he writes in his "Confessions," "Foolish deceivers asked me, 'Whence is evil?' at which I was very much troubled, because as yet I knew not that evil was nothing but a privation of good, until at last a thing ceases altogether to be." When men gain a clear view of the spiritual idea and live by it, all that seemed opposed to the ever-present good will vanish like mist before the morning sun. Then God will appear unlimited, as Mrs. Eddy states.

The salient points in the historic theologies mentioned contain elements of vital truth, which Christian Science conserves when separated from the mortal error that has been their source of weakness. There is a "Light, which lighteth every man that cometh into the world." Its scat-

tered beams are always shining, God has not been left without a witness, and Christian Science has come to restore the apostolic faith, with its lost power of healing. It is giving the two-fold demonstration of its "apostolic succession." The true idea of God's sovereignty is now revealed. A pure Christian idealism makes it possible without including sin and woe. The infinite is no longer obstructed in human thought by the material order, for there is but one order,—the spiritual. Ecclesiastical forms cannot confine His authority within their channels, for they are material and not of Him. If infinite Mind and its manifestation comprehends all of being, then God is the only power and the truth in Calvinism has been set free in Christian Science.

The strong point in the Arminian theology is its sense of individual responsibility. This is given a new setting in Christian Science. Through the false concept of material creation and of life in matter all woes have come. Every individual must conquer every enemy, including the last, which is death, and rise into the consciousness of spiritual being, where alone is harmony and heaven. From materiality to spirituality is his problem, the "new birth" from day to day, until the goal of harmony is reached. Thus Christian Science begets a sense of responsibility and kindles an energy which the old systems but dimly shadow forth.

The theology which claims that God is bound to bring all people to final salvation, involves a stupendous truth, but alas, how little spiritual enthusiasm it has kindled or personal overcoming it has effected. Between the claim and the fulfilment the discrepancy has been too great to inspire confidence. The truth in Christian Science includes the idea of universal salvation, but separates it from materialism. It associates it with the Christ-idea, gives it proper proportion, connects it with spiritual conditions that beget inspiration.

The change called salvation is not produced by death, nor wrought by magic in some fair realm. It is the putting off of the old, material man and the putting on of the new, spiritual man. Harmony is not removed millenniums hence; it is now, for God is all-harmonious and there is no room for discord. As men awake to "newness of life," they see the kingdom of heaven, the reign of Spirit, the all-Father, unlimited in goodness, power, and wisdom. This is the true "thought of God."

"THY WORD IS LIGHT."

AUGUSTUS F. HOWELL.

WHENEVER one has been entertained for a few hours or longer by a friend, he seeks to impress upon the host his gratefulness for the hospitality and good cheer extended to him. In a greater measure do we constantly feel it a duty to express our appreciation of the exceedingly helpful publications of our Church, those welcome visitors which entertain us instead of being entertained by us. Next to that most wonderful and inspiring volume, "Science and Health with Key to the Scriptures" by Mrs. Eddy (which has become our pocket companion in travel over the country, as also in home life), we must class The Christian Science Publishing Society's weekly, monthly, quarterly, and current publications in what attracts us principally,—their scope, power, and richness for good. They are certainly twice blessed; first to those who provide such illumined, authentic truths, and next to those who read and profit thereby. What a grand uplifting would there be if a copy could be placed in the home of every family thirsting after that unseen "water of life," which to many of us is flowing freely, even to the extent that our cup is running over.

At present our ideals are much higher than our achievements, but, like St. Paul, one may say, "Not as though I had already attained, either were already perfect: but I follow after;" and he follows after the grand, uplifting thoughts of our beloved Leader, and seeks to emulate her in patience, forbearance, meekness, humility, and self-sacrifice, as well as in forgiveness for grievous words and acts against such a sweet, harmonious life. If we have not reached perfectness in all things, we are seeking to attain completeness in some, and to "press toward the mark for the prize of the high calling of God in Christ Jesus," as did Paul. One becomes singularly happy in the quiet perusal of the sweet, pure, and inspiring pages of Mrs. Eddy's works. Each and every reading of them—and it matters not how often it be repeated—seems to bring out more fully than the preceding one the promise given at the start. Each day opens up new vistas of thought which elevate, ennoble, and inspire us to a fuller consciousness of the divine

Love that fills all space and leaves nothing for which we would ask. As we realize man's divine heritage, that "in him [God] we live, and move, and have our being," we are not only thrilled but molded, mentally and physically, into refined graces which are especially noticeable to those who hold a worldly view, and who wonder at the marked change.

One cannot refrain from expressing pleasure at the mental profit gained by following in the unselfish work begun by Mrs. Eddy and, under her direction, carried on by her earlier faithful students, who had little human aid when working "against the world, the flesh, and the devil." That we are becoming better men and women from the perusal of Christian Science literature goes without saying, for it cannot but turn our thoughts heavenward, to follow in the footsteps of Christ Jesus, and of that faithful disciple, our Leader. And American people stand so much in need of more elevating literature in lieu of the trashy, nauseating delineation of crime and of characters and phases of life dealing with the questionable side, as given in our large dailies and magazines, that it does one good to see the effect of Christian Science on the minds of many, who suddenly drop such reading after getting a glimpse of the truth in our publications. It is the same action of Truth that has caused so many men to drop their tobacco and liquor,—habits which had grown upon them so that they fairly trembled at times, when they acknowledged the yoke of bondage, and yet by some—to them mystic—process they forsook the evil, or it forsook them, and there was no longer even a lingering desire for it, but a supreme happiness without it. Of such we may well say, "Being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." To such an one have we frequently quoted another of Paul's sayings, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

In numerous cities where we have labored in our chosen calling, we have been requested to leave behind us copies of the *Journal, Sentinel,* and the various pamphlets, and even to loan our text-book and "Miscellaneous Writings." In some cases, having forgotten to whom these books had been loaned, we have had to procure new copies, but it has been proven a mighty power that we carry many copies of

the Society's publications for free distribution. Many of the people thus reached have sought further information at Wednesday evening meetings and at regular Sunday services, and some have visited practitioners for healing; but the more beautiful thought is that some of these people have come to Christian Science not on account of bodily ills, but because of a mental unrest, of a desire to "find rest" unto their souls. Men of to-day are not at all satisfied with a superficial view of business or civic matters, but probe deeper to acquire the truth. This is shown by the great movements in investigating wrong-doing and graft, in the trusts and in municipal, state, and national governments. In our travels we have also found the same thing in religious matters; men are looking for a more satisfactory exposition of Jesus' promises, and like him, are plunging "beneath the material surface of things" to find the spiritual cause. (See Science and Health, p. 313.)

Some of these men are college professors, church pastors, learned students of the Bible, also men in all the busy marts of trade,—in the shop, in the professions, and commercial men of the road,—men who say they cannot obtain satisfaction from the religious teaching of their youth or that of the present day. To many of these our literature is indeed a light unto their path; and a flash of the truth, here and there, causes them to make further search, until the full radiance of that light which broke upon the shepherds of old leads them to the living Christ, who is "the same yesterday, and to day, and for ever." We have been informed by some of these, verbally and by letter, that they have been helped in the line of improved manliness, and that they now "hope for that we see not," and "with patience wait for it." To all these expressions of thankfulness we may best quote the words of the Master, "For I have given you an example, that ye should do as I have done to you. . . . If ye know these things, happy are ye if ye do them." Each of us has a duty to perform, and where one may have the gift of oratory, another may be equally strong in argument, and some in other forms of thought and action, yet each should accept such a place in the great army of workers as may best serve the grand Cause for which we unitedly watch, work, and pray.

No man can read the testimonies of those who have been

uplifted mentally as well as healed in body, and follow it up with some of the inspired editorials and articles by students of our revered Leader,—all breathing faith, and hope, and love, and thanksgiving for their own betterment,—without being uplifted, inspired, and ennobled, and in most cases realizing a longing desire to know more of that truth which makes men free. Such an one, consequently, must rid himself of some of his high-headed vanity, and take his stand on the firm foundation of Truth, "that his deeds may be made manifest, that they are wrought in God," and that he may come forth a more refined, sympathetic, discriminating creature, with gratitude in his thought and a will to help his fellow-beings. He will, while in his daily vocation, scatter courage, faith, and kindness, and those with whom he comes in contact will realize that the business world needs such men more than anything else.

There is not a moment in any life which can be lived to its highest and best if it is not lived in obedience to God and His commandments, and only in this obedience is it possible to attain to the dignity of true manhood and true womanhood. By so living our light will be seen as a reflection of the one Light, and will show the power of the Word which illumines our path.

CARDS IN THE GERMAN PERIODICAL.

Application blanks will be supplied by The Christian Science Publishing Society to practitioners who wish their names and addresses inserted in the advertising columns of *Der Herold der Christian Science*. These applications should be properly endorsed and forwarded to the Society. The rate for advertisement will be $2.00 for the first line, and $1.00 for each additional line. It is desirable that those who offer their names in this way should be able to communicate with patients and inquirers who speak the German language only.

TESTIMONIES FROM THE FIELD.

THE experience herein related shows that if we are ready when the call comes to us, we can speak the truth which heals. While sitting in the Christian Science Reading Rooms in Chicago one afternoon, I noticed a man and woman, who were apparently strangers, walking around as though looking for some one. They sat down near me and the man motioned to me and asked me to move my chair over near him. This request annoyed me, as I did not wish to be troubled, and I was about to shake my head and put my finger to my lips to signify silence; but it occurred to me that possibly they might judge Christian Science by my attitude, and that I should express love. I then moved over to him, and he told me that they were strangers and had come to the rooms to learn something about Science, as his wife was in need of help. He said, "I picked you out because you look as though you had been through the mill, and I want to hear something from some one who has been healed." He asked me if I had been cured of anything and if I would tell him about my own case. I told him as briefly as possible what my condition was when Christian Science found me.

I went on to tell how, after wasting several years seeking pleasure in material things, having drunk to the dregs nearly every form of sin, I had reached the last level and was in such a condition as no doubt many others have been. My wife had been ill several months each year, and on account of this and my actions she was very unhappy, so that, after putting up with nearly everything that a woman could, she had decided to leave me. I was unable to hold a position on account of drinking, gambling, hot temper, laziness, and dishonesty, and we had reached a most miserable state and were often in want. After deciding to try once more to live together, we went to board at the home of a Christian Scientist, who told us about the book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and treated my wife. She was healed in a few weeks of an abdominal growth and several other disorders for which the doctors said she would need to have an operation. Of course this awakened me, and I began reading and going to church with my wife, and was healed of drinking, gambling,

dishonesty, smoking, a vicious temper, also of moroseness and blues which amounted almost to insanity. Our home was transformed from one of dissatisfaction, quarrels, misery, and unhappiness to one of peace, contentment, thoughtfulness for each other, and perfect harmony. I told him of the beautiful peace of mind that Christian Science had given both of us, of the spiritual sense of life, and of our regeneration, mentally, morally, spiritually, physically, and also financially.

In telling my experience to these people, I modified the conditions and tried not to put any pathos into the recital, and was much surprised to see them both crying. I advised them to get Science and Health and study it, and when they asked me to recommend a practitioner, I directed them to one and assured them they would find healing for whatever their troubles were. A week or two afterward I learned that in telling of my healing I had told them of conditions similar to those through which they were then passing. They too had been unhappy and unable to get along, and had been separated for some time. The husband had been told something of the good that Christian Science does, and had gone to his wife and asked her to try it, and had brought her to the Reading Rooms seeking information. He had picked me out because he thought I looked as though I "had been through the mill," and instead of telling them of some of the wonderful physical healing of which I knew, I unknowingly told them of a case parallel to their own. I have learned that they have since been reunited and are earnestly studying Christian Science. Will any one deny that the all-knowing Mind led them to the Reading Room? When I refused to listen to error and turn these people away with a shake of the head, I was made the channel through which the healing word of Truth came to them, and I certainly feel very humble and grateful when I think of this experience.

Everett M. Linville, Chicago, Ill.

I HAVE often thought lately upon the Bible verse which reads, "Freely ye have received, freely give;" and I realize that I am not acting on it until I express some of the deep gratitude I feel for what Christian Science has done for me. When I first paid any attention to what I heard of it here in England (after a considerable sojourn in the United

States), it was some time before I really began even to peruse the text-book, and when I did so, it was with a rebellious and prejudiced thought. Later, I consented to write for absent treatment to a friend of my mother-in-law. In a very short time the worst of my pain vanished, though for the first few days it had seemed accentuated. Most of my suffering was from acute rheumatic trouble, which had become chronic, but several minor ailments left me about the same time, and later my worst bugbear, sleeplessness and nervous excitability, also departed. In spite of the tangible proofs which I had had of Christian Science healing, I did not trust to it when my eldest child was born, but had the very best that *materia medica* could do for me. Though the kindness and tender sympathy I met with could never be surpassed, I suffered every discord and danger imaginable under the circumstances. My second child's birth was altogether different in every way, with no trouble of any sort attending it, and I had no aid at all from *materia medica*. On this occasion I realized the ever-presence of our Father-Mother God as never before. At this time, too, a dear practitioner gave me absent treatment.

I have been helped in more ways than a few words can possibly convey, in the overcoming of accidents, fears, colds, a delicate throat, and internal troubles; but above all else I am grateful for the sense of peace and the utter confidence in God's daily and hourly help that has come to me. I shall always be grateful to the many unselfish doctors and nurses who have tried to help me, and I long for the time when they, too, will see how efficient and sure this new-old healing is; for though we individually may only have touched the hem of it, as it were, we have had more than enough proof from others of what Christian Science really is. The lectures we are so often privileged to hear, the services held all over the British Isles, etc., all tend to clear one's thought of its weight of false beliefs and preconceived notions. I feel now quite sure of what our unique Leader's position is in the world to-day, and even those who seem wilfully to misrepresent her and her understanding of her Father and our Father, will some day see the truth and act on it. I only hope that my life may show in the future that I am to some extent proving that I understand in part at least the glorious Principle Mrs. Eddy was enabled to rediscover, and by so doing be the

means of helping many who need God's help. I have an earnest wish that some day I may have a tangible opportunity of being of real use to our Leader.

Mrs. Enid de Chair, Chatham, Kent, England.

I, TOO, wish to express my thankfulness for Christian Science, for the practice of its teachings has done for me in a very short time what *materia medica* in all its branches, including change of climate, could not accomplish in over thirty years. Up to my fourteenth year I was considered very strong and healthy, when all at once nervous troubles, accompanied by disorders of the stomach, etc., set in. About the same time I lost my voice, and could not for the next three years speak above a whisper. This loss and the rest of my troubles made existence very miserable for me, especially as I had no home and could not enjoy a mother's love and care. I often had to be in bed for days at a time, and although I received all available medical help, and was treated by very prominent physicians in Europe and also in this country, they could not give me even temporary relief. However, I feel more than thankful to all who tried to help me in times of suffering. I was then living in Germany, my native country, and ten years later came to the United States and settled in Ohio. Unfortunately all my physical troubles journeyed with me, and in the course of time they seemed to increase in severity. I often went to God with long prayers for relief, for I had been instructed from childhood to look to God in times of trouble.

Although my prayers were seemingly unanswered, I now realize that divine Love had led me and protected me all the time, else I could not have endured and at last come out the victor. I seemed to have gone through almost all the miseries with which human beings can be afflicted,—bronchial troubles and hernia among the rest. What caused me the most distress, however, was a nervous trouble which never gave me rest. Many a night did I walk the floor all night, and then when day came I would drag myself to a nearby saloon and drink enough to silence the physical senses. Later, when the drink failed to produce the desired results, I began the use of a strong narcotic, which I kept up for about six years

previous to my healing in Christian Science. A physician had recommended the drug to me, but not until after he had in vain exhausted his skill to cure me. Although it was considered very powerful in its effects, I increased the doses to three and four times the amount prescribed, and often I was told that I would not be able to quit using it.

It was about 1900 that I consulted the physicians as to change of climate, and they agreed that this was possibly for the best. So we came to California and settled in Pasadena, but I soon found out that this change had no beneficial effect upon my physical condition. Then I tried, by the advice of a friend, so-called mental science; but, disappointed at the lack of results after a month's trial, I gave it up. I had tried almost everything the material world had to offer for suffering humanity, and had now reached the point where man's extremity becomes God's opportunity. It was at this time that through the kindness of a neighbor Christian Science was recommended to me. I accepted it at once, attended the Christian Science church, and felt happy because I knew my healing should come from God,—through divine Love, that had led and guided me up to this time. My next step was to apply for Christian Science treatment. I went to a practitioner, and can never forget the hour when I beheld for the first time the manifestation of Truth and Love. I became in a remarkably short time a well man; a better man physically, mentally, and morally. I have not taken any more medicine from the first treatment up to this time, now over four years. I have had temptations, but Christian Science has proved itself always able to meet wrong conditions. God and none else has since been our physician, divine Truth and Love our reliance.

What I appreciate as much as my own healing is that my wife accepted Christian Science at the same time as myself, and she also has received great benefits through this revelation of the power of the Word of God. We have had many experiences, which leave us no more in doubt that God is and always will be a very present help in time of trouble. We soon applied for membership in the local Christian Science church, and we afterwards became members of The

Mother Church also. I have found that Christian Science is not only a religion to expound the gospel, heal the sick, and reform the sinner, but that it is also a great preventive of sickness and trouble; that it is a religion for every day in the week, and when applied rightly it will solve every problem in business as well as in every walk of life. We have learned to pray aright and know that our prayers will be answered. We thank God for all the good we have received and try every day to tread more closely in the great Master's footsteps.

We are also grateful to our beloved Leader, Mrs. Eddy, whom God has so divinely fitted to give back to the world what had been lost,—this great redemptive religion, Christian Science.—*Ernest E. Lange, Pasadena, Cal.*

ABOUT thirteen years ago I was suffering from a badly diseased limb, the condition having been seemingly brought about by a severe bruise. For two years after the accident the limb pained me a great deal, but there was no visible sign of a diseased condition till about the end of that period, when I found that the painful spot appeared to be decayed. A San Francisco physician operated on it, and soon afterwards the diseased condition extended over the limb, which presented a dreadful appearance. I was taking large doses of an opiate every night to induce sleep, and it then seemed as if amputation would be the only way to get rid of the trouble. At this juncture I made the acquaintance of a Christian Scientist, who lovingly offered to take me to her home and treat me. I had never heard of any cases of healing by this method and had a very hazy idea of what it was, but I was perfectly willing to try it. Upon commencing treatment the opiates were laid aside without a struggle, the pain and soreness yielding at once. In two weeks I walked several miles without the slightest inconvenience. All this time the appearance of the limb grew steadily worse, so bad indeed that my dear friend, the practitioner, decided to change the cloths on it herself, because I was so much affected by the evidence of disease that the picture was deeply impressed upon my thought. Accordingly she turned the case over to another practitioner, and I never can be sufficiently grateful to these two Scientists, who worked so faithfully for me without remuneration, for I had been unable to earn anything more

than a pittance for a long time on account of my unfortunate condition. In about five months' time the limb began to mend, the disease having been overcome by metaphysical treatment alone, and I made up my mind I could go to work, which I did, working very hard and being on my feet nearly all day long. None but those few who knew, suspected what I was carrying around on my body. At the expiration of eight months the healing was complete; the limb gradually filled out and assumed its normal contour. It has stayed healed and has been as strong as before I had this experience.

This is only one of many demonstrations that have been made for me and that I have made for myself, but I speak of this one because it was through it I found that the day of miracles (so called) has not passed. It is a privilege, a joy, and a comfort to have my questions answered in Christian Science. As a child I had rebelled at the old theological teaching, and at the early age of sixteen gave myself up to infidelity, but through Mrs. Eddy's teachings I have caught a glimpse of the glorious Principle that "changeth not and causeth no evil, disease, nor death" (Science and Health, p. 140).

Mrs. Lena Dolan, Dawson, Y. T., Can.

IN thinking over the events of the past three years, I find that we have indeed "freely received," and out of my bounteous cup of blessings I would now "freely give" this testimony of the healing of our little girl of a serious kidney trouble. After doctoring her for many months, our physician candidly told us that he could do no more. He said there was no known cure for the disease, and that he could give no hope of recovery. When questioned as to how long she might linger, he tersely replied, "Maybe ten minutes, possibly a week. When she goes it will be quick." In such an hour, struggling with my sorrow, beginning to think there was nothing left to strive for, Truth softly whispered, "Try Christian Science." I was acquainted with a few Scientists, but knew nothing whatever of their teachings; in fact I had never wanted to know, as I had been taught that it was the work of evil. Upon proposing the treatment to my wife, to my great amazement she readily consented. A practitioner was sent for, and after the first treatment absolutely all trace of the kidney trouble

ceased; the heart regained its normal condition, and in a very short time the child was entirely healed. To-day she is as strong and healthy a child of five and a half years as one could wish to see.

Our three children have also been healed of many minor diseases. My wife has been healed of bowel trouble, and I have experienced the healing of chronic throat trouble. Christian Science has been my sole help in two severe accidents; in fact it is our only remedy for all our ills, and we find that the more this remedy is applied the better the results we attain. It has also helped us financially beyond our greatest expectations, and it is steadily healing me of a hasty, criticising temperament, while words fail to express the spiritual uplift it has brought. It has solved many seemingly unsolvable problems. Our hearts are full of gratitude to God, and to our dear Leader, Mrs. Eddy. Our constant endeavor is so to live as to reflect more and more of divine Truth.

Theodore A. Chelson, Los Angeles, Cal.

IN gratitude to God, and to our Leader, Mrs. Eddy, for the demonstrable understanding of the control which divine Love holds over all, I submit a recent experience in dentistry, involving a metaphysical point, in the hope that it may prove interesting and beneficial to any who are meeting this particular phase of fear. The dentist whom I consulted said that the only remedy for the trouble with my tooth was to remove the nerve; this, he added, would require "heroic treatment," and I was warned to prepare for it. It would perhaps be proper to state here that I had been having other work of a painful nature done by this dentist, and as it had not been accompanied in my case by the usual suffering he had become much impressed. Knowing me to be a student of Christian Science, this experience was to be to him a supreme test of the power of Truth to alleviate pain. On the night previous to my appointment a sense of fear tried to assert itself. This was met, however, and early the next morning I took my seat in the chair firm in my reliance upon Love's power to cast out fear. I held thought persistently to this statement, "Christian Science declares that Mind is substance, also that matter neither feels, suffers, nor enjoys" (Science and Health,

p. 414). The dentist began to press vigorously on the tooth to test the sensitiveness of the nerve, but there was no pain. After several minutes' work he came to a standstill, not knowing how to proceed, as he was basing his method of procedure on the degree of sensibility of the nerve. I recognized his dilemma, and for a moment must have yielded to the thought that he was deprived of the only evidence on which he could depend for further action, and instantly—but for an instant only—an intense sense of suffering manifested itself. He reached the nerve, removed it, and said, "It is very much alive, and this is the most astonishing experience I have ever had." Thus Christian Science proved that "Mind is the master of the corporeal senses" (Science and Health, p. 393).

Mary E. Duvall, Louisville, Ky.

THIS is to certify that Miss Mary E. Duvall had, at my hand, a live nerve extracted from a tooth, and other dental treatment of a painful character, without the slightest expression of suffering. I consider this a very remarkable case, and have stated it to other dentists, and I recognize in this experience the demonstration of Christian Science treatment.—*J. W. Clarke, D.D.S., Louisville, Ky.*

I AM glad of the opportunity to testify to the healing power of Christian Science. In October, 1906, I was stricken down by a bad attack of rheumatic trouble, suffering intense pain and at night in particular. I could not even get about the house without the help of a strong stick. My usual medical attendant could give me no hope of being able to attend to business for at least a fortnight or three weeks under the most favorable circumstances, and he feared it might take three months, this disease being so uncertain in its developments. Under these circumstances, and having already witnessed the wonderful benefits that my dear wife and daughter had experienced through Christian Science during the last four years, I determined to seek similar treatment, with the result that I was relieved from all acute pain, got restful sleep, and within four days from the first treatment I was able to walk a little and get out of doors to attend to my business engagements. This necessitated much railway traveling and long drives on outside cars, exposed to all conditions of weather, but there were

no ill effects and I have since had no return of the trouble. Indeed I may say that with the exception of a light attack of pain in my feet, which yielded after one treatment, I have enjoyed perfect health. So much for the physical aspect, but in addition I should like to state that mentally Christian Science has brought me many blessings in freedom from business anxieties, through a greater dependence on the giver of all good. For all this I feel deeply grateful to God, and to Mrs. Eddy, by whose means the blessing of Christian Science has been made known to suffering humanity.—*William Roe, Dublin, Ireland.*

[Translated from the German.]

My boy, who is now eight years old, had an illness two years ago which was followed by ear trouble. He was operated upon; but as the fever was very high at times he was removed to a hospital in Cologne, and a more serious operation was performed. I was there with him for two weeks, but he did not improve any. Thereupon the physicians undertook the third operation; still the fever did not diminish. The physicians did not know what to do—they stopped giving medicine to the child and ceased probing his head. He was given up by the most skilful physicians of Cologne; they expected his death at any moment.

I then wrote to Berlin, in my very great distress, and asked for Christian Science treatment. The child received absent treatment, and in a few days the fever had vanished and a healthy appetite appeared. After ten days he was able to leave the hospital. The large wound healed up harmoniously, and the boy kept his hearing, for which I am very grateful to God. The physicians could not understand it, and all said that it was a miracle.

I often thank our heavenly Father that the truth has wrought such a wonder with my child, and also thank God with all my heart that He has sent us Mrs. Eddy, who gave us our text-book, Science and Health. I study the blessed truth which it contains more and more earnestly, and use it more faithfully in my daily life.

Frau Elisabeth Mueller, Neuwied, Germany.

It is with a deep feeling of gratitude, and a hope that this testimony may benefit some poor sufferer, that I now write. Five years ago I underwent a surgical operation

for a growth in the breast, but without success, as it soon returned and was worse than before. A second operation was then performed, after which I was in a still more critical condition. As part of the muscles of the shoulder and arm had been removed, I suffered constant pain and was very weak. I had no appetite, could not rest at night, and grew weaker and weaker as one day of suffering followed another. As a last resort, a change of climate was suggested. I then came to California, to the home of my uncle, whose family are Christian Scientists. I began reading Science and Health and attended church with them. Very soon my strength and appetite began to return, and all the old pain gradually disappeared and has never returned. Later, I took treatments for female troubles, from which the doctors had failed to give me the slightest relief. In one year I went home on a visit, a well and happy woman. Now I do all my own work and my sewing, and never have to think that I have only half the muscles in one arm, for that arm and shoulder are as strong as the other; and above all, I have learned that God is my strength.

I am very grateful to God for His love and ever-watchful care, and to dear Mrs. Eddy for her life of devotion to mankind.—*Ellen Johnston, Los Angeles, Cal.*

IN April, 1906, I was in a critical condition both mentally and physically. I had been a great sufferer from rheumatic trouble, which had settled in my eyes, and I had become almost totally blind. I had the best physicians in the East and here. They all agreed that there was only temporary relief for me. At this time Christian Science was presented to me by a dear friend and I took it up as a last hope. In one treatment I was cured of headache in its severest form. In about six weeks the thought came to me that sight is spiritual, and I began reading large print. I can now read and sew without the aid of glasses, which I had worn about fourteen years, and am in perfect health. My little girl (now eleven years old) had been an invalid since she was eight months old with a serious bone trouble. Her father and grandfather having died with lung trouble the thought of heredity was held over this child. She had the very best specialists in the East, and had two operations. The trouble settled in her hip, and for three and a half years

she wore a brace. She had also been in plaster casts with a weight on the foot. When she saw that I was getting well, she wanted to take treatments. I was fearful about taking the brace off, and told my practitioner that I knew I was going to get well, but had this fear about the brace. She said, "Do you think God would cure you and not cure your little girl?" I immediately went home and took the brace off. That was more than a year ago, and she is now well and strong. Her leg has developed nearly as large as the other and grown one inch in length. She was also cured in three treatments of a serious throat trouble. My husband has been cured of the smoking habit. I had been a member of an orthodox church since 1884, but never took any interest in the reading of the Bible. It is now read daily, also "Science and Health with Key to the Scriptures" by Mrs. Eddy.

For these and many other blessings I am truly grateful. I know that God is guiding me each day, and it is my daily prayer that I may follow more closely the teachings of our Master. My heart goes out in gratitude to Mrs. Eddy for this great truth which she has been enabled to make plain to the world.

Minnie Sherman Peck, E. Hollywood, Cal.

IT is with a feeling of deep gratitude that I give this testimony. I was, without warning, stricken with paralytic trouble in my face. I had seen the dreadful disease creep over my mother and take her from us while the doctors fought with energy for her life; so, when a few years later I was taken with this same malady, I was filled with great fear,—not so much of death, but of being left to live in such a condition. I was unable to speak distinctly and ate with much difficulty. I came to this city for medical attention, but am happy to state that I found something better than medicine. Friends told me of Christian Science, and I was willing to try it, as I felt the need of more help than the physicians were able to give me. I called upon a practitioner, who told me I need have no fear, and explained this statement to me; but it all seemed so new and strange that I could not readily grasp her meaning. However, I was able to go to my work that day, and took some copies of the *Sentinel* with me to read, as I was anxious to know more of this truth. I was perfectly healed in about five

treatments. That was over two years ago, and I have not had the slightest return of the trouble since.

Divine Truth is the only guide in our home now, and it has helped us to surmount many difficulties. I am indeed grateful to God for His unbounded love, and to Mrs. Eddy for having shown us the way.

S. W. Johnston, Los Angeles, Cal.

[Translated from the German.]

I WISH to give public expression of gratitude for my healing in Christian Science. About two years ago I was suffering from a very serious illness, and the physician who attended me said that I must be removed to a hospital. This was done, and I was there six months; was operated upon three times, but without success. While I lay ill at the hospital, my parents heard of Christian Science through my aunt. I was to be operated upon for the fourth time, but meanwhile I had reached my fourteenth year, and as I was in the children's hospital, I was now to be removed to another. My mother begged the physician to let me be taken home for as long a stay as possible; to which he consented, saying that I might remain at home for eight days, but must not be without medical aid. Our family physician declared my case to be entirely incurable; whereupon we turned to Christian Science. I came to Christian Science, a picture of misery; but after the first treatment I began to feel better, and after five months' treatment I was perfectly healed. What three or four physicians believed to be impossible Christian Science has done for me.

I, with my parents, am indeed grateful to God, and to our Leader, Mrs. Eddy, who has led us into this pure path of truth.—*Hermann Kirschke, Berlin, Germany.*

MY grandson was healed in Christian Science in this city between six and seven years ago. Previously he had been bedfast four months, coughing almost constantly. He also had a discharge from his side near the lungs. He became slightly better, however, was able to be about somewhat in a hunchback condition, and then was taken worse. The physician attending him had him taken to the homeopathic hospital and a specialist from Philadelphia came and examined him to ascertain whether an operation could be performed. At the time of this examination the conditions

were very distressing. The case attracted much attention, and the staff physicians were present at this examination, as the doctors said there had been only two such cases on record. The verdict of the consultation was that he was too weak to have the operation performed; that there would be only one chance in ten of his surviving it. His mother then learned of Christian Science, and took him to a Christian Science practitioner and stated the case, adding that nothing which he ate would stay on his stomach. The practitioner treated him, and told him to go home and eat a good dinner. He came to my home, ate a very hearty dinner, and to my knowledge has never been troubled by his food since that time. The first night he coughed a little, the second night he coughed none, slept well all night, and has not been disturbed since. In five weeks the abscess in his side was healed. No sign of any disease has returned, and he has now been well between six and seven years.

John Bennett, Wilmington, Del.

IT is about seven years since I first heard of Christian Science, and for the many blessings it has brought into my life I desire to express my sincere gratitude. For some years before commencing the study of Science and Health I had been obliged to wear glasses, but these were soon laid aside, not being any longer necessary. An irritable temper and a sense of general weakness have been overcome, and many other troubles destroyed, but greater still has been the help realized through a higher thought of God,—the knowing that God does not send sickness and suffering on His children; that these come through our lack of understanding of God, for the right understanding of divine Truth restores harmony. I feel very grateful for the *Journal* and *Sentinel*, and for our Lesson-Sermons; also for the privilege of attending services in The Mother Church, and for the wonderful experiences of the dedication of the Extension to The Mother Church I do indeed feel deeply grateful. To our revered Leader, the Discoverer and Founder of Christian Science, I feel that gratitude can best be expressed in a life of loyalty and loving obedience to Truth.—*Laura Eaves, Queensland, Brisbane, Australia.*

The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER G. EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

THE HIGHER CRITICISM.

AN earnest student writes to me: "Would it be asking too much of you to explain more fully why you call Christian Science the higher criticism?"

I called Christian Science the higher criticism in my Dedicatory Message to The Mother Church, June 10, 1906, when I said, "This Science is a law of divine Mind, . . . an ever-present help. Its presence is felt, for it acts and acts wisely, always unfolding the highway of hope, faith, understanding."

I now repeat another proof, namely, that Christian Science is the higher criticism because it criticises evil, disease, and death—all that is unlike God, good—on a Scriptural basis, and approves or disapproves according to the word of God. In the next edition of Science and Health I shall refer to this.

MARY BAKER G. EDDY.

"HEAR, O ISRAEL."

THE late lamented Christian Scientist brother and the publisher of my books, Joseph Armstrong, C.S.D., is not dead, neither does he sleep nor rest from his labors in divine Science; and his works do follow him. Evil has no power to harm, to hinder, or to destroy the real spiritual man. He is wiser to-day, healthier and happier, than yesterday. The mortal dream of life, substance, or mind in matter, has been lessened, and the reward of good and punishment of evil and the waking out of this Adam dream

of evil will end in harmony,—evil powerless, and God, good, omnipotent and infinite. MARY BAKER EDDY.

Pleasant View, Concord, N. H., Dec. 10, 1907.

TO FOUND AN INSTITUTION.

Pleasant View, Concord, N. H., Dec. 14, 1907.

Mr. Archibald McLellan.

My Dear Trustee:—I desire to commence immediately to found a Christian Science institution for the special benefit of the poor and the general good of all mankind. The founding and endowment of this institution will cost at least one million of dollars.

Please come to me at your earliest opportunity, and I will give you further details. Most truly yours,

MARY BAKER EDDY.

MRS. EDDY AND CHARITY.

THE announcement made in the *Sentinel* of Dec. 21 that Mrs. Eddy purposes founding "a Christian Science institution for the special benefit of the poor and the general good of all mankind," has been widely copied by the daily press, and has been the subject of favorable editorial comment. Much of this comment is along the line of that which appeared in *The Boston Herald* of Dec. 24, which was as follows:—

> The intimation from Mrs. Eddy that she intends to set apart one million dollars for a permanent fund with which to relieve poverty and extend aid to the needy, is a departure significant as a precedent, as well as commendable in itself. The Christian Science sect has been severely criticised for its omission to carry on relief and charitable work under institutional auspices. Mrs. Eddy, with her unchallenged power, can alter this, and by implication would seem to be willing to do so.

Alluding to this article in the *Herald,* Mrs. Eddy says that about 1878 she opened a Christian Science "Home" in Lynn, Mass., in which indigent students were given their board and instruction in Christian Science gratuitously, but the misconduct of some of these students caused her to close this "Home."

Mrs. Eddy has consented that the institution which she purposes to found shall bear her name, therefore it will be known as "Mary Baker G. Eddy's Charitable Fund." Its Board of Directors will be located in Boston, the recognized

headquarters of her church, The Church of Christ, Scientist, and in plan and scope this Fund will be an educational opportunity by which indigent persons will be taught gratuitously the Science of the Christ healing as practised by Jesus and as made known to this age through "Science and Health with Key to the Scriptures," and the other writings of Mrs. Eddy.

The sum of one million dollars will be devoted to this sole purpose. Mrs. Eddy's benevolence will be open to all those individuals who are genuinely interested in Christian Science for its truth's sake, and who shall present to the Board of Directors of the Fund satisfactory certificates as to their indigence, their religious views, and their moral character. These certificates must bear the signature of some well-known Christian Scientist who can vouch for the facts stated therein. The students of Christian Science will be maintained by this Fund until such time as the Board of Directors shall have pronounced them good healers of the sick, and delivered to them certificates to this effect. The beneficiaries of this Fund, and the families of those who have families, are to be supported from the income of the Fund, and the number of students and their families to be supported will depend upon the amount of this income. Among those to be taught and supported thus will be some persons who are trained and qualified nurses and genuinely interested in Christian Science.

Mrs. Eddy has turned this matter over to a prospective Board of Directors, for them to work out the details of the charity, and necessarily it will be some considerable time before the work of this Board can be completed. In the mean time no further information upon this subject can be given out, and no letters of inquiry should be addressed to Mrs. Eddy. ARCHIBALD MCLELLAN.

JOSEPH ARMSTRONG, C.S.D.

IT is with profound sympathy that we record the passing away of our beloved associate and brother, Joseph Armstrong, C.S.D., after a career of great usefulness to the Cause of Christian Science. Mr. Armstrong was a student of Mrs. Eddy, personally taught by her in the Massachusetts Metaphysical College, and was successful as a teacher and practitioner of Christian Science. He was admitted

to membership in The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., Dec. 31, 1892. March 23, 1893, he was appointed a member of The Christian Science Board of Directors, and an Executive Member, Jan. 14, 1895, positions of trust in which he served both faithfully and well the Cause and the Leader so dear to him.

Mr. Armstrong was well known to Christian Scientists throughout the world, and his official duties brought him into close and intimate relations with the most prominent and active members of the denomination, especially during the building of The Mother Church edifice in 1894, and through his book, "The Mother Church," a history of the erection of this edifice so dear to all Christian Scientists. He possessed the esteem and confidence of those who knew him, and his counsel and advice were greatly valued. Mrs. Eddy's confidence in his good judgment and ability was evidenced by her appointment of him, in August, 1896, as the publisher of "Science and Health with Key to the Scriptures," and her other writings.

A career such as that of Mr. Armstrong could not be without value to his fellow-men, and in remembering the good which he has done and which lives on we shall show appreciation of our brother's character and work.

ARCHIBALD MCLELLAN.

A CORRECTION.

IN the December *Journal* we copied from the *Concord Patriot* a news item concerning the decoration of Mrs. Eddy by the French government, in which the statement was made that Mrs. Eddy was the first woman upon whom the distinction of *Officier d'Academie* had been conferred. We learn that the *Patriot* was misinformed on this point, as there are several other eminent women who have been thus honored. Mrs. Eddy has requested us to make this correction, and we gladly do so.

AT the threshold of another year we pause to give thanks for the lessons of the one just past and to prepare ourselves for the greater lessons which invite us to go forward. The true student of history can never fail to see in human events what President Bonney,

at the World's Parliament of Religions, in 1894, called "the interposition of divine Providence in human affairs." At times this manifestation is so startling that we can readily see why the old Hebrew seers so naturally called it the hand of the Almighty. Not only in the Scripture records, but in modern events do we see evidences of the "power that makes for righteousness," and this, too, when to the human sense evil is about to prevail. Again and again have the oppressed been delivered when even hope seemed well-nigh dead, and this deliverance usually came in the least expected way, and always, whether generally recognized or not, through some brave and selfless soul who believed in right more than in wrong, and who inspired others with faith to dare and to do.

Nothing is more sure than this, that the nation which stands for right can "never be moved," to use the Bible phrasing. Here let it be understood that God does not withhold the divine aid until His people are ready to perish, but sad to tell, men have too often forgotten to seek this aid until all else had failed, although they never fail to find it when their motives are pure enough. Neither the subtleties of the "old serpent" nor the more open brutalities of mortal aggressiveness can hinder the steady advance of the reign of "our Lord, and of his Christ,"—the universal reign of Truth and Love.

In reviewing the history of nations we may read our own individual history, for in Christian Science we learn that the rule of divine Principle is unvarying,—the spiritual and moral laws which govern men and nations are ever the same, and Christian Science throws a wonderful light upon all human affairs, individual and national alike. We see that a faltering trust in the power of God, good, always implies a greater or less belief in the asserted power of evil, and produces corresponding results in human affairs. It will not do to wash one's hands in self-satisfied innocency, saying, "I have done no wrong," yet denying the allness of divine Principle. Christian Science teaches us to search diligently within the camp of our own consciousness for the traitor thought which would cling to the "accursed thing," as did Achan, and when this thought is uncovered and destroyed we shall move with resistless power upon the foes without that would hinder our advance.

Never before in human history has the power of good

been so emphasized and demonstrated as in the writings and experience of our revered Leader and her faithful followers, and this also includes the utilization of the truth taught and demonstrated by Christ Jesus. In Christian Science his promise is indeed fulfilled,—all his words are being brought to our "remembrance,"—and they are instinct with the living power which healed the sick and cleansed the sinful nearly two thousand years ago. Mrs. Eddy's constantly reiterated teaching, that because God is omnipotent evil has neither place nor power, is going down to the utmost depths of human consciousness and bringing about hitherto unknown results, all tending toward the moral, spiritual, and physical uplifting of mankind. She is teaching us by precept and example that one with God is a majority, and she is also teaching us through Science and Health how we may keep so near to God as to be ever "under the shadow of the almighty." From this safe refuge and fortress we may look out undismayed upon all human turmoil, knowing that because God reigns right triumphs ever, and that the shadows of the long night of ignorance and false belief are fast fading out in the dawn of a glad day which is awakening and blessing all the nations of the earth.

ANNIE M. KNOTT.

IN a very true and important sense salvation may be regarded as progressive self-discovery. The process pertains to human sense and will ultimately eliminate its every false and unideal factor when the true consciousness or Christ-man shall have appeared. The moment the eternal completeness, the unmarred beauty of the divine idea is realized, that moment the ascension is reached and man is fully identified as a son of God.

In Christian Science it is made manifest that the advance of this realization is largely determined by the intelligence and continuity of our individual effort to separate the true self, in thought, from every condition and attachment which is out of keeping with this recognition of man "in the divine image." It is a very common thing for people to associate selfhood with materiality, abnormality, sickness, and sin. This is true even of followers of the world's greatest idealist, Christ Jesus. They have not been made to see that, given the things of which a man thoughtfully speaks

as a part of or belonging to himself, as his very own, the world is made aware of what he regards himself to be. We can but define our philosophy of being and our concept of man in our statements of what belongs to us, since in truth being and possession are one,—what we have is what we are.

When therefore we speak of diseases and disharmonies of body and mind with the same sense of possession with which we enumerate the items of our personal property, our practical, every-day thoughts of selfhood are made known to all. When the possession of abnormity has become normal to our thought, when distortion and defect is regarded as no less in keeping with natural endowment than is the perfect and the good, then surely it is time to turn again to the psalmist and read his startling question, "What is man, that thou [God] art mindful of him?" and hear the eternal answer, "Thou . . . . hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet." True self-recognition is a fundamental condition of happiness, and so long as the world's habits of false identification retain their hold upon us and man is regarded as a material commonplace, linked to things which are quite external and foreign to him, how may we hope to gain the consciousness voiced by St. John when he declared, "Now are we the sons of God"?

Here as everywhere Christian Science is a blessing to the aspiring, in that it establishes the thought of man as wholly of God and therefore wholly Godlike, from which there is speedily acquired an altogether new and true sense of man's individual and abiding possessions. As not before in all the theological centuries Mrs. Eddy has awakened thought to the causal relation between our concept of man and our sense of possession. She teaches that "as God is substance and man is the divine image and likeness, man should wish for, and in reality has, only the substance of good" (Science and Health, p. 301). This ideal concept, the truth about man and what pertains to him, must be brought to the apprehension of mankind before they can engage with any hope or enthusiasm in the effort to bring that truth into demonstration. This ideal concept once grasped, one is able to cognize the sequent but sadly ignored fact that the asserted material laws of sickness and suffering

have obtained their concessions, have gained their ingress and advantage through the open door of an utterly false sense of what belongs to man.

One can see that if we assert that a given disease or defect, any abnormity or weakness, is ours, we certainly become partners to its claim, supporters of its rule, and our effort to escape its torment is an endeavor to sunder the shackles which our daily thinking has helped to forge and make secure. The realization that evil has no place or power apart from human belief makes it apparent that in so far as we have consented to abnormality's identification with the belief of personal life, in so far have we contributed to abnormality's continuance, and that we have thus nurtured and preserved in human experience the things that make for our misery, the things we have said we were trying to escape from.

But, says one, how is it possible for one wholly to separate himself from human sense relations and from the use of human expressions? Our Leader answers this query when she says, "No impossible thing do I ask when urging the claims of Christian Science; but because this teaching is in advance of the age, we should not deny our need of its spiritual unfoldment" (Science and Health, p. 371). If we have a clear perception of the ideal and are loyal in thought thereto,—and this is always possible,—we shall begin to be more reserved in our use of unscientific and untrue associations of thought, we shall begin to avoid those classifications and declarations of our belongings which discredit our understanding of man's nature and inheritance. Step by step we shall separate our thought of self from everything that is not truly ours, we shall stop claiming as our own the things that do not belong to God, that are not His perfect ideas, so that the things which are good, beautiful, and true, and they alone, may constitute our perfect and satisfying possession.

JOHN B. WILLIS.

THE
CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

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NO CHRISTIAN PSYCHOLOGY.

ARCHIBALD MC LELLAN.

WE are taught in our text-book, "Science and Health with Key to the Scriptures," that "if God had instituted material laws to govern man, disobedience to which would have made man ill, Jesus would not have disregarded those laws by healing in direct opposition to them and in defiance of all material conditions" (p. 227). The animus of this teaching pervades all of Mrs. Eddy's writings on Christian Science.

Christian psychology is equivalent to Christian phrenology, physiology, and mythology, whereas Jesus predicated and demonstrated Christian healing on the basis of Spirit, God. He never complicated Spirit with matter, never taught the finite opposite of God, Spirit, infinity, All. Theology means one God, and Christianity is not founded on any other basis except one God, one infinite, and that infinite divine Love. God is Spirit, and "they that worship him must worship him in spirit and in truth." As revealed in Christian Science, God is unconscious of matter, for if He is Spirit, and *All*, He cannot know aught that would be the very unlikeness of Himself in quantity, quality, and divinity.

Neglect of this, the real meaning of Christianity, resulted in a loss of the power to heal the sick centuries ago, and to-day also there are those who are casting lots for Christ's seamless robe, but by their failure to perceive the oneness of Spirit they too will lose the truth of Christianity, and thus be unable to demonstrate it upon the divine Principle

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which Jesus taught, namely, one God, one infinite, hence no matter. Christianity without this essential Science of Christian truth—the oneness of Spirit—is left without a perfect Principle and without scientific demonstration thereof. In other words, they who drop Spirit as the one and all of Christianity, thereby lose the demonstration of the power of Spirit, through Christ, to heal the sick and cleanse the leper, to destroy sin, disease, and death.

Mrs. Eddy has shown that she loves all that tends towards Christianity; she loves Catholics and Protestants, —Methodists, Congregationalists, Baptists, Quakers, Shakers,—she loves all save that which stands still or has no part in Christianity. Her teachings further show that she cannot consistently endorse as Christianity the two distinctly contradictory statements and points of view contained in the term "Christian psychology"—otherwise Christian materialism. "The determination to hold Spirit in the grasp of matter is the persecutor of Truth and Love" (Science and Health, p. 28).

[Written for the *Journal*.]

ONENESS.

MARY I. MESECHRE.

ARISE! arise and shine!
On thee hath dawned the day!
God is thy sun, and Christ thy light—
Be thou a steadfast ray!

Sing praise, O waking heart,
For all thy God hath wrought;
For Truth's clear light on thee hath shone,
And purified each thought.

No more shall sin and wrong
Obscure the light divine,
For God hath given thee His Son,
And lo! all things are thine!

Arise! arise and shine!
Uplift thee from the sod,
And let thy living light show forth
Man's unity with God.

THE DIVINE ORDER.

CLARENCE W. CHADWICK.

ONE of the things demanded of Christian Scientists is that they shall "maintain law and order" (Science and Health, p. 97). To do this it is necessary that they gain a proper conception of the divine plan and the law under which it it is operated and sustained. It must be admitted that without law and order in heaven there could be none on earth. According to Christian Science, law and order are inseparable, and the only real law there is must be founded upon spiritual harmony and perfection. Obedience to God's law, therefore, will bring out the natural and divine order of things in the daily activities of life. Pope defines order as "heaven's first law," and as such it should claim the prayerful consideration of every Christian thinker. Another writer goes so far as to say that "order is man's greatest need and his true well-being;" still another that it is "the sanity of the mind" and "the health of the body." In Christian Science it is daily obedience to the law of Love, and proportionately as the divine order takes the place of disorder and confusion, harmony is realized.

From the lowest plane of human activity up to the highest, the thought of order, of methodical arrangement, proper classification, and management of natural and normal conditions, is always involved. One of childhood's earliest and most helpful lessons is obedience to rules of order. No schoolroom could dispense with order. No great general or commander could operate without it. No railroad could run one day without a rigid observance of rules. No successful business is carried on without a certain amount of systematic conformity to rules of order and a detailed classification and arrangement of its varied activities. Both in public and private life a proper decorum and conformity to well-established customs is deemed positively essential to the maintenance of peace and harmony in the community.

In so far as right motives sway human consciousness this universal attempt to maintain law and order is but the shadowing forth of the divine law of harmonious being, an externalization of the divine order in human affairs. At no point where harmony is realized has the thought of order or propriety been ignored. "A place for everything, and

everything in its place," is an expression familiar in all well-regulated households. The consensus of opinion along all lines of human activity is that "order renders all things easy." This is as it should be, since obedience to divine law is the only method of bringing order out of chaos. The injunction of Scripture is to "let all things be done decently and in order." There is a positive rule of right governing every transaction, the observance of which will bring out the divine order in human affairs. Until this rule is obeyed harmony will not be experienced, and this is true on every plane of activity.

The call of Christian Science to individual consciousness is the prophet's admonition to Hezekiah of old: "Set thine house in order." One who has touched the hem of Christ's healing garment in Christian Science has caught his first real glimpse of the divine plan in creation, and he begins at once to readjust his confused mental household. It requires no extended argument to convince him that, like Joshua, he has been clothed with filthy garments,—with thoughts of sin, disease, sorrow, and disappointment; and the law of Love demands that all these and kindred thoughts be surrendered. It may at first appear to be a herculean task confronting him, but remembering that the Lord will fight his battles for him, he presses on until the necessary "change of raiment" is made and he senses the mental or Horeb height from which he is to present his body, "holy and acceptable unto God."

In insisting upon the conquest over disease as well as sin Christian Science is simply heeding and obeying heaven's first law,—the law of harmony. The great Master-workman, Jesus, set the example for a Christian world. His first act of charity and kindness, in every case worthy of receiving divine help, was one of healing. All must admit that this was a perfectly natural, lawful, and orderly method of procedure,—in other words, the operation of spiritual law. Hence the inevitable conclusion of Christian Science, that heaven's first law demands the demonstration of bodily strength and health. All untempered criticism of Christian Science and its divinely appointed method of treating the sick will cease when this point is grasped by the would-be followers of Christ, Truth.

Since order is heaven's first law, it is that which should first be obeyed if mortals would find the only way to

heaven. Jesus came to define and make manifest in demonstration the divine order of things. What does this mean to humankind to-day? It means that he came to do the will of God, and in doing it he has mapped out the way to a present realization of harmonious conditions, if humanity will accept and obey the same law that he did. Since God's law is unchangeable, it means that the divine plan and purpose is the same to-day, and that the law of healing is just as operative now as it was in Jesus' time. It is the will of God that man be well physically and mentally, and it is the operation of His law of harmonious being that makes this achievement possible. The wisdom of the world may ignore the necessity of Christian healing in this age, but sooner or later it must surrender its limited sense of God's power and presence and begin to set in order its confused household of thinking if it would ever "get right with God."

The veil of mysticism does not surround the application of God's law in healing. The honest, sincere seeker of Truth finds it the most natural and reasonable proposition that ever confronted him. When once he discovers the divine plan and order wherein he knows what the will of God is, and adjusts his mentality to accord with the unceasing activity of divine Mind, there is no longer with him any doubt as to the available efficacy of Christian Science healing. He resorts to it as naturally as he resorts to food to satisfy his hunger. Too much stress cannot be laid upon the healing thought as brought out in Christian Science. It has too long been a lost element in the theological teaching of the schools, and has not been handed forth from the pulpit even as being a present possibility, nor as a necessary feature of the divine order of things. The waning theory of orthodoxy, that Jesus' healing was intended only for his particular time, would make God both partial and changeable. It would be just as rational to believe that it was natural for the sun to shine in Jesus' time, but unnatural and unlawful for it to shine to-day. The healing virtues of divine Love have never changed, and never will change. It is human thought that has strayed away from a just estimate of the divine order and plan, and it is human thought that must surrender its limited and unchristian concept of God's willingness and ability to heal in every age. If the operation of heaven's first law brought healing to the

sick and sinful in Jesus' time, obedience to this same law will do as much for suffering humanity to-day.

Christian Science is offering practical proof of this statement, and the slumbering religious thought is being aroused to a greater degree of Christian activity. The reasonableness of the position taken by Christian Science, that Christian healing is a perfectly lawful, orderly, and necessary activity of all true religion, is appealing most forcibly to thinking people regardless of their particular religious belief, and many of them are earnestly striving to solve this seeming mystery of healing in their own particular way. The most noted attempts along this line are distinguished by the fact that they exhibit a pronounced and assertive determination to hold to matter as a factor in the healing work, while vainly professing to believe that God, Spirit, is omnipotent. When sectarian pride and bitterness give way to humility and true Christian charity, these *quasi* attempts to demonstrate the truth will be followed by a more willing investigation of Christian Science in order to prove the truth of its claim, that it voices and makes practical to the world the only true method of healing,—the Christ method.

This subject must needs be approached from a purely spiritual standpoint, else the healing thought will not be grasped, and the present tendency to allow matter to share in the demonstration of healing will oppose a positive and undivided faith in God. "Ye shall seek me, and find me, when ye shall search for me with all your heart," seems to be one of the most difficult of Scriptural utterances for professing Christians to yield obedience to. Jesus emphasized the same thought when he said, "No man can serve two masters;" and still they who claim to love him, cling with stubborn tenacity to some form of matter, and oftentimes express surprise when their prayers are unanswered. What if the majority of mankind declare that it is "contrary to law and order" to trust wholly in God. Shall one look to them for an explanation of the divine law and order, or to Christ Jesus, who said, "I am the way"? Christian Science points to the one perfect exemplar, and encourages Christians to follow his footsteps.

Because this great truth of healing is already revealed to the world, and because it has come through a grand and noble woman, these facts ought not to offend any honest

seeker after truth. Science is not opinion, but demonstration; and if one is seeking human opinion, he is not ready for demonstrable truth. The author of the Christian Science text-book simply asks that the statements in this book be subjected to proof, having proven for herself and others that its rules are rooted and grounded in divine Principle and therefore susceptible of demonstration. Her prayer is that the divine order may be exemplified on earth; that God's will be expressed in thought, word, and deed; that men learn to think the thoughts of God after Him. She urges obedience to the law of perfection, knowing that this is the only possible way by which to establish the government of God in the consciousness of humanity.

Christian Science, in its practical and orderly presentation of spiritual truth, does not deviate a hair's breath from the divine demand of the Saviour, "Be ye therefore perfect, even as your Father which is in heaven is perfect." The individual who takes exception to its teachings is ignorantly or intentionally objecting to the high standard of spiritual perfection and to a natural and orderly conformity to spiritual law. No other teaching since apostolic times has explained scientifically the mythical nature of the mortal mind, nor made it possible for mortals to work out their own salvation. The most learned and gifted of earth's children have called evil good and good evil, and a multitude of woes have ensued. They have been unable to draw any dividing line between the real and the unreal,—between the unseen and the seen,—between spiritual sense and material sense, and the result has been confusion and disorder. Groping amid the darkness of conflicting theories and opinions, they have failed to perceive the divine order of perfect and harmonious being. The inverted or counterfeit thoughts of the so-called carnal or mortal mind have crowded into consciousness, demanding recognition as a part of the divine plan and order. Christian Science uncovers their presumptuous claim by revealing the all-inclusive nature of good, and for the first time humanity begins to "overcome evil with good." The world is not yet awake to the great debt of gratitude due Mrs. Eddy for this life-giving revelation of truth, bringing to earth the orderly fulfilment of heaven's first law.

The Christian Science movement is strongly characterized by system and order. Its churches are carefully guarded

by an ample code of rules, calculated to meet the needs of its constantly increasing membership and to protect it from the mental inroads of the common enemy. In all of them the aim has been to provide for a uniform conformity to law and order which shall take the place of personal dictation or control, and secure individual obedience to the divine healing Principle revealed in Christian Science.

The student of Christian Science can echo the sentiment of Dr. Johnson in these words: "Order is a lovely nymph, the child of beauty and wisdom; her attendants are comfort, neatness, and activity; her abode is the valley of happiness; she is always to be found when sought for, and never appears so lovely as when contrasted with her opponent, disorder."

[Written for the *Journal*.]

JEWELS UNSEEN.

CASSIUS M. LOOMIS.

WHEN the glint of the diamond, sparkling white,
Sheds luster and glow in the somber night;
When the emerald, shaded to azure hue,
So pleases the eye that life seems new—
Think of this, dear heart:
Earth's daintiest art
Is not of the Spirit, however true.

Love lurks in the gleam of an amber light.
Like the tears of joy seem the gems of white;
But the jewels most found in "the narrow way"
Are not from the mine in earth's dull clay.
They have shadings as true
As heaven's own blue,
Where the real gem lighteth an endless day.

Here the ruby burns with a light so rare
That the humblest of earth find gladness there.
When the jewels unseen to mortal eye
Shall sprinkle with stars our love-lit sky,
We shall see, and know—
For 'twas always so—
God's man was not born, and can never die.

SOME THOUGHTS ON HISTORIC JUDAISM.*

A. B. WOODWARD.

IT goes without saying that the earliest manifestation of the acceptance of Christian Science is usually seen in a desire to learn the contents and meaning of the sacred Scriptures. This instinct—if we may call it so—may be a new one, or it may be an old desire rekindled and stimulated by the addition of fresh objects to the student's quest. But however we may have treated the Bible in former times, most of us, when a glimpse of Truth's day-star is caught, long to understand in fuller measure the drift and details of its many-voiced message.

In his own pursuit of this inclination the present writer has found it one of the most interesting and at times the most baffling of problems to judge fairly as to the exact position that should be assigned to the Judaic religion and revelation in relation to the Christian. To say that it is with the latter alone that Christian Scientists are concerned, is to take up an attitude which our organization and literature practically deny, no less than the facts concerning the connection between the two covenants. For we are bidden to keep the Ten Commandments unbroken; about one-half of our weekly Lessons are derived from the Old Testament writings, and reference is explicitly made in our text-book to the Mind-power expressed by Israel's leader in Egypt, to the deep spiritual significance of the patriarchal names and narratives, and to the progress toward the true idea that began with the exodus. These facts in themselves surely suffice to make it abundantly clear that we have much to learn that is of value from the contents of the older Scriptures.

Indeed, when we consider the nature and growth of the Hebrew national religion, the importance of its earlier phases at once becomes self-evident. Though certain of its fundamental characteristics rendered Judaism the diametrical opposite of Christianity, it is none the less but just to admit that there is a sense in which the

* The term Judaism is here understood broadly, as referring to the religion of the Hebrews as seen in the Old Testament, and to its surviving manifestations in the Christian era—not in any narrower sense.

latter religion must be acknowledged to have sprung from the Jewish faith. Not that a partial or partially understood revelation could in reality give birth to demonstrable truth; since "that which is born of the flesh is flesh; and that which is born of the Spirit is spirit," but in dealing with human history it is plain that there appears to be a development of consciousness, proceeding from the crudest knowledge and ethics, upward through truer perceptions and moral betterment, to the point at which material belief begins to become more rarefied, and spiritual sense is thus allowed to dawn. Speaking, therefore, from this standpoint of human development, it would seem that the Christian revelation could not have come to mortals without the preparation and discipline of "Moses and the prophets." The law was the schoolmaster to bring men to Christ, and types like Abraham, Jacob, Moses, Joshua, Samuel, Elijah, and others may at least be rightfully described as Christianity's prototypes, for they represent vital links in the chain of spiritual progression; carnal genealogy is of less importance.

May it not, then, be that we sometimes do scant justice to the place which the old Jewish idea occupied in respect to Christ's theology? While the errors of Judaism may be very palpable to those who have been shown something of truth's fuller radiance, the prophetic word and the lightning of Sinai were more than fitful scintillations. Not even yet are their flashes extinguished. On the contrary, both law and gospel are still the order of the day; although Christians may and must dispense with mere formalism and puerilities and possess a larger freedom that is inalienable. While transcendent natures like those of Jesus and Paul were obviously Spirit-born, one cannot forget that the Master was himself a Jew, according to the flesh, and so was the great apostle to the Gentiles.

What then was the distinguishing feature of the religion of the ancient Hebrews? Probably few would hesitate to point to its uncompromising assertion of monotheism; for this doctrine permeated it first and last. In saying this we are not unmindful of the numberless instances of apostasy from the national faith, as seen in Baal-worship and other forms of idolatry, but such devia-

tions serve only to bring into more prominent relief the purity and unity of the Jewish idea, as compared with the cults of surrounding nations. The devout Jew repeated every day, "Hear, O Israel: The Lord our God is one Lord." Undoubtedly in this position lay the secret of whatever strength was possessed by spiritual Israel. By whatever degree of enlightenment they were governed at various times,—now perhaps by a groping faith, now by a measure of true spiritual vision,—Jehovah seems to have been consistently recognized as unique and absolutely supreme. And yet, considering its transcendence, this conception of the living God was often clothed in strangely anthropomorphic garb. It is true that many of the phrases employed by the inspired writers were used in a poetic and graphic sense to express spiritual ideas. The "arm of the Lord," for example, manifestly designates strength and support; and such anthropomorphisms clearly must not be unduly pressed. But when ample allowance has been made for this pictorial tendency, it still remains all too evident that human passions and character were attributed to God very frequently. He would appear to have been conceived without any great difficulty in the likeness of the ideal Jew, although the sacred name and being were held as almost ineffable.

Beyond all question it was primarily in this humanizing of Deity that the real weakness and the many failures of Judaism lay. It was its limited tribal conception that constituted the old Hebrew religion the antithesis of Christianity. This humanization was carried at times to extreme and ridiculous lengths, fostered as it largely was by a strained sense of the place occupied by the law. Pride in the law, and in themselves as the exclusive recipients and exponents thereof, developed into a species of idolatry. The Jews failed as a whole to interpret it in the spirit of the prophetic writings. Jesus of course did so interpret it, though broadening and fulfilling it with his own transcendent revelation, but the rabbi was prone to rest with fancied security in his formal obedience to the letter, rather than in the more difficult state of spiritual conformity, so that a standard which was apparently very high was in practice often quite the reverse. This letter-worship induced, as we have said, ab-

surd flights of imagination. It must indeed have been a curious sense of God that could picture Him as actually studying, not merely His own law, but rabbinical developments of that law! According to Weber, by day He "is engaged upon the twenty-four books of the Torah, the Prophets, and the Hagiographa, and by night He is engaged upon the six divisions of the Mishna." (Hastings.)

Now we may well ask how such notions could have been evolved from the faith which delivered the chosen people from Egyptian bondage, a faith which seems seldom to have been entirely without some manifestation of spiritual power. The question is certainly a perplexing one,—at least when it first confronts us. But its explanation must surely lie in some fundamental misconceptions, in an imperfect grasp of Truth as absolute Principle, as well as in the backsliding tendencies of the human mind and the temptations that assail it. Besides, one can hardly peruse the Old Testament narratives without being struck by the apparent extraordinary preeminence of the religious leaders, as compared with the common level of insight and piety revealed between the lines throughout the history. The leaders we have named above, and other heroic figures, must certainly have been heaven-born types of humanity, God-inspired and endued with power and wisdom not of earth; but their lives were so outstandingly great that they can scarcely be regarded as reflecting very fairly the national consciousness, although they represent the high-water mark of inspiration at their respective periods.

The constant struggles between the idea of Jehovah and the belief in Baal are too plainly in evidence to allow us to suppose that the prophetic spirit and its ethical standard were generally measured up to. Probably mortal mind has changed but little. Its nature and root-instincts, as revealed in Christian Science, remain the same throughout its fleeting history, and differ for the most part only in details of expression. Believing tenaciously in itself, it must necessarily believe in life and power apart from God. Too easily it changes "the glory of the incorruptible God into an image made like to corruptible man;" neither is it thankful. How soon did Israel begin to murmur at the privations of the wilderness! How obstinately to-day does thought look back at the solid-

seeming world of sense! The I Am revealed himself on Horeb; but was He understood? Perceiving the need and imperfection of the people, their leader pronounced the moral law. It was a law of prohibition mainly, the corner-stone of Judaism,—its great achievement, but withal its circumference. Beyond its boundary none but idealists could look; and on the whole the Judaic religion was too much involved in things external to attain to a pure idealism. Some exceptions perhaps but proved this rule. Yet the "schoolmaster" performed his useful work.

We have seen that law idolatry was carried occasionally to ridiculous and most extravagant lengths, but we should not therefore lay undue stress upon such extreme excesses as we have cited. The Jews' devotion had also much that was noble and sincere in it, and they were undoubtedly capable at times of real self-sacrifice. This is strikingly shown by Josephus in his accounts of various attempts to erect statues of foreign potentates about the Temple or in the public places of the Holy City. Such attempts the Jews resisted uncompromisingly and at their utmost peril. History tells us that even after the dispersion they continued to contribute the annual half-shekel to the support of the Temple, however far distant from Jerusalem they might be. One is, however, constrained to see in this formal religion a strangely contracted range of vision. The advancement of Israel was too often regarded as the ultimate and sufficient aim in itself. Thus it would seem that when the Christian dispensation arrived, an idea of God was strongly held that was in some respects high and in line with reality; but it was frozen, as it were, by the chilling influences of human pride and exclusiveness, narrowed and materialized by tribal limitations and lacking the savor of a living faith in proportion as it substituted therefor a system of ritual.

Yet here was a religion which had such wondrous beginnings,—one held by a people whose experiences as narrated in the Bible were absolutely unparalleled! In its early history the marvelous demonstrations of God's presence realized, clearly indicate that a true spirituality was at least latent potentially among the people. Now it smoldered like stifled embers, now it might leap into a lively flame. Wisdom certainly put forth her voice,

and called to the sons of men in Egypt. The period that witnessed the entry into Canaan was, however, a barbarous and sensual one. Superstition and idolatry abounded on every hand, and we cannot doubt that surrounding influences proved a terrible menace to Israel's loyalty. In spite of this the nation produced, in those centuries that followed the exodus, ethics unequaled up to that time, immortal poetry, an unrivaled succession of inspired prophets. But widespread defection from the true idea succeeded its early conquests, and a brood of evils followed in its wake,—sorrow, affliction, loss of spiritual light, captivity, dispersion, and terrible carnage.

Plainly the errors of Judaism began and ended with false conceptions of Deity. Its comprehension of God was not absolute; and it admitted fundamental mistakes which opened up every avenue for the deviations of mortal mind. The God of the Hebrews was not, in the first place, regarded by them as universal; again, He was anything but immutable. Nor did they grasp the significance of that saying which conveyed so much to Jesus, "I will have mercy, and not sacrifice." The doctrine of omnipresence virtually denied, love seemed inevitably absent, the letter supplanted the spirit, and a theology rather than a religion obtained in the schools. Hence, when the star of Bethlehem arose, the light of the world shone in darkness, and the darkness comprehended it not. The Messiah or true idea was rejected, and the gospel found a readier acceptance among the Gentile world. No wonder the Master apostrophized the Holy City, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." Belief had produced the results of belief. A local and limited cultus fell far short of universal Truth in practical wisdom, in moral effects, and indeed in all its manifestations. How different might history have been if charity had softened the meaning of justice, and "righteousness" had made men rightly wise in spiritual understanding!

We may, however, be thankful to the Hebrew record for some invaluable lessons. Its story is that of mortal

mind battling in the conflict between sense and Soul. "Animal in propensity" (Science and Health, p. 252), this mind is slow to yield to the higher call of spiritual consciousness. Based on the belief in an ego apart from God, it clings to pride and cherishes illusion. With a perception of substance that is faint or vague, it murmurs at the withholding of sensuous delights. Conservative in belief, it retains its materialistic views of a God that it would fashion in human mold. Steeped in limitation, it seeks to confine that which is infinite to a temple made with hands; and would stereotype universal Truth, hedging it about with arbitrary constructions that suit its own complacency. In a word, it is a dreaming sense reluctant to shake off its slumbers.

Such was the very human state that accounts for the many retrogressions and shortcomings of Judaism. Still we must remember that the light dissolved the mist which enwrapped it in many places, forbidding psalmist and seer alike to rest satisfied with less than a divine awakening, and in such receptive and aspiring hearts it is certain that solid foundations of truth were laid. The prophet Malachi demanded, "Have we not all one Father?" and the time is surely not far distant when there shall be neither Jew nor Greek, for the world moves on to the grand reality of one Lord, one faith, one purification, which must chronicle and attend the triumph of that knowledge of the true God and His Son, the divine Christ, made known to this age in Christian Science.

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SOME OBSERVATIONS ON THE EFFICACY OF MATERIAL MEDICINE.

WILLARD S. MATTOX.

HAS material medicine satisfactorily answered the age-old query, How shall the sick be healed? Confronted by the problem of disease and its cure, men have turned to matter, to drugs, to "other gods;" but have these solved the problem? Apparently not, since there is more disease to-day, or rather there are more names for diseases, than ever before in the world's history.

The Christian Scientist has no quarrel with the physician, but Christian Science, as a system of healing disease, is unalterably and unequivocally opposed to all material forms of cure. It is opposed not only to those forms of cure which are professedly material, but also to those which are commonly regarded as mental, in which the "mind" employed is the material mind of mortals. Christian Scientists do not "run down" the doctor, they do not try to dissuade others from taking drugs, nor indulge in caustic sarcasms at the expense of the physicians; nevertheless, healing by Christian Science cannot be practised without diverging sharply from the drugging system.

The severest arraignments of medical practice have come from its own members, though now and then a distinguished layman has spoken freely. Christian Scientists would not think of saying what has been said so freely by many leading medical men, and one reason why they would not is that they do not know as much about the drugging system as their brethren of the medical profession. No one is so well qualified to expose the mistakes of medical practice and point out its shortcomings as the thoughtful student who has a personal acquaintance with the subject.

It is with no desire to make invidious comparisons that the Christian Scientist calls attention to the manifest inadequacy of the drugging system to cope with the world's disease and pain. It is not even in self-defense that he points to the unanswered question, How shall the sick be healed? and declares that material medicine has failed utterly to furnish a reply. It is because he hears the insistent cry of pain-racked sufferers, because he knows there is an answer to their appeal for deliverance, and be-

cause he knows this answer is altogether comforting and understandable and available, that he raises his voice to tell of the achievements and possibilities of an absolutely spiritual healing, that is not faith cure nor fanaticism nor emotionalism nor auto-suggestion. Incidental to the telling of this wondrous story of what God has done and can do for man, it is not unreasonable to suppose that we should advert, in passing, to the defects of those systems which would usurp the prerogative of Deity, who is affirmed to be the healer of "all thy diseases."

Some may not be willing to go to the length of wholesale condemnation indulged in by Mr. Edison, who is reported in a daily paper to have said, "Medicine is played out. Every new discovery of bacteria shows us all the more convincingly that we have been wrong, and that the millions of tons of stuff we have taken was all useless." There is no doubt, however, that since the advent of Christian Science, and especially within the last ten or fifteen years, the habit of dosing the body with drugs has noticeably lessened, and there is a very general feeling of distrust with respect to the curative qualities of pills and powders. So eminent an authority as Dr. Richard C. Cabot, instructor in medicine at Harvard University, is recorded as saying to representatives of both the allopathic and homeopathic schools of medicine: "I believe we both treat the cause of disease when we can find it, which, alas! is not often. Many times we cannot find the diseased organ; then we have to fall back on symptoms, as is often the case in headache, for instance. Sometimes the drug we use cures a headache, and often it produces one. Only a few diseases, comparatively, are to-day believed to be cured by drugs." These are somewhat disconcerting and discouraging admissions to the man who places his sole reliance on drugs and noisily advocates the jail or insane asylum for any who believe in the superiority of Christ's spiritual healing over all other methods.

The members of the Chicago Medical Society, at a meeting in January, 1904, were startled by the address of one of their number who was described in the daily press as "standing high in the profession." The amazing declaration which brought many to their feet in protest was this: "Drug treatment is useless in cases of pneumonia. The medical profession, so far as medicines are concerned,

can be of no assistance in the fight against this disease. The sooner the profession will acknowledge this to the public and set to work to discover some specific to save pneumonia patients, the better for all concerned." No wonder this revolutionary statement aroused protest, but the newspaper report says that "all had to admit that there is no definite remedy known, and they based their protests solely on the contention that they might influence the patient favorably by easing him somewhat and by the moral effect of their presence."

The laity may be pardoned if their faith in the infallibility of the drugging system is somewhat shaken by such disclosures. Similar iconoclastic utterances from leaders in the medical profession have been coming with significant frequency during the last decade, and the accumulation of evidence to the effect that medical practice is uncertain and experimental does not tend to strengthen the position of those radicals who advocate a prescribed drug treatment of disease for all the citizens of the State.

Not long ago a western physician spoke rather forcibly about the prevailing practice of resorting to surgical operations, especially in the case of a recently discovered and now fashionable disease. He said he had never heard of a patient with this disease who died when not operated on, but the number who die "under the knife" is appalling! "Nowadays," this doctor exclaims, "it takes half a dozen specialists to attend a man who has met with an accident, and this extreme condition has led to the sacrifice of the life of two Presidents of the United States." Unpalatable though such declarations may be, they are no more remarkable than the statement of Sir Oliver Lodge, the eminent English scientist: "Let us admit, as scientific men, that of real origin, even of the simplest thing, we know nothing." If this may be taken to include the knowledge of the origin of disease, it is a blow to the imperialism of material systems of healing.

The *Chicago Post* within the past year quoted a medical authority as saying, "Medicine is not an exact science. It is built wholly on experience. Every patient has been found to be a variant, so that action can never be confidently predicated on previous observations. This element of uncertainty always has stood in the way of medical progress. Hitherto medicine, although studied and practised by many

astute minds, has failed properly to grasp the psychologic features of the curative problem, but has sought a solution along gross physiological and pathological lines. The result of all this is that medicine has made a grand failure of the curative problem."

The frequent deaths due to the administration of antitoxin or to some poisonous drug given as a medicine, the not infrequent error of diagnosis and consequent error of treatment, the bitterly disputed question of vaccination, coupled with the measured and thoughtful comments on the practice of medicine by earnest and devoted men who have given their lives to the alleviation of suffering, compel the conclusion that mankind must seek relief elsewhere than in drugs; and here Christian Science appeals to those who have become convinced of the insufficiency of material remedies to supply the world's demand for an abatement and the final abolition of disease.

When it comes to the drug itself, there have been any number of disquieting declarations with regard to impurity, and these are further calculated to unsettle the faith of those who say they would rather die under medical treatment than get well under the enlightened treatment of Christ's Christianity. A Minneapolis paper is authority for the statement that the State officials of New York, "who have been prosecuting wholesale druggists for selling defective drugs, have analyzed ten thousand samples. Only twenty-eight per cent of the samples were absolutely or reasonably pure, while of the remaining seventy-two per cent, sixty-five per cent were so bad as to warrant the prosecution of the sellers under the criminal code of the State." The writer of the article in this paper thinks that Christian Science has done much to minimize the drug habit, and has thereby performed "an inestimable service" to mankind.

A Canadian druggist is cited as authority for the statement that drugs cannot be relied upon to retain their curative properties for any length of time and that drugs that might be helpful to-day would be absolutely dangerous six months hence. Says he, "The fact is, not half the medicines compounded retain their curative virtues after the lapse of a few months." This theory is destructive of the theological belief that God selects certain herbs and plants and invests them with health-giving properties, and that it is "flying in the face of Providence" to refuse to take these

God-ordained remedies. This is a theory much exploited by physicians themselves, for one reason or another, but these questions will naturally occur to the innocent layman: If God arranged that certain plants should be healing, how happens it that they lose this original virtue? Should they not always maintain the same characteristics, since, according to this dogma, they were instituted as healing agencies by one who is "the same yesterday, and to day, and for ever"?

Reference is sometimes made, in criticisms of Christian Science, to the medical practice of Jesus' time. It is pointed out that Luke was a physician, and it is said that Jesus encouraged medication, or countenanced healing by drugs, because he said, "They that be whole need not a physician, but they that are sick." Strangely enough, this argument is usually made by clerical critics, in justification of the drugging system as opposed to the spiritual healing which was instituted by Jesus and which is now perpetuated by Christian Science. It is scarcely to be believed that these critics desire to be understood as advocating for to-day the practice of medicine as it flourished during the centuries just preceding and immediately following the advent of Jesus. It is equally difficult to imagine that any one acquainted with the life and character of Jesus could seriously assert that he gave his approval to the systems of material healing in vogue at that time.

A glance at the status of the drugging system about the time of the beginning of the Christian era will suffice to show that it could not possibly have received sanction or support from him who said, "Take no thought for your life, what ye shall eat, or what ye shall drink;" "The flesh [matter] profiteth nothing;" "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." It requires little more than a casual glance at the history of the drugging system to induce the conviction that at the time Jesus lived, and for several centuries thereafter, the practice of medicine was grossly material, besides being crude and immature, even as compared with its present development. Medical historians agree that during the period in which Jesus lived the age was abandoned to speculation on the nature of life, which some physicians placed in moisture, others in fire. Contrast these superstitions with the ennobling sentiments of Jesus, who said, "The

words that I speak unto you, . . . they are life." It was the custom of physicians of that age to announce the probable issue of the disease upon the first or second visit. Meteorological phenomena, storms, etc., were supposed to be connected with certain diseases at certain seasons of the year. Jesus said, "O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?"

One writer says that this period produced few physicians of note. Erasistratus regarded most diseases as due to overindulgence in food. It cannot seriously be maintained that this practice received support from Jesus, who said, "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man." Galen, who lived about 200 A.D., thought the human soul was composed of three faculties or parts; the vegetative, residing in the liver; the irascible, having its seat in the heart; and the rational, which resides in the brain. Many new speculations and medical theories appeared during this period, which nullified each other and caused great confusion. "Practice, methods, and opinions were questionable" (Epitome of The History of Medicine, Park, p. 43). Asclepiades, who lived about 150 B.C., "based his own therapeutics on endeavors so to enlarge the pores of the human body that disease could find egress, or so to constrict them that it could not enter" (*Ibid.*, p. 44). How can such primitive and foolish material notions be confused with the superbly exact and unfailing practice of Jesus, who healed the multitudes of all manner of diseases without material remedies of any kind?

Thermison, who lived about 50 B.C., founded the so-called school of "Methodism." According to their belief, the study of medicine was so simple that one exponent said he could teach the whole of medical science in six months. Describing the age just preceding the opening of the Christian era, Baas, in his "History of Medicine" (p. 91) says, "Medicine at this period was rather a faculty united with the individual and maintained as a secret, than a science possessed of fixed rules and diffused by writings." Hippocrates says, "Through our wrangling the whole art has fallen into great disrepute among the laity, so that they do not believe even in the existence of an art of healing. For, in acute diseases, practitioners differ so widely from

each other that what one declares to be the best treatment is rejected by another as bad" (Baas' History of Medicine, p. 97),—a description which some might consider applicable to the state of medical science to-day.

The school of empirics (B.C. 280 to A.D. 117) "rejected as useless all search after the causes of disease and all knowledge of anatomy" (*Ibid.*, p. 127). Of this school Serapion of Alexandria (270 B.C.) originated several curious and disgusting remedies, and others introduced the most revolting prescriptions. Asclepiades (128–56 B.C.) taught that "the physician alone cures, and nature simply supplies opportunities. In disease, nature as often works injuriously as beneficially" (*Ibid.*, pp. 137–8). Galen said, "There is no distinction between robbers and physicians, except that the former commit their misdeeds in the mountains, the latter in Rome."

It is impossible to dwell without loathing upon the repulsive practices here merely hinted at, and it is simply unthinkable that Jesus sanctioned them. His teachings were the purest the world had ever seen; the practice of medicine in his time was degrading and sensual. His thoughts were all of God; he lived close to Spirit; the thoughts of those who could devise such revolting remedies as are known to have been prescribed, could only have been densely material. Not one gleam of spirituality appears in the sickening history of the drugging system, and it is unspeakably sad that any who are pledged to point the way of life, in Christ, who should be faithful ministers of a spiritual gospel, are found engaged in the vain endeavor to reconcile the precepts of Jesus with the grossest teachings of an impure philosophy.

Jesus was the most successful individual healer of disease the world has ever known. Christian Science, which has reintroduced his spiritual method of cure, is proving itself to be superior to material systems of medicine. If the drugging systems of Jesus' time had thought of it, they undoubtedly would have sought to restrain his practice by legal injunction or legislative proscription. These more refined methods of extirpation not having been invented, his persecutors resorted, in vain, to the primitive device of physical murder. The very methods they pursued were material and personal, and showed the great gulf between the material system of philosophy, of which they were

exponents, and the spiritual idea of life, which Jesus demonstrated. The same differences characterize the drugging system and Christian Science to-day.

If the votaries of medicine find their theories coming into disrepute, if they see their practice held up to reproach, they should not ascribe these criticisms to the advent of Christian Science, nor to Christian Scientists. The decay in the medical body began thousands of years ago, was present, indeed, at its very birth, and has been at work ever since. Throughout the centuries the sick have demanded that they be healed, or have raised plaintive cries for mercy to the Deity who, according to their religious teachers, was the unmerciful author of their pain. What answer has a medical theology or a theological medicine vouchsafed to those that mourned, because of sin or disease? The answer has been disappointing and unsatisfactory. It has been no answer at all, because the sick have not been healed, the sum total of sickness has not been decreased, the tendency to diseased organisms has not been checked, the liability to disease has not been reduced; nor has the sinner been reformed, in the sense that the aggregate belief in sin and love of it have been appreciably lessened.

Christian Science confidently claims superiority over healing by drugs for several reasons, among which are these: It heals disease rated as incurable by medical practice, and it is more radical, searching, thorough, and permanent in its cures. The key-note of Jesus' healing was sounded in the admonition to the sick man, just healed, "Sin no more, lest a worse thing come unto thee." Christian Science practice is based upon Jesus' teaching that fear and sin are the procurers of disease, sin being understood, in its broadest scientific definition, as including all unspiritual thoughts, desires, habits, and tastes. Because of this radical departure from material diagnosis, Christian Science is able to heal diseases which prove baffling to the groper after physical causes.

Christian Science is answering the question of the sick man. It is showing him how he may be healed, and how he may stay healed. Nay, it is showing him the only way in which he ever will be scientifically cured. It is inculcating in society a more spiritual idea of God, and as a consequence men are losing their fear of God, which is a prolific source of disease. Christian Science gives its students a rational,

simple, understandable explanation of God and His creation. Our heavenly Father becomes altogether lovable,—our "adorable One" (Science and Health, p. 16). In Christian Science we learn to trust Him, and to trust His creation and His laws. Along with this teaching goes the instruction as to the emptiness, undesirability, and unreality of sin, and as man gradually draws away from a state of evil living, and approaches God, he finds himself healthier and happier. It is the mission of Christian Science to heal the sick and to reform the sinful, as Jesus did. That it is affording a satisfactory answer to the inquiry as to how this shall be done, the many can testify who have been healed and reformed.

"FOR some reason best known to themselves, the translators of the Bible have carefully crowded out of existence and smothered up every reference to the fact that the Deity is both masculine and feminine. They have translated a *feminine plural* by a *masculine singular* in the case of the word Elohim—they have, however, left an inadvertent admission of their knowledge that it was plural, in Genesis 1 : 26, 'And Elohim said, Let us make man.' And again (verse 27), how could Adam be made in the image of Elohim, male and female, unless the Elohim were male and female also? The word Elohim is a plural formed from a feminine singular noun Eloh—by adding . . . a termination customarily used for the masculine plural. It therefore gives to the word Elohim the sense of a female potency united to a masculine idea, and thereby capable of producing an offspring. Now we hear much of the Father and the Son, but we never hear anything of the Mother in the ordinary religions of the day. But in the Kabbalah we find that the Ancient of Days conforms himself simultaneously into the Father and Mother and thus begets the Son —now this Mother is Elohim. Again, we are usually told that the Holy Spirit is masculine. But the word—Ruach —is feminine, as appears from the following passage of the Sepher Yetzirah, 'A Chat [feminine, not masculine] Ruach Elohim Chiim—One is she, the Spirit of the Elohim of Life.' "

"The Kabbalah Unveiled" by McGregor Mathews.

"FAITHFUL OVER A FEW THINGS."

LOUISE KNIGHT WHEATLEY.

IN reading the story of David the careful student cannot fail to be impressed by the significant fact that David was at home, engaged in caring for his father's sheep, when the call came to him to go to wider fields of usefulness. No work could have been more humble or apparently farther removed from all opportunity for active aggression against the enemies of his people, and a lad of even less mettle than David possessed might with seeming justice have rebelled when his brethren started out for the battle without him. There is no record, however, that he did anything but continue at his appointed task without a protest; and that he was faithful to it is plainly shown by his words before King Saul later on. Surely, one described as a mere youth, whose understanding of God's power and ever-presence was sufficient to deliver his flock from "out of the paw of the lion, and out of the paw of the bear," was preeminently fitted for something greater than the peaceful occupation of tending sheep on sunny hillsides. We realize this clearly, and perhaps—who knows?—he realized it, too; but the point to be considered here is emphatically and solely this, he did his duty.

The simple narrative grows suddenly absorbing as we discern its deeper meaning and see that it is not merely the story of a dead-and-gone king of Israel, but of a condition of thought as old as his own ancient Judean hills. For "there is no new thing under the sun," and others beside David may have felt it unjust at times to be compelled to stay and feed "those few sheep in the wilderness," when they yearned to be with their brethren in the thick of the battle. It is so hard to be willing just to wait! But our dear Leader has reminded us that it is God who "owns each waiting hour" (Miscellaneous Writings, p. 389). And it must ever comfort us to remember that it was the lessons learned in those very "waiting" hours which enabled David to do the fighting later on.

When I first came into Christian Science I dreamed wonderful dreams of what I was going to do to help awaken "a weary world, asleep and bound." I was ready,

then and there, to leave my few sheep (with never a thought as to what was to become of them), to forsake the commonplace, homely duties which had been mine so long, and run with eager footsteps after those who had already gone out against Goliath. But divine Love knew better than I what was good for me. I had not yet proved my shepherd's sling. Instead of fighting Goliath picturesquely, with the eyes of all Israel upon me, I had to go back into the wilderness and fight, alone with God, a much more formidable foe,—my own ambitious, proud, impatient self, with its army of false beliefs. David had to smite the lion and the bear before he could smite the Philistine; and the errors of belief in *materia medica* and false theology must be overcome in consciousness before we are ready to take our dauntless stand against the greater Goliath of belief in matter. David met the Philistine armed only with his sling, "in the name of the Lord of hosts." In refutation of the testimony of the material senses the "five smooth stones" proved indeed an adequate defense against the gigantic claim of life in matter. On that stately battlefield the understanding of Mind was arrayed against the belief in matter, as it is to-day. The spiritual idea went out against the material; it confronted the mortal of human imagination, weighed down by its useless armor of centuries of false education, and that sacred conflict ended, as it must ever end, in error destroying itself. For we find it was with Goliath's own sword,—his faith in materiality,—that the death-blow was finally given.

"The weapons of our warfare are not carnal," but oh, the wonder of those "waiting" hours when we are learning how to use them! The wilderness for us may mean the home, the office, the store, the workshop, and our "few sheep" may be "the trivial round, the common task," under whose necessities we chafe with all the rebellion of a newly aroused activity. Error whispers, "You ought not to have to do this sort of thing. You are fitted for something better." (Ah, the honeyed sweetness of that flattering inflection! Truly "the serpent was more subtle than any beast of the field.") What is our reply? Is it to drop, then and there, our shepherd's staff, and begin "rushing around smartly" (Miscellaneous Writings, p. 230) in quest of that something

better for which "we" are so preeminently fitted? Is it not, rather, to turn an uncompromising back to the tempter; to declare, "Yes, I am fitted for something better, but only as I prove myself faithful to the thing I am now doing,"—to go on earnestly trying to learn the lessons which our Father is daily, hourly teaching us, lessons in patience, in self-denial, in obedience, in love?

How quickly we come down in our own esteem when we begin to see ourselves as God sees us, and to realize, even faintly, how much we have to learn! Almost first of all we come to distinguish between mad ambition and the sudden stirring to action which ever accompanies the breaking of what our Leader terms "earth's stupid rest" (Miscellaneous Writings, p. 398). We have to learn to accept without demur the lowest seat in the synagogue; to be accounted least, when we secretly think we are doing pretty well; to follow where we once wished to lead. We have to learn that we are not too good, nor yet too fine, for any work, so long as it is honest; to be pitied without feeling resentment; to seem to fail without feeling discouragement; to succeed without feeling pride. We have to learn to receive blame without loss of temper, and flattery without loss of poise; to acknowledge without envy the good work of others; to note their mistakes with charity; to receive merited rebuke with gratitude, and unmerited rebuke with patience. To forgive and forget; to receive, and never cease to remember. We have to learn to be left behind without whimpering; to be misjudged without a pang of self-pity; to be reviled, and remember only him who answered "not a word." To be content—since God understands—to let the world go by, wagging its head and thinking what it will. To ask, by knowing that we already receive all; to forgive, by knowing that there is nothing to be forgiven; and to work mightily, by knowing that it is not we, but "God which worketh in you." We have to learn not only to be willing to feed our Father's sheep, but to rejoice to feed them, since it is His good pleasure; and—perhaps hardest of all—we have to learn not to complain because they are "so few."

Some one has thus summed up the Christian life: "To be always doing things for God, and not to care because they are such little ones." Not to care when

one monotonous day slips into the next in seemingly endless succession, and the small things of life encroach upon time and thought which we long to devote to something higher. Perhaps we even stop, now and then, in the midst of some distasteful work, to listen to the distant shouts of our victorious brethren in the battle and to wonder wistfully why the task of God's appointing is so different from the one we would have chosen for ourselves. But the next instant we have pressed resolutely on, declaring, "There is no distasteful work, since God gives all. I will be faithful." And then—O miracle of Love!—the time at length comes when we suddenly find that what was once a wilderness has so grown to "rejoice and blossom as the rose" that it is a wilderness no more,—which is God's beautiful way of taking us out of it. That which no longer exists in our consciousness can no longer hold us, and we leave it, as did David, at that unfolding of a higher sense of Life and Love.

I like to fancy how it came to him, that memorable day of long ago which was to transform the simple shepherd lad into a king over his people, Israel. I like to fancy how every humdrum, homely duty had been patiently performed, and how he was returning to the sheepfold at sunset, staff in hand, gently leading on his flock with the same fidelity which had characterized all other days. And then his father's messengers ride out to meet him, and I can see the glad light kindle in his face as he hears the summons he has waited for so long! In some such sweet, unexpected way will come to each of us that golden hour. How near it may already be, we cannot tell, nor should we waste a moment in wondering, for God, who is the "all-knowing, all-seeing, all-acting, and all-wise" (Science and Health, p. 587), is taking care of that. Our only care is to keep on with the thing we are now doing, to do it as well as we can, and to know—absolutely—that as soon as we are ready for something better, something better will be ready for us, for "such is the law of Love." And on some unlooked-for day as we are returning to the sheepfold, staff in hand, hearts ever attuned and listening, we shall hear the welcome sound of the Father's voice, "Thou hast been faithful over a few things, I will make thee ruler over many things."

SUCCESS.

W. WESLEY MILLER.

IT has been said that Atlas never could have carried the world had he fixed his thought on the size of it. So, likewise, the secret of spiritual success lies in having only the spiritual goal before us, permitting no fear or doubt to find lodgment in our thought and being positive in the consciousness of the power and wisdom of infinite Mind. Success comes as the result of perseverance in unwavering confidence in the continuity of the co-operation of omnipotent Mind with man, and in man's ability to accomplish good by virtue of this co-operation. The achievements of evil do not constitute success, although this supposition is one of the world's fallacies.

This statement as to the co-operation of divine wisdom with man must not lead to the false premise that man has any power apart from God. While the rays of light radiating from the sun are not the sun, they have no existence or power apart from the sun; and so also is man wholly dependent upon the wisdom and power which he reflects. One's business affairs are never so well managed as when he knows that his business is governed by the one Mind. His body reflects better health when he forgets it entirely. Its organs perform their rightful functions harmoniously and his muscles and sinews are most supple and strong when he sees himself not as flesh and blood, but as God's image and likeness—"in the Lord Jehovah is everlasting strength."

If all sincere seekers after Truth would thus identify man with God, we should see materiality yielding to Spirit and the growth of Christian Science would far exceed our expectations, because of its ability to give to the spiritually-minded man and woman that dominion over the earth which is man's rightful heritage. Right thought on this line is in full accord with the divine law of progression. God never made the supposed elements of failure which men have erroneously believed can combine to prevent their success. God never intended that men should be failures; He made man in His own image, after His own likeness, and gave him dominion over all the earth. If God does not present the supposed occasion or condition

of failure, we need not fear it, and what we do not fear cannot possibly harm us. If man is God's image and likeness, then he cannot reflect poverty, for he reflects the divine riches and plenty.

An excellent article in the *Christian Science Sentinel*, entitled "Scientific Success," contained this statement: "As we gain a scientific sense of the infinite, we learn to measure success and riches by our dependence upon God, and gradually we gain the freedom manifested by Jesus when he told Peter to take the piece of silver from the fish's mouth, or when he broke the mesmeric material spell for the multitude and brought to them a sense of abundant supply."

We should class true wealth with harmony, health, and holiness, and recognize the claim of lack as error without intelligence, reality, or power, which, being understood as nothingness, must disappear as vapor melts before the sun. We should look upon insufficiency as one of the unreal obstacles which error would place in our path to obstruct our progress, but which we may cast out of thought and effectively destroy. Jesus said, "Behold, I give unto you power . . . over all the power of the enemy: and nothing shall by any means hurt you." How can abundance lapse into lack, when God is our source of abundance? To regain the consciousness of dominion, to lead earth's famishing multitudes to this never-failing supply, to attain success in every legitimate calling, whether in business, art, invention, or statesmanship, should be the reasonable and logical achievement of Christian Scientists. Yet our business success and consequent supply, like our harmony, our wisdom, and our health, is merely reflected. Righteous accumulation is but the expression of God's bounty and goodness, for which we ought continually to give praise to divine Love. Error cannot diminish it. Every faithful Christian Scientist should have a home wherein harmony, purity, and contentment may dwell. Says our Leader, "As God is substance and man is the divine image and likeness, man should wish for, and in reality has, only the substance of good, the substance of Spirit, not matter" (Science and Health, p. 301).

Spiritual energy is the real force which holds the earth in its course and perpetuates the harmonious action of the spheres. The real universe which infinite Mind spoke into existence must be a mental, not a material creation,

and man's participation in the never-ceasing and forever harmonious action of Mind must be purely by reflection. Hence, in the degree of his spirituality, man reflects all that belongs to God,—success, affluence, love, wisdom, and dominion. We must refuse to consent to the normality and legitimacy of poverty, but be firm and positive in our declaration of our Father's riches and abundance.

In every trial and temptation we gain renewed strength and courage from an understanding of Truth. In Christian Science business men can learn to live moment by moment. They need not add to to-day's cares the burdens of to-morrow. They may realize a higher and ever higher optimism, and when mortal thought voices discouragement or defeat they may stand still and mentally declare that eternal triumph of Truth in which they can and do rejoice. We must know that no injustice, ingratitude, or dishonesty can by any maneuver deprive us of any good we have earned or to which we may be rightfully entitled; that if we reflect Life, Truth, and Love, we shall have dominion. If we march straight on in the teeth of our fears, the shadows and clouds of insufficiency or failure will disappear just as naturally as darkness gives place to light. We have a rich Father, and "we are also his offspring."

Through spiritual understanding we are able to conquer every material need and cast out of thought the dreaded monster poverty, for to Spirit's senses there is neither lack nor the fear of it. There is no trouble about our supply. The "Strongest Deliverer" (Miscellaneous Writings, p. 399) stands ever ready to help if we ask Him in the way Jesus taught. Jesus said, "I can of mine own self do nothing," but mortals imagine themselves the originators of everything under the sun. They are pleased to believe themselves the builders of their own fortunes. It is written that the Prince of Tyrus in his pride boasted that no secret could be hid from him. He thought that with his own wisdom and understanding he had gotten him riches and gold and silver in his treasures, but this was Truth's condemnation of that foolish ruler through the mouth of the prophet Ezekiel: "Because thou hast set thine heart as the heart of God; behold, therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness." The man or woman whose consciousness is

cognizant of divine Love, wisdom, success, harmony, honesty, justice, mercy, intelligence, and wealth will necessarily develop strength and power, and achieve a greater measure of success than could be gained from any human aid. This is clearly shown in the following quotations from Isaiah: "The voice said, Cry. . . . All flesh is grass, and all the goodliness thereof is as the flower of the field: . . . Hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

Although in truth evil has neither intelligence nor power, we can avail ourselves of the power of good only as we prove this fact by practical demonstration. Saying that poverty is a false belief is not such proof as the world demands. We must offer tangible evidences of prosperity and success in proof that we have followed these rules. The true sense of wealth is positive; that of insufficiency is negative. Just as truth is the antidote for error, so the scientific sense of wealth neutralizes lack. Thousands can testify to-day to deliverance from (seeming) financial distress and limitation of every nature. The wealth of Truth is the master over error's assumption of lack. The former is a spiritual quality and pertains to divine Mind; the latter is devoid of substance or reality—it is the nothingness of error. With a proper apprehension of the meaning and legitimacy of success, and with singleness of purpose in our endeavor, ever-increasing success must be realized. The prophet Haggai wrote: "The silver is mine, and the gold is mine, saith the Lord of hosts;" and the psalmist tells us that "blessed is the man that feareth the Lord, that delighteth greatly in his commandments. . . . Wealth and riches shall be in his house: and his righteousness endureth for ever."

NOTHING can bring you peace but the triumph of principles.—*Emerson.*

THE LOGIC OF CHRISTIAN SCIENCE.

LEWIS R. WORKS.

ALL believers in the teachings of Jesus the Christ are not only devoted to the idea of one God, as contradistinguished from the heathen belief in "gods many," but they unite, in language, at least, in attributing to Him the qualities of omnipotence, omnipresence, and omniscience. If some of the Christian sects do not more than formally ascribe to God the possession of these attributes, it is not because of any misunderstanding of the meaning of the words which characterize them, but because of a failure, which up to forty years ago was practically universal, to follow the well-recognized definitions of those words to the points to which they logically and inevitably lead.

The beginning of the period named, speaking roundly, marks the discovery of Christian Science by Mrs. Eddy. As a result of this discovery the world is being awakened from its long slumber to a realization of the fact that, during the period commencing at least as far back as the adoption of Christianity by the Emperor Constantine, who seemed to deteriorate rather than to advance what he touched, Christians have not known what it means to live, and move, and have their being in that God whose very name, in the plethora of meaningless and unpractised terms, we have variously synonymized either as omnipotence, omnipresence, or omniscience, in keeping with the requirements of written or spoken language.

The statement of Christian Science is very largely based upon these three words and Christian Science can be lived and practised only by logically and completely following them to their conclusion. From this statement may be measured, as with plummet and line, the depth and width of the chasm which separates the so-called orthodox belief from Christian Science, a chasm which the latter has been able to cross in obedience to the injunction to "heal the sick, cleanse the lepers, raise the dead, cast out devils."

God is omnipotent. The little child who has been taught this in language fitting to his age, fervently believes it and gives it back to us in the simple words, "God can do anything." Webster defines omnipotent: "Able in every respect and for every work; unlimited in ability; all-powerful;

almighty." It is perhaps easier to understand the idea of the omnipotence of God if we reason through process of exclusion and thus assert that there is nothing which God cannot do. In the light of these definitions, which are nowhere questioned until we leave the realm of words and enter that of works, is it not a matter beyond belief, to the one who will calmly and coolly resort to the reason with which man is endowed, that men should turn from God, Spirit, should think of any other refuge in time of illness or seek any material means of relief from pain or trouble? In addition to the plain and unequivocal meaning of the word omnipotent there is ample Biblical authority for relying upon omnipotence to the exclusion of all else. Abraham is asked, "Is any thing too hard for the Lord?" We are told that "in his disease he [Asa] sought not to the Lord, but to the physicians. And Asa slept with his fathers, and died in the one and fortieth year of his reign." The psalmist says, "God is our refuge and strength, a very present help in trouble." And James, "The prayer of faith shall save the sick, and the Lord shall raise him up." A search of the Bible discloses hundreds of passages of similar import, to say nothing of the many specific injunctions of the Master.

God is omnipresent. Here, too, the child enlightens us, "God is everywhere." Webster thus defines omnipresent: "Present in all places at the same time; ubiquitous." We once more reason by exclusion and say, "There is no place where God is not." In merely stating the omnipresence of God we are as definite as language can make us, as nothing can be more definite than the statement that God is everywhere. Such a statement is of the very essence of definiteness, and hence follows inevitably the Christian Science truism of the nothingness of matter. If God is everywhere, there is but one place and that is the place where God is, and there is no room for matter. Nor can matter be a part of God, as the pantheists declare. All Christians agree that God is Spirit, for we are expressly told that "God is a Spirit: and they that worship him must worship him in spirit and in truth." The material universe, therefore, can be no part of God, because matter cannot be a part of Spirit. It is impossible to conceive of the omnipresence of God, Spirit, and of the existence of matter as a part of God's creation, at the same time. The Bible

teaches the omnipresence of God, and Christian Science teaches that the omnipresence of God means the exclusion of all unlike Him.

God is omniscient. The child again says, "God knows everything." Webster gives omniscient this meaning: "Having universal knowledge; knowing all things; infinitely knowing or wise." The exclusion process prompts us again to say, "There is nothing God does not know." While in Christian Science evil and matter are one, that is, the same nothing, we may here, to meet the ordinary sense of the subject, assume a division between them and see that the idea of the omniscience of God compels the idea of the non-existence of all evil, as we have already said that the idea of His omnipresence excludes all possibility of the existence of matter. To say, "Thou art of purer eyes than to behold evil, and canst not look on iniquity," is to say, "Thou canst not know evil," and the passage has always been so interpreted. If God does not know evil and is yet omniscient, knows all, it requires no mathematical skill to evolve the statement that evil is no part of the all which He knows, or that it is nothing. The idea of the nothingness of evil is also plainly shown by the statement of Jesus, "I am not come to destroy, but to fulfil," coupled with the comment of John, "the Son of God was manifested, that he might destroy the works of the devil." How can it be that Jesus came not to destroy, and at the same time came to destroy the works of the devil, unless it be that the works of the devil are not "things" to be destroyed, but are, in other words, nothing? To this the critics always respond that it is foolish to talk of destroying nothing; but we must always speak so as to be understood, and so did John. To the five human senses evil seems a reality, and mortal man has so long bowed to it and feared it as such that he must be addressed in terms fitting to his supposed experience. John could have only meant to refer to the destruction of the belief in the reality of the works of the devil, just as Paul when he says, "The last enemy that shall be destroyed is death," and as does Mrs. Eddy in Science and Health, when she occasionally refers to the mortal sense of "things" which she in other parts of the work demonstrates to be nothings.

The manner in which Christian Science adheres to the exact definitions, in their fulness, of the words omnipotence,

omnipresence, and omniscience, shows how logical are its teachings. It is not permitted the Scientist to rely on God only to the point at which he begins to need Him and then to look away from Him for relief. To take such a course is to violate the commandment, "Thou shalt have no other gods before me," for to turn from God, who is all-power, and falsely to ascribe potency to any mere material thing, is plainly to make that thing an idol or a god. In such a case the infraction of the law is manifest.

It is the logic of Christian Science which appeals to the reasoning faculty of men, and which is causing the remarkable growth of the organization. Man has always been a thinking being, although it must be confessed that during the successive periods of human history men have made use of their powers with differing degrees of independence. At the present state of human progress, however, individual thought is impelled, more than it has been in any other age, by that masterful quality known as initiative, coupled with a heretofore unknown degree of independence, and naught but the salvation of the race can result. Mankind at last sees the aptness of Paul's injunction to the Philippians, "Work out your own salvation with fear and trembling," and they have begun to do this with a hearty good will. The result is such that not only do "the poor have the gospel preached to them," as in the centuries past, but already "the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear." Truly, "now is come salvation, and strength, and the kingdom of our God, and the power of his Christ."

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LITERARY CRITICISM.

LAURA DUNBAR HAGARTY.

A NEW philosophy invariably produces a new era in literature. In content and in form the new type of literary production is usually so radically different from the established order of things that the innovation is greeted with scathing reviews whenever it makes its appearance in the world of letters. To the student of literary history, therefore, it is not surprising that the masterpiece of Christian Science, "Science and Health with Key to the Scriptures," together with the other published works of its revered author, should be assailed by the critics of to-day—critics who hold to a philosophy diametrically opposed to that of Christian Science.

A glance at the past reveals much. When one recalls the reception accorded the works of the romanticists in English literature, especially the deeply religious writings of Wordsworth, it is easy to see how a kind of literary blindness prevents critics from recognizing the superior merit in a writer who voices a conception of man and the universe far in advance of his times. An age that was slowly shaking itself free from the grasp of the classicists was reluctant to accept the elevated sentiments expressed in the forceful, every-day English that came from a pen given to such utterances as

> . . . trailing clouds of glory, do we come
> From God, who is our home.

The critics of the old school would have none of such, for were they not looking for the polished verse of Pope and his followers, wholly oblivious of the fact that a greater, truer type of literature was struggling into existence in spite of their studied opposition?

How false to true standards was the dictum of the classicists! The literary lawgiver of the declining days of classicism was Dr. Samuel Johnson, whose errors of judgment may well supply food for thought to those who are following in his footsteps to-day. Dr. Johnson held in contempt the works of Milton, who had almost ceased to be read. Johnson has this and much more to say of "Lycidas": "Its form is that of a pastoral,—easy, vulgar,

and therefore disgusting!" Unharmed by ridicule and contempt, Milton and the poets of the romantic period have taken their places in the world of letters, shining far above those who wished to consign their work to oblivion. Another type of literary blindness is due to the critic's never having entered the sphere from which the litterateur speaks. When Dante Gabriel Rossetti, with his Italian temperament and his English environment, attempted to peruse our beloved Longfellow's "Hiawatha," he threw the volume from him, exclaiming, "How I loathe Wishi-Washi!" Some critics who think of themselves as living in a world of things material, hurl Science and Health from them, because it comes from one who "dwells in the secret place of the most High"—the world of Spirit.

It is not necessary to multiply instances of mistaken verdicts resulting from a false view of letters. Rather is it profitable to remember that much of the great literature of the past has had its origin in the deep religious experiences of the age. The Arthurian epic, the work of Chaucer, the miracle plays from which the drama originated, the sublime utterances of Milton, the elevated conceptions of Tennyson, sprang from a profoundly spiritual attitude toward life—an attitude characteristic of the best thought of the period, and one finding its highest expression in these various classics. From even a cursory view of the past it is not surprising to find the literary results of Christian Science different in substance and in form from much that has preceded. Its style must conform to its substance. Nor is its highest expression linguistic. "God's essential language is spoken of in the last chapter of Mark's Gospel as the new tongue, the spiritual meaning of which is attained through 'signs following'" (Science and Health, p. 117). Who is ready to criticise adversely the "new tongue," whose statements bring health and holiness to man?

The literary lawgivers of to-day—what shall be said of them? Some are quoted as relegating Shakespeare—yes, Shakespeare—to an inglorious past, and exalting the works of authors whom they modestly forbear to name. Another eminent man of letters rises to declare the Lord's Prayer not original with Jesus. Does the critic in any department of human endeavor to-day ever pon-

der the lessons coming from the blunders of the past, remembering that one may be the despised of yesterday and the great of to-day.

These jottings are given in the hope that they may serve to correct the erroneous thought of any reader afflicted with literary blindness. They are not designed as a defense of the inspired writings of the Discoverer and Founder of Christian Science. Who would attempt to shelter from the storm one who abides "in the cleft of the Rock"? Who would thrust himself in to protect one who can say:

> And o'er earth's troubled, angry sea,
> I see Christ walk,
> And come to me, and tenderly,
> Divinely talk.
>
> *Miscellaneous Writings*, p. 397.

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TESTIMONIES FROM THE FIELD.

AS "a just acknowledgment" I submit my tribute for the *Journal.* Some six years ago, at a time of deep despondency, in the recognition that *materia medica* could do no more for me, and expecting at any time a return of the maladies which would end my life, I, like many others when all material means have failed, turned my hopeless gaze upon Christian Science. A copy of the *Christian Science Journal* had lain upon my table for many days, this periodical, accepted through courtesy, having been sent to me by a friend who was a student of Christian Science. One memorable day, having nothing to do, I listlessly turned its pages, and found therein what to me were wonderful testimonies of healing. Among them was one from a person whose trouble had been very much like my own, and this of course appealed most strongly to me, at least it aroused more interest than did the others. Looking in the list of practitioners, I found there was one who lived quite near us, and wrote a letter telling my trouble and requesting treatment. A brief reply came back, the principal statement being, "God is Love." I felt very much disappointed. Had I not heard that all my life, and yet had I not been taught to be patient in sickness and suffering, and virtually believe that He sent as well as permitted humanity's woes? Yet the proof that "God is Love" was to be brought practically to my experience.

I will state briefly my physical condition: a diseased organ, supposedly caused from an injury received when a young girl, had produced excrescences of various kinds which frequently caused me days of pain. Bowel trouble had many times endangered my life. For many years I had suffered almost continually from a throat trouble which one specialist declared had caused partial paralysis of the vocal cords; and so it seemed, for I could not sing a note and be sure of the tone. My nerves seemed completely unstrung. The last serious illness had been a swelling of the knee-joint, which kept me bedfast for weeks and from which none thought I would recover. I had no conscious fear of death, but neither had I any ambition to get well, for it looked as if I was sentenced never to touch my right foot to the floor or to use the limb again. I did, however,

get about the house again on crutches, but the limb was flexed at a right angle and perfectly stiff. At this point everything in the way of material aid—from massage and lotions to Betz hot air and the X-ray—was tried, with no apparent result, and I had discontinued them all.

Right here Christian Science found me, through the *Journal* above referred to. I received the treatment for two weeks, at the end of which I saw our wonderful text-book for the first time. It was put into my hands by the practitioner, with the astonishing statement, "I do not think you need treatment any longer; just read this book." I made up my mind that she considered my case hopeless, but the direction to read the book was simple and direct, so every day found me reading and assimilating, a little at a time, the contents of the "little book." It was some two or three months before I awoke to the fact that I was healed, but when I did take an "inventory" I discovered several things missing; viz., severe headache, backache, heartache, crutches, sleepless nights, the throat trouble, fretfulness, and other things, and with satisfaction I could realize increasing physical vigor as well as increased weight. I discharged my servant, and have done my own work and taken care of my family ever since. I will state here that the knee-joint recovered all its former suppleness and its normal size as time went on, and among other things bicycle riding is one of my most frequent enjoyments. Not even a limp is left me; I walk upright and free, as God's child is intended to do. A serious uterine trouble was also overcome, and two children have been born to us since my healing. In the second instance delivery was entirely painless and after the second day I was dressed and took the entire care of the babe and myself as well as attending to other duties.

Many and varied have been our experiences since taking up this "new-old way." Were I to recount them all the half would not be told, for the spiritual light is more than all else. The physical healings are but incidents, and yet they prove "what the understanding of God brings to man" (Science and Health, p. 496), and serve as way-marks. Quite recently one of our boys had what is called toxin poisoning, and every phase of it was met more promptly and effectually by the Word of Truth than it could have been by any material method. Several similar

cases in our town which were under medical treatment, passed on. We feel very grateful for the loving guidance and care that have been vouchsafed us. We have come to realize that to those who become rich in spiritual life, God does pour out the treasures of His grace in numberless blessings; and as we grow to the true understanding of what God and man are, we shall demonstrate the truth as absolute under any and all conditions. I have been impelled to add my experience as one more authentic case of healing, and compelled by divine Love to acknowledge to the Field at large on which side I am fighting. My daily prayer is that some day I may understand the import of our Master's life, as well as that of our Leader, who is enabling many to know and prove, as have I, that "God is Love."—*Bessie V. Murphey, Lodi, Cal.*

I HAD been troubled with my kidneys off and on for a number of years. Early in 1900 I grew worse, and after taking medicine from doctors I was obliged to give up work on the railroad where I was employed. I sent for a specialist from out of town. He examined me and said I had serious kidney trouble. My suffering became so intense that for weeks I could not lie down. After four weeks of the treatment which he prescribed I lost nearly forty pounds in weight and was no better. At this time another physician was called. The latter was one of the most experienced and best-known doctors in this city. He seemed to be baffled as to the cause of my trouble, but after a careful diagnosis he pronounced it a dreaded kidney disease. I continued his treatment for three weeks, and grew so much worse that I felt the end was near. My friends who called in told one another that I had little longer to live.

My wife had urged me to try Christian Science, but I had steadily refused. Now I was willing to try anything. On May 2, 1900, I presented my case to a Christian Scientist for treatment. The practitioner gave me the first treatment about ten o'clock at night and told me to go to bed and sleep. I protested that it would be foolish for me to lie down, that I had not been in bed for weeks, but after further assurance I retired to my room and did not awaken until seven o'clock the next morning. Such sound and restful sleep as it was! I awakened with a great sense of freedom, and realized that something extraordinary had

happened. For the first time in months I ate a hearty breakfast and then took a two-hour walk about town. From that time I have not suffered in any degree from the trouble that brought me so near the grave. I was still weak and emaciated, but gained so rapidly that in three weeks I returned to my work, after an absence of ten weeks. For more than seven years I have not lost a single day on account of sickness, and I am required to be on duty from half-past six in the morning until six o'clock at night during seven days of the week. Before coming into Christian Science I felt that I could not get along without the constant use of medicine. Since the healing above recorded I have not taken a dose of material medicine, but have found Christian Science sufficient to remove quickly and thoroughly all symptoms of disease and suffering. During the two months that I was under doctors' care I paid out four times as much for medical treatment as I paid for the healing and all subsequent treatment in Christian Science.

Alfred Richmire, Salamanca, N. Y.

IT is with deep gratitude that I send my testimony to tell a few of the many blessings which I have received during my short study of Christian Science. I had from infancy attended an orthodox church regularly, and loved it, but, although I received a certain amount of happiness, for years trouble and sadness were always at hand, with never a ray of light to be seen, till finally I gave up the church (after trying various others), only to become a hard and bitter skeptic. This state of utter darkness lasted for eight or nine years. I never entered a church or accepted any Biblical teaching, and I repelled all who approached me by the bitterness of my thought. To others this was a sad state for one of early years.

In February, 1906, I had an ordeal to go through, lasting a few weeks, which I knew would mean great fear. A younger sister had heard of Christian Science and loved it, although knowing little of it. She suggested that I should try the treatment. At first I hesitated, but next day I wrote to a practitioner and an appointment was made. It was with a feeling of mingled doubt and curiosity that the appointment was kept, but it was with a feeling of indescribable happiness that I left the practitioner, whose loving and assuring words soon convinced

me that I had at last found the true understanding of God and the Bible. The sense of fear was beautifully met. I accepted Christian Science, bought the little book, "Science and Health with Key to the Scriptures," and studied it with greed. I soon found that the Bible must also be studied with it. This, too, I did, and what I felt and gained thereby it is impossible to express in words. I saw clearly the meaning of our Master's words, "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." With joy and humility I continue my search, remembering the words of St. Paul to Timothy, "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them."

Up to the time of my acceptance of the truth I had been for some years under the care of various doctors, and was still, each year being worse than the last. I had for two years suffered severely with my throat and another serious ailment, both growing worse and no promise of a permanent cure for either. On becoming interested in Christian Science I at once cast away all material methods and my throat was healed almost immediately. In the other case relief came at once, the healing being gradual. I have had many wonderful demonstrations of the power of Truth over error, too numerous to mention here. I have been healed of rheumatic and severe nervous trouble, bronchial weakness, toothache, etc., and glasses have been dispensed with, while the peace and comfort I have received in Science is truly beautiful.

I have since become a member of our church and hope to be a Scientist not only in name, but in thought, word, and deed. By doing this I can show a little of my love and gratitude to our revered Leader, Mrs. Eddy, for her wonderful and loving courage in giving to the world this Christ-teaching, revealing to us all the only God,—who is Love,—omnipotent, omniscient, and omnipresent.

Marion Collie, Melbourne, Victoria, Australia.

IT is with a great sense of gratitude in my heart, for the "better country" into which Christian Science has led me, that I joyfully bring my thank-offering of experience, hoping it may help some fellow-traveler who is still in the "far country." The blessings which this truth

has bestowed upon me and mine, during the last fifteen years, cover almost every phase of human experience. Christian Science gave us, indeed, "the oil of joy for mourning" when sickness was replaced by health, weakness by strength, and fear by confidence. It was the "opening of the prison" and the proclaiming of "liberty to the captive" in countless ways as the truth burst the bonds that had fettered us. It also "proclaimed the acceptable year of the Lord" by its clear illumination of the sacred Word, which from childhood had been a familiar friend. But the blessing for which my heart goes out in most sincere and emphatic gratitude is the fact that this precious revelation of truth has proven itself a perfect balm for that unrest which for so many years had led me on in what seemed a weary, hopeless search for God, good. Born and reared in an orthodox belief, I had always endeavored, with conscientious earnestness and unquestioning faith in the doctrines taught me, to find my greatest good in the life which accorded with its highest ideals. Gladly had every known demand for labor, sacrifice, and personal consecration been met, but the more arduously I worked and studied and prayed, the more unbearable became the clamorings of that heart-hunger which would not be silenced by anything that the best teachings of my church could bring. I was truly "an hungred;" I had no satisfying inward "peace" such as the Bible certainly promises as the work of righteousness.

Wearily I struggled on, ever reaching toward the ideal of the higher Christian life, a vision of which had come to me in the early days of my experience as a church member, but finding in all the highways and by-ways of so-called religious work only an elusive will-o'-the-wisp, until at last a dear friend led me to Christian Science. Then the goal of my longing desire was realized, for Christian Science revealed to me the true righteousness, whose effect is always "quietness and assurance forever." With the psalmist I can now say, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! For he satisfieth the longing soul, and filleth the hungry soul with goodness." And His goodness, as revealed in Christian Science, not only gives satisfaction, but it gives to life a keener zest and

gladness, adding new pleasure to everything that legitimately occupies time or thought, for the happiness which is from the kingdom within radiates alike on self and others, on labor and recreation. As the prophet says, "Thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

To our revered Leader, who has toiled and suffered that we might be comforted, we would bring an affection that is "more than words" (Miscellaneous Writings, p. 250), for the precious boon which she has given to humanity has been "bought with a price"—not with corruptible things, as silver and gold, but with the priceless treasure of an unselfed love.

Mrs. Henrietta A. Field, Grand Rapids, Mich.

FOR a long time I suffered from mental depression and intense nervousness caused by numerous complications of ill-health. I was taken with abdominal trouble, and at the same time was told by my physician that I would have to undergo an operation. A dropsical condition developed and I was partially paralyzed. These things caused me so much suffering that it was thought I would lose my mind. Many times I would have taken my life but for the fear of what would be said of me. In this intolerable condition a friend found me and advised me to try Christian Science. I resisted, but he urged me the more to give it a trial, and I finally yielded. He hurried off immediately and brought to me a practitioner of this city, one who through Christian Science had been healed of blindness. She helped me at once from the first-named trouble, but the others were many and stubborn and it was over a year before all were healed, although I was not having the treatment regularly during this time. When I saw that my condition was improving so perceptibly, I became intensely interested to understand what it was that was bringing about such a great change, and I secured a copy of Science and Health and other books by Mrs. Eddy, together with the *Quarterly* and my Bible, and gave myself up to their study. I was absorbed in the wonderful revelation of Christian Science, and read so much that my landlady became anxious about me and suggested to my friend that he try to dissuade me from so much reading for fear it might unsettle my mind. But I clung to it, and not only found perfect health instead

of the great suffering I had endured so long, but I have practised Christian Science ever since, and through it have helped many others out of their ills—diseases and sins—into rejoicing Christian Scientists. Christian Science has met every seeming discord of my life, and has healed me of lung and throat trouble, and many other ailments, also of financial lack, and I have proven that I can always turn to it for help and comfort in every hour. I wanted more of the bread of Life, and a clearer understanding of Truth has enabled me to do a great deal better work, has made the Bible a new and living book, and has given me an invariable rule by which I can work out all my problems.

I thank our beloved Leader, the Discoverer and Founder of Christian Science, for all that Christian Science has brought to me. It has taught me the beauty of obedience; I have learned that by conscientiously attending the services of our church, the business meetings, association meetings, by studying the Lesson-Sermons regularly, obeying the Manual and our Leader's loving admonitions, will we the sooner rise into a more harmonious and useful life.

Miss Helen Albee, Denver, Col.

It is now a little over four years since I first heard of Christian Science. At that time I was in a deplorable moral state. Drinking, with its attendant vices, played a very large part in my life. My wife was at this time practically an invalid, as the result of two surgical operations. Our home life was not a happy one, as our pleasures lay so far apart, and in fact I am certain that had it not been for Christian Science my wife and I would not be living together now. Just at this time, however, my wife was healed in Christian Science of all her ailments, for which she had been treated without avail for five years by at least ten medical men. I then began to inquire into what had healed her, and from that day to this our joy in life has grown greater and greater.

Previous to this my interest in matters religious had been very small, but one by one my bad habits began to drop away, and in place of them came an intense desire to know God aright, until now my daily prayer is, "Purify me, O God." During these four years Christian Science has met our every need. Our baby, eighteen months old, was dreadfully burned soon after we came into Science, but even

with my wife's slight understanding of the truth all pain was instantly overcome, and in spite of the fact that every one predicted the child would be marked for life, in two weeks there was not a scar left.

My joy to-day is great in being able to tell this good news to others, and my gratitude to God for our unselfish Leader is unbounded. Never do I have a trial but the thought of what she has overcome strengthens me to go forward and do likewise. To love God supremely, and my fellow-man as myself, is now my earnest desire.

John W. Doorly, Leeds, England.

FOUR years ago I became very ill, and in spite of the close attention of the physicians grew constantly weaker and thinner. At the end of six weeks I could not sit up, after being carried to a rocker, long enough to have my bed made, without fainting away. To retain food was impossible and I was kept from constant pain only by the use of drugs. At this juncture it was decided that nothing but an operation would benefit me. This I refused to undergo and in despair turned to Christian Science. A practitioner was sent for and I shall never forget the first afternoon that she spent with me. I was so happy and felt such a sense of relief from pain and disquiet, until she arose to go, saying, "To-morrow, if you wish, you may come to see me." Oh the despair those words brought, because I believed that after having given a detailed account of my suffering, the dreadful weakness, etc., she did not realize the first thing about it and therefore could never help me. To my sense of things, the request that I dress and walk eight blocks the following day was as impossible a requirement as to ask me to fly there. With the morrow, however, came new conditions. I arose and dressed, walked down stairs, and ate a hearty breakfast with the family. I was about the house the entire day and the only thing that deterred my going to the practitioner as she had suggested, was the solicitation of my husband, who feared I might be losing my mind. The following day, however, I went to her, and the fourth day began doing my housework.

Although my knowledge of this wonderful truth is slight, all the material wealth of the world could not buy it from me, nor could I be dissuaded from its use as a practical

every-day religion. The knowledge "that there is no power apart from God" (Science and Health, p. 228), is our salvation, physically, financially, and spiritually. The love and gratitude for Mrs. Eddy which this knowledge brings, is the most heartfelt appreciation for her reflection of divine Mind, whom to know aright is life eternal.

Mrs. C. M. Emery, Long Beach, Cal.

IT is now over seven years since I first heard of Christian Science, and during that time I have had many very wonderful proofs of the power of Truth to cast out error. Previous to hearing of Christian Science, I often suffered from ill-health in various forms and was considered anything but strong. During the past seven years many of these old troubles have asserted themselves,—such as severe headaches, nervous and rheumatic troubles, etc., but in every case they have been met and destroyed by Truth. In one instance I had a most severe attack of fever, and after receiving two Christian Science treatments I felt perfectly well. Formerly I would be confined to my bed for days, and sometimes to the house for weeks, suffering from the effects of colds, but since knowing something of the teaching of Christian Science, I have not had to stay in bed for one day. I am now stronger than I ever remember being before, and can do more than I ever thought it possible to do without constantly feeling tired, as I used to. The physical benefits I have received are by no means so valuable as is the help to a higher standard of thought and living, and I feel that I ought not any longer to go on receiving these blessings without acknowledging and giving expression to my gratitude for all the good that has come to me physically, morally, and spiritually.

One of the most beautiful demonstrations I ever had was that of Love destroying hate. I was entertaining feelings of resentment because of what seemed to me an act of great injustice. The thoughts uppermost in my mind were those of soreness and resentment, when instantly this thought was broken and instead the thought that God is Love filled my consciousness. It seemed for the moment as if the very words stood out in letters of gold! This happened six years ago, and I can honestly say that I have never since had any return of that feeling of resentment. This has proved a great blessing to me, and has helped me in many

ways over minor difficulties. I am grateful to God because of the clearer understanding I have gained of Him as divine Love; grateful to our dear Leader, Mrs. Eddy, for her life of self-sacrifice for the good of humanity, and grateful for the help which has been so patiently, lovingly, and faithfully given me in many times of need. My sincere desire is that I also may be able to help others.

Marie Crofts, Brisbane, Queensland, Australia.

THINKING that my experience in getting rid of the tobacco habit, which was somewhat unique, might be interesting and perhaps helpful to the thousands of men who are also its victims, I have much pleasure in relating it. I did not come to Christian Science for healing from this habit. To me, then, smoking was a very real, a very pleasant, and strongly-formed custom. By the exercise of great will-power I had on two or three occasions abstained entirely from its use for longer or shorter periods (once for about three years); but the desire for it was always there, and I returned to it with greater zest than ever. For a while after I began to investigate Christian Science I did not notice any difference in this habit,—indeed I was applying the truth to other problems and not concerning myself specially with it,—but gradually the truth began to make itself felt in this direction also. Without knowing why, I began to derive less satisfaction out of smoking. The cigars were not as enjoyable as they used to be; and to me this was a good deal of a puzzle, for they were the same brand as I had been accustomed to buy for some time, and I knew of no better. In my business (that of a journalist) I had abundant opportunities to smoke, and I continued to do so and to study Christian Science at the same time; for I had always been of a metaphysical turn of mind, and Christian Science appealed to me as the truth from the first time I heard of it. The result was curious. The tobacco became tasteless. I saw to my surprise that the habit was leaving me, and I didn't want it to. I changed the brands of my tobacco and cigars, and soon found that all tobacco—good or bad—was equally tasteless; but I kept on just the same, resolved to see the thing to the end. By this time I had begun to suspect what was at work; but, incredible as it may seem, I still felt attached to the habit, and with a pertinacity almost unparalleled, I continued to

smoke. I now plainly foresaw what the end would be, and the expected happened. I was forced to stop, whether I wished to or not, and that was the end of the habit.

For the benefit of tobacco users generally, let me say that there was this great difference between the way in which Christian Science enabled me to stop smoking and the so-called cures or will-power method. Christian Science destroyed absolutely the taste for tobacco, so that I have never had the slightest desire to use it since; under other methods the desire is always present, as all smokers will bear me out in saying, and they go back to the habit in ninety-nine cases out of a hundred. My experience simply shows that, no matter how confirmed the habit, it can be cured through Christian Science, and my experience will be that of every other who endeavors, in his feeble way, to resist the working of the truth. I may add also, that although my general health was good at this time and I was not aware of any physical disability as a result of the smoking, nevertheless immediately after I gave up the habit my appetite and weight increased.

J. Mulock Jackson, Toronto, Ont.

IN love and gratitude to God, and to Mrs. Eddy, I will try to express a little of what Christian Science has done for my family. In November, 1904, my little son, who was then nearly two years old, had a very serious illness. He had such a high fever that it seemed impossible for him to live. He was in a stupor, not noticing any one, when the practitioner came. She stayed with him about an hour, and when she left he was laughing and talking and had very little fever. In a few hours the cause of the trouble came away naturally. He slept quietly from one till six o'clock, then got up, was dressed, and played as usual all day. Another great proof that the truth as taught by Mrs. Eddy can be relied on in the most trying circumstances was given us about a month ago, when a playmate let a garden hoe fall on this child's head, cutting him severely. I was so frightened when I saw the blood pouring from the top of his head that I telephoned to a practitioner for treatment. We pressed the cut together and secured it with court plaster. It healed very quickly.

In the four years since I have been interested in Christian Science we have had a great deal to meet, because

I did not work in Science as I should, and we cannot reap if we do not sow; but Christian Science has always been an ever-present help, for it has taught me that God is not in some far-off realm called heaven, but that heaven is a state of consciousness and God is ever-abiding Love; and that as we express Love we are in heaven —harmony. Words alone are too empty to express the love and gratitude which we owe to Mrs. Eddy for her unceasing labors for the uplifting of mankind.

Mrs. Almeda Harrell, Los Angeles, Cal.

SEVERAL years ago, in Jacksonville, Fla., I was thrown from a bicycle while riding at a great speed, landing on my back, but my recovery from the immediate injury was speedy and apparently perfect. Some months after, when all the premonitory symptoms of paralytic trouble developed, I was very despondent, as I knew there was no relief for me in medicine, the disease being called incurable. My wife, who is a Christian Scientist, urged me to try Christian Science treatment, but my reply was that it could not do anything for me, that I was doomed to a life of pain, uselessness, and an early death. After constant urging I very reluctantly consented for her to request a practitioner to treat me. Treatment was given for some days, and the condition was very much relieved. Suddenly all the symptoms returned and the practitioner gave up the case, saying she could not treat me without my full consent, as she could not feel that full justice was being done me under the circumstances. For weeks the symptoms gradually grew worse, till I was in despair. All this time my wife was persistently urging me to be treated. Finally I consented to go and talk with the practitioner, and she, wise in God's love, led me to consent to treatment. Relief was rapid and constant; in a few weeks every symptom was gone and I was perfectly cured.

In a short time I was engaged in the erection of a nineteen-story steel building, for months climbing from bottom to top several times a day. For more than four years I have been free from this dreaded disease. About a year ago I had a severe attack of kidney trouble, which was promptly relieved by Christian Science treatment. I now weigh over two hundred pounds and am in perfect health. Words fail to express my gratitude to the godly woman

who was able to do so much for me through Christian Science.—*F. H. Peck, M.D., Atlanta, Ga.*

As one who in the past has known the meaning of sorrow, and suffering both of body and mind, I desire to tell of my healing in Christian Science. From early womanhood, until within the past few years, I scarcely knew what health was, and spent a good portion of my time at different periods in various sanitariums and health resorts, but still remained an invalid. About seven years ago, through two great troubles coming close together, I became a nervous wreck, and not obtaining permanent relief from numerous physicians and three specialists who attended me, I determined to turn to Christian Science, which I had first heard of some fourteen years ago. It is now two years and a half since I sincerely and earnestly gave myself up to Christian Science. During the first week of the treatment I felt a great change, and within a month I realized that I was a new woman both mentally and physically. I have never taken any kind of medicine from that day to this, and can truthfully say that I am absolutely free from any form of nervousness, and also from all the other things from which I used to suffer, so much so that friends who knew me in former years often ask me what I have done that has made such a marvelous change in me. I now know that it is God and the understanding of man's relation to Him that has brought me this health. I am willing and glad to make this statement of gratitude if it may be of help to others.—*Rachel S. Fairlamb, Hillcrest, Del.*

I AM thankful that I can testify to the healing power of Christian Science, for I know it is the truth that makes us free and teaches us how to find the kingdom of heaven. For several years I suffered from stomach trouble and severe headaches, also extreme nervousness. Almost everything I ate caused distress, notwithstanding my diet was limited to the simplest food. Besides having a physician, I devoted some time and study to "so-called mental science," and also took its treatment, but received no permanent benefit. I finally became discouraged at the failure to secure release from these troubles, and like many others, I turned as a last resort to Christian Science, though with little or no faith, as I knew nothing of its teachings. It

seemed strange that the loving and patient practitioner, who found me in bed and, as I thought, very ill, should tell me I could eat whatever I liked. I was very hungry, and did eat what was prepared for the other members of the family, and suffered no ill effect. Then I realized that there was truth in Christian Science, for I was free from the awful fear that had seemed to master me so long, and a sense of joy and gratitude came to me that I had never known before. This occurred over four years ago, and since that first treatment I have eaten without fear anything I desired, nor have I ever suffered from so doing.

A little later, my husband, realizing that I had been so wonderfully healed, and that without material aid, was induced to seek relief through the same channel. He was healed when on the verge of a nervous collapse. After several weeks' treatment he was relieved of this trouble, as well as of several accompanying ailments. During this time we were glad to take advantage of every spare moment to read and study our text-book, "Science and Health with Key to the Scriptures," that we might learn more of this wonderful truth which had come to us in an hour of greatest need. My mother, now eighty-seven years of age, and my two sons have embraced Christian Science, and have been greatly helped—physically and spiritually uplifted.

Our family is now one of health and happiness, and harmony has taken the place of discord. Instead of being a sick woman and a burden, I can now, if necessary, take entire care of my household and still find time to help some unhappy, distressed friend to find the way to health and comfort, through the ministration of this glorious truth. We are deeply grateful to the noble woman who, through the power of divine Love, has made it possible for humanity to realize an ever-present God.

Mrs. C. H. White, Los Angeles, Cal.

I WISH to express my gratitude for Christian Science, for it has lifted me out of darkness into light. Nine years ago, when I first heard of it, I was trying to live a Christian life in an orthodox church, but I failed so completely that I became discouraged. All my life I had sought the Lord, but I never was satisfied until I came to Christian Science. Now all my doubts and fears have disappeared, and I

know that I have found the truth. For nine years I have relied upon Christian Science in every need and have never been disappointed. I have had some beautiful demonstrations of Truth's power; one in the case of an accident, another in a great sorrow. I have found comfort and peace, —the "peace of God, which passeth all understanding." To say that I am grateful to God, and to Mrs. Eddy, for these great blessings, but feebly expresses my feelings. My earnest desire is to live this great truth.

Mrs. Kate Newcomb, St. Louis, Mo.

LETTER TO OUR LEADER.

Chicago, Ill., Dec. 26, 1907.

Beloved Leader:—I am very grateful for your lucid explanation of "the higher criticism" according to Christian Science in the current *Sentinel.* It indicates to me why the human mind is of late so stirred to criticise and condemn—and the remedy in our "ever-present help." This needed explication is added proof to me of the great value of our periodicals, and illustrates the prompt benefits available to those who obey Section 2 of Article X. of the Manual of The Mother Church. The wide-spread circulation of these important notes from your pen also indicates the necessity for prompt obedience to the late calls for funds wherewith to erect an establishment in Boston suitable for the very best publication of our periodicals with their crumbs of comfort and instruction. What a privilege this Publishing Society building fund offers to our Field! and how surely we have been enabled to prove that the needs of all branch churches—building or otherwise—are supplied when the needs of The First Church of Christ, Scientist, are attended to first.

In these days wherein the vision of the Apocalypse is being fulfilled through your blessed work of love, I often find a necessity for a more close demonstration of the admonition to the church at Ephesus, contained in Revelation, 2 : 5, "Repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place." How else indeed can our own local lights illumine the world of darkness if we do not our works in their scientific order? Lovingly,

ERNEST C. MOSES.

The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER G. EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN, *Editor*
JOHN B. WILLIS, ANNIE M. KNOTT, *Associate Editors*

EDITOR'S TABLE

MISS CLARA BARTON.

IN the *New York American*, Jan. 6, 1908, Miss Clara Barton dipped her pen in my heart, and traced its emotions, motives, and object. Then, lifting the curtains of mortal mind, she depicted its rooms, guests, standing and seating capacity, and thereafter gave her discovery to the press. Now if Miss Barton were not a venerable soldier, patriot, philanthropist, moralist, and stateswoman, I should shrink from such salient praise. But in consideration of all that Miss Barton really is, and knowing that she can bear the blows which may follow said description of her soul-visit, I will say amen, so be it.

MARY BAKER G. EDDY.

Pleasant View, Concord, N. H., Jan. 10, 1908.

[Viola Rodgers in the *New York American*.]

CHRISTIAN SCIENCE MOST POTENT FACTOR IN RELIGIOUS LIFE, SAYS CLARA BARTON.

WHILE not an acknowledged Christian Scientist, Miss Clara Barton to-day talked with me regarding this wonderful cult in a manner which left no doubt that the great woman patriot is greatly interested in the subject, and in Mrs. Eddy, its Founder. She said that she looked upon Mrs. Mary Baker Eddy as the one person, regardless of sex, living to-day, who has done the greatest good for her fellow-creatures, and that Christian Science itself is the most remarkable as well as the most potent factor in religious life. Her admiration for Mrs. Eddy is beyond

limitation, and she is intimately acquainted with the life history of the Founder of the Christian Science Church, for she outlined her story from the beginning and commented upon the magnificent single-handed struggle and sacrifice made by Mrs. Eddy in her effort to give Christian Science to the world.

"While I have not studied deeply enough the great religion founded by Mrs. Eddy to consider myself a Christian Scientist," said Miss Barton, "I can say that I look upon Christian Science, as I understand it, as the most ideally beautiful yet the most practical and comforting of beliefs. It is doing more in the world to-day, and will continue to as more people become cognizant of the beauty of its teachings, than any other one influence for good. Mrs. Eddy should have the respect, admiration, and love of the whole Nation, for she is its greatest woman. Her teachings spread love and good will among men, and a Christian Scientist cannot be a Christian Scientist unless he has eliminated greed and selfishness from his nature."

Asked if she had read Science and Health, Miss Barton said that she had, and was much comforted by its teachings. "Love," she said, "permeates all the teachings of this great woman,—so great, I believe, that at this perspective we can scarcely realize how great,—and looking into her life history we see nothing but self-sacrifice and selflessness. Never has Mrs. Eddy tried to bring her personality before the public. She has, on the other hand, isolated herself from the world, and her only motive in doing so, I firmly believe, has been in order to let her teachings, instead of herself, reach the people. She has never exploited herself, but so profoundly has she been interested in bringing a great, joyous, healing and comforting religion to a people, that she made directly for that object, regardless of what criticism came to her in so doing. How beautifully she has managed her own unfortunate trials! Without malice, always with a kindness and charity that is almost beyond human comprehension, has this woman fought antagonism, and that only with love. And I say no one familiar with her life and her teachings can help but see the marvelous consistency and beauty of what she has given to the world in Christian Science. The Christian Scientists I have met all impress me with that same spirit of unselfishness that is characteristic of Mrs. Eddy. They are an intelligent,

thinking people, and they impress me that their belief comes after careful and scientific investigation and conviction, rather than from hysterical evangelism."

"Most troubles are exaggerated by the mental attitude, if not entirely caused by them," continued Miss Barton. "I have in mind the matter of age. Now it has been my plan in life never to celebrate or make anything of birthday anniversaries, because this only depresses and exaggerates the passing of years. The mind is so constructed that we have become firmly convinced that after a certain length of time we cease to be useful, and when our birthday calendar indicates that we have reached or are nearing that time, we become lax in our work and finally cease to accomplish; not because we feel in reality that we are no longer useful, but because we are supposed by all laws and dictums to have finished the span of life allotted to work.

"Such a grave error! I have noticed it particularly among old soldiers. Why you know in attending many reunions of old soldiers I have noticed that nearly the whole of their conversation is upon the passing of time and upon their ages. They seem to think it quite marvelous that they are even alive, let alone having in mind the doing of anything for their fellow-creatures. It is not their fault, but the fault of the attitude of the world to the old in years. When a man has ceased to feel himself useful he is no longer useful, but I maintain that no one need feel that way just because he is fifty, sixty, seventy, eighty, or even ninety or a hundred years of age. That is according to year standards. Many men at eighty are as capable of being useful to the world as they were fifty years before; perhaps not in the same way, but maybe in a much more important way, for life gives experience with its years that is of some account, if made use of.

"Birthday celebrations after one is ten are without any value, and what is more, I verily believe that they are harmful. Let your life be counted by the mile-stones of achievement and not by the timepiece of years. We would all be younger if that were so, and would live to be much older than we do at the present time, when the props are pulled from under us by tradition and precedent after threescore and ten has been reached. To-day I feel as young in my own mind as I did a half century ago, and that is because I have not folded my hands and given up

work, and have also given up the thought that I was not as useful as I had been in other years. Christian Science gives one the mental attitude to live one's life in accordance with that idea, I believe."

[From the *Concord* (N. H.) *Evening Monitor*,]

MRS. EDDY'S CHARITABLE FUND.

THE following statement in regard to the Charitable Fund of one million dollars established by Mrs. Mary Baker G. Eddy, the Founder of the Christian Science Church, has been issued by Alfred Farlow of the Publication Committee:—

"There seems to be an impression that contributions to the Fund are desired. This is a mistake. Since the announcement of Mrs. Eddy's enterprise she has been in receipt of many letters of appreciation from all parts of the world, commending her efforts. Many of these letters are accompanied by checks to aid the Fund. It should be well understood that Mrs. Eddy has set aside the whole amount necessary for this Fund, namely, one million dollars, and donations from others have not been asked for, nor are any expected. While Mrs. Eddy appreciates the commendations of her friends, and the substantial evidence of their approval, nevertheless it will not be necessary for others to aid in this matter. Really, her friends can aid her most by refraining from unnecessary letters on the subject, thus leaving her time to work out the details; and this is what she desires."

TIME was when men accepted nature for what it seemed. The world was flat, and things were made up of earth, air, fire, water, etc., as any one might see. This matter-of-fact view was greatly modified by the logic of Hebrew monotheism, which brought to men an abiding sense of unity and gave rise to the concept of one omnipresent Cause and Creator.

A further advance in the thought of nature was effected by the demonstration and acceptance of the heliocentric order of the universe. Then men saw as never before the sweep and all-inclusiveness of law, and so they were led to the adoption of the Baconian attitude of inquiry and

experimentation respecting so-called natural phenomena. Nevertheless, in all the Christian centuries physical nature has remained an insoluble mystery, not only in the sense that many of its processes and operations are beyond human ken, but in that they are inexplicable, the manifestations of a seemingly blind force which works its will in subtle, unintelligible ways.

The universe is a riddle to the atheist, who declares that all causation is to be found in the potentialities of matter; and it is no less a riddle to the Christian materialist, who thinks of matter as the inert and senseless, but divinely provided means by which a sovereign will is expressed. In the one case the mystery inheres in the asserted fact that what is affirmed to be unintelligent, mindless, mere stuff, is able in its evolutions to generate thought and express itself in ways and forms which suggest an infinity of wisdom and beauty. In the other case the mystery inheres in the asserted fact that He who is declared to be all-wise, all-loving, and all-powerful has instituted and maintains an order of things which involve unspeakable conflict, injustice, suffering, and wrong.

The tone of hopelessness, and sadness withal, to which this sense of the inscrutability of nature lends itself, was discovered by a recent writer in *Putnam's Magazine*. He says: "I seized the opportunity, some little while ago, on finding myself sitting next to a great physicist, of asking him a series of fumbling questions on the subject of modern theories of matter. For an hour I stumbled like a child, supported by a strong hand, in a dim and unfamiliar world, among the mysterious essences of things. I should like to try to reproduce it here, but I have no doubt I should reproduce it all wrong. Still, it was deeply inspiring to look out into chaos, to hear the rush and motion of atoms moving in vast vortices, to learn that inside the hardest and most impenetrable of substances there was probably a feverish intensity of inner motion. I do not know that I acquired any precise knowledge, but I drank deep drafts of wonder and awe.

"The great man, with his amused and weary smile, was infinitely gentle, and left me, I will say, far more conscious of the beauty and the holiness of knowledge. I said something to him about the sense of power that such knowledge must give. 'Ah,' he said, 'much of what I have told you

is not proved; it is only suspected. We are very much in the dark about these things yet. Probably if a physicist of a hundred years hence could overhear me he would be amazed to think that a sensible man could make such puerile statements. Power—no, it is not that! It rather makes one realize one's feebleness in being so uncertain about things that are absolutely certain and precise in themselves, if we could but see the truth. It is much more like the apostle who said, "Lord, I believe. Help thou my unbelief." The thing one wonders at is the courage of the men who dare to think they know.' "

This frank acknowledgment of ignorance where there is accredited wisdom,—that the discoveries of the future are likely to make the present assertedly scientific seem puerile, —does not surprise the Christian Scientist, for he has learned that a material sense of the universe and its phenomena is neither intelligent nor intelligible. Recognizing the falsity of the world's material concept of things, its inscrutability becomes to him a matter of course. Having no Principle, no divine law, it must vary with the mortal belief of which it is an expression. It does not pertain to Mind and cannot express it. The Mind forces which theology has declared to be inherent in matter, are and can but be wholly spiritual, since God, Spirit, is their source, and it is the province of Christian Science thus to identify them even as it identifies man, and to maintain their unsullied divinity forever separate from every suggestion of materiality. Says our Leader, "Spirit is the life, substance, and continuity of all things. We tread on forces. Withdraw them, and creation must collapse. Human knowledge calls them forces of matter; but divine Science declares that they belong wholly to divine Mind, are inherent in this Mind, and so restores them to their rightful home and classification" (Science and Health, p. 124).

The teaching of Christian Science that there is nothing mysterious, unknowable, or unintelligible in true being, the realm of the real, is likely to be challenged by the statement that the mystery of the divine manifestation is frequently referred to by the sacred writers, as in the case of Paul's definite statement to Timothy, "Without controversy great is the mystery of godliness." In answer it may be said that the Greek word *musterion,* translated "mystery" in this and twenty-six other passages of the New Testa-

ment, comes from a root which means to initiate, and links thought to the time when the symbolic significance of religious rites, upon which the mass of the people looked with superstitious awe, was understood only by the priestly class, the initiated. The Elusinian mysteries of the Greeks, and the older religious rites of the Egyptians, which figure prominently in George Eber's writings respecting "The Land of the Ancient River," were mysterious only to the ignorant, but, as Mark Hopkins has said, "there may be ignorance without mystery," and as ordinarily used in the New Testament this word "mystery" stands for those divine truths which may not yet be apprehended by human sense, but which are apprehensible in Christ. To the twelve Jesus said, "It is given unto you to know the mysteries of the kingdom of heaven, but to them [that are without] it is not given." In his letter to the Corinthians Paul speaks of ministers of Christ as "stewards of the mysteries of God," and to the Romans he writes of the revelation in Jesus Christ of "the mystery, which was kept secret [from the ignorant and unbelieving] since the world began,"—all of which makes clear the teaching of Christian Science, that the truths of being are not mysterious, save to the uninitiated, those who have not attained to the Mind which was in Christ Jesus. In two or three instances this same word *musterion* is used in a secondary sense by Scripture writers to denote the nature of evil, materiality,—that which is without principle, and hence without law. (See 2 Thessalonians, 2 : 7, and Revelation, 17 : 5, 7.)

Christian Science teaches that while the products of material sense, the phenomena of physical nature, so called, are and must forever remain inscrutable, a mystery, because forever separated from the Divine intelligence, there is no mystery—unintelligibility, unknowableness—in the truths of being, in so far as we have attained to spiritual-mindedness. The manifestations of infinite Mind are indeed wonderful, "past finding out" as yet, since "to understand God is the work of eternity" (Science and Health, p. 3); but "all things are naked and opened [intelligible, logical, law-expressive] unto the eyes of him with whom we have to do," and to all those who have awakened "in his likeness."

In separating between the nature which manifests Mind

and the so-called nature of material sense, Christian Science, the word of Truth, pierces even to the dividing asunder of soul (human sense) and Spirit. It uncovers the mystery of evil, matter and the asserted laws of material belief, which result in sin, sickness, and death, and reveals the radiant realm of God's appointing, to the knowledge of which, with all its triumph and peace, we may each through Christ attain. JOHN B. WILLIS.

STRANGE as it may seem at this late day in human history, a good deal of regret for the decadence of the military spirit has been expressed in some magazines, both religious and secular. Some educators also say that a weak type of character is apt to result when children are not taught from the earliest years to defend their rights. The world is undoubtedly in a transition period, so far as ideals are concerned, and men rightly ask for opportunities to try methods other than those which have so signally failed to advance humanity in the past. While self-seekers are always the most noisy and assertive, there are many who are quietly and unselfishly working for the universal good, and they are sure to win in the end. It is certain that the world has not yet reached the stage where all conflict can cease and universal peace be proclaimed, and the vital question for us is this, What methods will most truly and effectively advance mankind, provide for the needs of the race morally, intellectually, and physically, and most speedily bring in the universal reign of right?

St. Paul had a comprehensive knowledge of the ways of his time, the religious and political systems of both Jews and Romans. He spent two years as a religio-political prisoner in the Roman fortress at Cesarea, and later "preached Christ" in Rome while chained by the wrist to a soldier of the imperial guard. This unique experience seems to have resulted in mutual respect and helpfulness, for we find Paul's letters to the churches colored by his close association with the soldiers. He compares the Christian's service with the strenuous life of those brave men, and we find him saying to Timothy, "Thou therefore endure hardness, as a good soldier of Jesus Christ;" and to the Corinthians, "We do not war after the flesh:

(for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds.)" That these weapons were indeed mighty, results proved. One by one Paul's guards went back to the household of Nero, carrying with them the life-giving message of Truth, and though that household was darkened by nameless iniquities, the light of Truth illumined it so that later we find Paul sending to the Philippians greetings from the "saints . . . of Cæsar's household." We have at least one reference to a "devout soldier," and it is a matter of history that many of these men became followers of Christ and carried the gospel into all parts of Europe.

All through our revered Leader's writings we are shown the necessity for the warfare against evil and the distinction between the true warfare and the false. (See Science and Health, p. 568.) In "Miscellaneous Writings" (p. 118) she points to "self-ignorance, self-will, self-righteousness, lust, covetousness, envy, revenge," as the enemies that are to be "met manfully and overcome;" and she adds, "Be of good cheer; the warfare with one's self is grand." There is certainly no danger that a flabby type of character will be produced as a result of this warfare; rather will it be of the heroic mold which faces undaunted perils, privations, and vigils,—anything, so that Christ shall triumph and humanity be freed from its long bondage to sin, disease, and death. The Spartans were taught to despise hardship and pain. Christian Scientists are taught to endure hardship and to overcome pain, even as they overcome sin, by the understanding of divine Truth.

It needs no lengthy argument to show that physical force can never right the wrongs which oppress mankind. This mighty task must be carried to completion under the banners of Christ, Truth, for "in righteousness he doth judge and make war." As this warfare is waged against error there will be an ever-lessening desire to attack personalities, for the triumph of Truth in one's own consciousness will bring an ever-increasing faith in good, and the power of divine Principle, understood and demonstrated, to right every wrong. Well for us if we can say, with St. Paul, "I have fought a good fight, . . . I have kept the faith"!

ANNIE M. KNOTT.

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A PHYSICAL SCIENTIST'S VIEW OF CHRISTIAN SCIENCE.

M. G. KAINS, M.S.

PROBABLY no people as a class feel so sure of their ground as do those who apply the physical sciences to earn their daily bread. Whether this application be in the laboratory or in the factory, on the farm or on the ocean, by the learned student or by the simple artisan, with intricate apparatus or with none at all, is of no moment. Consciously or unconsciously all apply laws which have been grouped in the various physical sciences. Whether or not we understand the individual laws upon which our efforts are based is of no consequence so far as the law is concerned. We recognize, apply, and prove the universal law of cause and effect, which never varies, never fails, never favors. It is the application of this law that gives each of us confidence in his position and prompts him to challenge every new thing which seems to threaten that position in any way. As a consequence of this it seems to be characteristic of the challenger to assume that a new discovery will in some way deprive him of something, or destroy something which he believes to be true or valuable; whereas, the reverse has been the case; the discovery has been a means of a greater or less emancipation from former limits, and has therefore made the world a better place to live in.

The standpoint of the physical sciences is clearly defined. We assume that there is no such thing as acci-

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dent, no such thing as chance; nothing merely happens. Upon this assumption, which all admit, effects are observed and related until individual causes can be designated. Then we again group and regroup these causes systematically, until we have the various sciences of chemistry, physics, mechanics, etc., which, because they deal with the phenomena of what, for want of a better name, is called matter, are denominated the material or more commonly the physical sciences. And since these are intimately associated at certain points with biology, the science that deals with organic life, the assumption is often made that, having already answered so many queries, they will somehow, sometime, explain so-called physical life in all its ramifications, as well as all other phenomena not supposed to be related to life.

This position of the physical and biological sciences was for many years thought to be satisfying and impregnable; but about forty years ago attention was called to Christian Science, which, though always unostentatious, has attracted the increasing attention of thinking people. In its early history its mere name provoked mirth, because religion and science had been regarded as being opposed to each other not less than night and day, and it was asked, "How can the church with its blind faith in things that no one has proved to exist at all, and the laboratory with its inexorable demand for proof, be brought together on an amicable basis?" The mere idea seemed so absurd that believers in religion and students of the sciences applauded each other's efforts to heap ridicule upon the scio-religionists or religio-scientists.

But the volume of effects due to the work of this movement has in recent years become so vast, and so large a number of thinkers have espoused this scientific religion, that our conviction as to the immutable law of cause and effect has insisted that we inquire what is the cause of all these effects. As students of physical science we were at first reluctant to look for explanations, because we had been led to believe that this new doctrine declares the basis of our sciences to be a false one—and who does not feel a bit squeamish at the thought of having the ground removed from under him. But when some of our own champions, still within the ranks of physical science, reached many conclusions which closely approximate those

announced by the Discoverer of Christian Science a generation ago, we were the more willing to examine this new doctrine, especially when we remembered that our aim in the sciences is not to establish pet theories and acquire ephemeral notoriety or power, but to perceive and promulgate truth which is eternal. And this desire is evidenced by the history of each science. In each may be found ample wreckage of theories formerly held tenaciously by their sponsors and votaries, but proved to be erroneous as the quest for truth has led to more advanced understanding.

Our attitude in this respect has been very happily expressed by Dr. E. Ray Lankester, president of the British Association for the Advancement of Science, who in his address in August, 1906, said: "Men of science seek, in all reverence, to discover the Almighty, the Everlasting. They claim sympathy and friendship with those who, like themselves, have turned away from the more material struggles of human life and have set their hearts and minds on the knowledge of the Eternal."

There can be only one true basis in anything; all others must be false. This true basis must be not only true, but provably so, hence scientifically true, for according to the Standard Dictionary science is "knowledge gained and verified by exact observation and correct thinking." Conversely, the knowledge gained by defective observation or by erroneous thinking, separately or in conjunction, can be neither scientific nor true, no matter who nor how many claim it to be so, nor how hoary the claims may be. With these definitions in mind we feel prepared to challenge Christian Science just as every new thing is challenged. Whatever is true can stand the test, for nothing that is true can be destroyed or injured; only that which is false. And as Dr. Lankester has implied, we are all interested in the search for truth.

Before we make our attack, however, let us take a survey of our citadel from foundation to turret. This has already been exceptionally well done by Mr. Arthur Balfour, who in his presidential address before the British Association two summers ago said: "In the order of logic, sense-perceptions supply the premises from which we draw all our knowledge of the physical world. It is they which tell us there is a physical world; it is on their

authority that we learn its character. But in the order of causation they are effects due (in part) to the constitution of our organs of sense. What we see depends not merely on what there is to be seen, but on our eyes. What we hear depends not merely on what there is to hear, but on our ears. . . . And what is true of sense perception is of course also true of the intellectual powers, which enable us to erect upon the frail and narrow platform which sense-perception provides, the proud fabric of the sciences."

It is well at this point to examine some of the testimony of sense-perception. If a person will look with one eye through a one-inch tube about a foot long, and with the other eye look at the palm of the hand placed beside the distant end of the tube, palm facing the eye, there will seem to be a hole through the hand. If he will look intently at a bright red card for half a minute, and then at a white ceiling or wall as intently, he will seem to see a spot like the card in color and shape. A stone dropped from the platform of a quickly moving train seems to fall vertically; a person beside the track would see it fall obliquely, but really it takes a curved path to reach the ground because of the combined forces of the train's speed and the attraction of gravitation. Probably every one has observed that the whistle note of a rapidly moving train seems to rise in pitch as the train approaches and to fall after it has passed; yet he knows that the note is really the same. The vagaries of feeling are so numerous and subtle that physical scientists no longer dare "believe their senses," but are obliged to make important adjustments and corrections under the compulsion of reason. Concerning this, and continuing the survey of the physical sciences, Mr. Balfour says:—

"Our organs of sense perception were not given us for purposes of research; nor was it to aid us in meting out the heavens or dividing the atom that our powers of calculation and analysis were evolved from the rudimentary instincts of the animal. It is presumably due to these circumstances that the beliefs of all mankind about the material surroundings in which they dwell are not only imperfect, but fundamentally wrong. It may seem singular that . . . our race has, without exception, lived and died in a world of illusions; and that its illusions,

or those with which we are here alone concerned, have not been about things remote or abstract, things transcendental or divine, but about what men see and handle, about those 'plain matters of fact' among which sense daily moves with its most confident step and most satisfied smile."

Such being the case, it may readily be seen why the advance of every science has been slow. The testimony of the senses has been believed; effects have been and still are attributed by superficial observation to wrong causes, because the observer has accepted sense testimony as final. But the testimony of a witness in a law court is discredited if he tells one untruth! Is it not apparent, then, that "the proud fabric of the sciences" rests upon a "frail and narrow platform"? And is it presumptuous to assume that the "plain matters of fact" of sense testimony will one by one be arraigned by reason until the truth alone remains? Mr. Balfour answers:—

"Extend the boundaries of knowledge as you may; draw how you will the picture of the universe; reduce its infinite variety of modes to a single space-filling ether; retrace its history to the birth of existing atoms; show how under the pressure of gravitation they became concentrated into nebulæ, into suns, and all the host of heaven; how, at least in one small planet, they combined to form organic compounds; how organic compounds became living things, developing along many different lines, and gave birth at last to one superior race; how from this race arose, after many ages, a learned handful, who looked around on the world which thus blindly brought them into being, and judged it and knew it for what it was,—perform, I say, all this, and though you may indeed have attained to science [physical], in no wise will you have attained to a self-sufficing system of beliefs.

"One thing at least will remain of which this long-drawn sequence of causes and effects gives no satisfying explanation, and that is knowledge itself. Natural science must ever regard knowledge as the product of irrational conditions, for in the last resort it knows no others. It must always regard knowledge as rational, or else science itself disappears. In addition, therefore, to the difficulty of extracting from experience beliefs which

experience itself contradicts, we are confronted with the difficulty of harmonizing the pedigree of our beliefs with their title to authority. The more successful we are in explaining their origin, the more doubt we cast upon their validity. The more imposing seems the scheme of what we know, the more difficult it is to discover by what ultimate criteria we claim to know it."

And this is the citadel from which we were at one time going to sally forth to attack Christian Science! Our own survey has only corroborated what Christian Science has told us; namely, that our foundation is insecure and our superstructure imperfectly put together. For, as Christian Science declares, when we accept matter as the basis of our sciences and theoretically invest it with causative power, we repudiate God, because such an assumption leads inevitably to one of two conclusions; namely, (1) the self-evolution, self-government, and self-destruction of matter, or (2) the creation of matter by God. In the first case, to assume that matter has the power and prerogative to originate, govern, and destroy itself, means that God has no place in creation. In the second case, to assume that God has created matter and is the prime mover in its phenomena, means that He is not only responsible for, but is the originator of moral as well as physical discord and disaster. (See Science and Health with Key to the Scriptures by Mrs. Eddy, p. 119.)

It makes no difference, therefore, which conclusion we accept; our search does not lead to a grander and nobler apprehension of the infinite, but rather the reverse. In the first case each advancing step in such reasoning belittles God until He disappears altogether, and in the second God is made to appear less and less lovable because such reasoning forces the conclusion that He is the deliberate originator and sustainer of anarchy under the guise of natural law, whereas the Bible declares that God is Love, a definition which Christian Science accepts as fundamental. Indeed, Love or God is known as divine Principle in Christian Science.

Now this word principle is a very happy one for us, because we know precisely what it means. It is aptly defined as a "permanent or fundamental cause that naturally or necessarily produces certain results." Christian

Science declares that Principle, Love, or God is the creator of all that really exists; that everything that really exists is eternal and incapable of discord or dissolution, and that nothing really exists independent of this Principle or primal Cause, God—statements which accord with the Biblical words in the opening verses of John's Gospel, "The Word was God. . . . All things were made by him; and without him was not any thing made." On these statements Christian Science insists that the universe, as God, the divine Principle, Love, made it, is characterized by peace, joy, goodness, health—in short, that it is heaven; not a locality merely, but a state of consciousness due to the reign of righteousness, which can be attained here and now by right thinking, that is, by the utilization of God's laws, no one of which conflicts with another. On the other hand, Christian Science classifies all the unlovable, painful, fearful, destructive, and otherwise untoward phenomena and forces as without Principle, having power only so far as they are believed to have it by human beings and producing their phenomena in proportion to the strength of human conviction.

No matter how transcendental these statements may appear to us, they are not more visionary than those put forth by many of our most honored discoverers and inventors. But we are practical people and demand proof. And we have not far to search! In all candor we must admit that the results are apparent to every sincere investigator. For here in the full glow of health are people who had been given up to die by the most skilful physicians and surgeons; here are men and women free from the thraldom of alcohol, cocaine, morphine, and tobacco; here are husbands, wives, and children living in Christian peace and harmony which has replaced a domestic hell; here are business men who, rescued from financial ruin by Christian Science, are proving in their daily business life that the Golden Rule is not a mere platitude, a pretty thing to say on Sunday and forget until seven days later, but a law, the application of which has wrought business success where failure was previously rampant. Such are the evident effects, but we are told that there is abundant other proof of a moral and spiritual nature that follow as a necessary result of the application of Christian Science.

Now whatever produces such results in people whom we have known to be invalids, drunkards, dishonest, or worse, cannot be based on anything in the physical or the biological sciences; nor can it be founded on the action of the human mind, which, as will-power directed upon oneself or upon another, is tyranny with whose baneful effects we are already too familiar. We are forced, therefore, to acknowledge that the propaganda which can assimilate and work over the unpromising raw material that Christian Science does into useful, honorable, healthy, God-serving citizens is worthy of our utmost respect. The mere assertion that we do not see how the work is accomplished is no more an argument against Christian Science than it was against scores of things now classified in the physical sciences, but which we asserted at first to be false because opposed to our previous knowledge. We insist that the novice in our sciences shall endeavor to grasp the sense of their laws and strive to apply them after the approved method. Christian Science does the same. On this ground we can have no cause to cavil at it. We have only to set aside our prejudicate opinions and apply the rules ourselves in order to prove, just as we do in the laboratory or the factory, the law of cause and effect.

As the theories based on sense testimony are corrected and discarded by reason and the revelation of Truth, and as our search leads us, in the words of Dr. Lankester, to set our "hearts and minds on the knowledge of the Eternal," each advancing step will enforce the fact that there is no conflict in truth, whether expressed in the external universe or in consciousness through Christian Science. It will also enforce the conclusion that when the sciences, which are based at present largely upon sense testimony, shall have been purged of erroneous hypotheses, and when their representatives shall have traced the various laws back to their primal cause and shall acknowledge God as this great First Cause, they will have accepted the tenets of Christian Science and proved the truth of those statements made in the first chapter of Genesis, which declares the spiritual actuality of the universe with God as its author; namely, "In the beginning God created the heaven and the earth. . . . and God saw every thing that he had made, . . . was very good."

CONSECRATION.

FREDERICK DIXON.

"TO work is to pray," ran the old Latin proverb, but it took Christianity to turn it from a precept into practice. The men who governed the world before the Christian era were commonly mighty hunters before the Lord, and though they might be first-rate fighters of men in war, they were by no means first-rate fishers of men in peace. Men like these laid no store by the Carlylean gospel of the dignity of labor. Their motto was, "Woe to the vanquished." In their theology the battle was always to the strong; to become "hewers of wood and drawers of water" was the natural destiny of the conquered. It was a personality such as this, some second Joshua or Judas Maccabeus, that the Jews pictured for the Messiah. It is true that the spiritual perception of one of their own writers had already foreshadowed in the servant of Jehovah the reception which awaited the man who should proclaim the Christ to the world, but these prophecies, however much they might at times appeal to the multitude, had little attraction to their rulers.

All, for instance, that St. John has to say of the high priest is compressed into two or three verses, but in those verses the character and policy of the Sadducee stand revealed in all their hideous cruelty and guile, so that one realizes in full his mingled fear and hatred of the man he deemed "stricken, smitten of God, and afflicted." Caiaphas' hatred of Jesus was rooted in the Saviour's spirituality, his fear in the danger with which that spirituality threatened the hierarchy. Like Pilate he had no ambition for a kingdom which was not of this world, and like him he was absolutely incapable of fathoming the purpose of the one who, as Mrs. Eddy has written, "did life's work aright not only in justice to himself, but in mercy to mortals" (Science and Health, p. 18).

"To labor is to pray," and if Jesus is the Wayshower, then to follow him the Christian Scientist must learn to do "life's work aright;" and just in proportion as he

succeeds will his "light so shine before men," that they may see his good works, and glorify his Father which is in heaven. But to keep the way that is narrow, and to pass the gate that is straight, the Christian Scientist will have to learn to pray as Jesus prayed,—Jesus, "whose humble prayers were deep and conscientious protests of Truth" (Science and Health, p. 12),—then he will begin to do the works that Jesus did, and in doing these will "enter heaven with prayer."

The days of Jesus' ministry were devoted to an incessant effort to realize and demonstrate man's unity with his Father. The Gospels are the record of this effort, and there is an almost casual observation in St. Luke's account of the last visit to Jerusalem, which shows how unremitting it was. "And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives." After the long day's work in the temple, teaching and healing, meeting and destroying evil in all its myriad forms, he would descend from Mount Moriah, as the shadows began to deepen under the arched roadways, and crossing the ravine of the Kidron, climb upwards through the olive groves till the lights of the city lay at his feet, to pass the night alone in the silence, strengthening himself by the realization of Truth for the dawning day, for "all the people came early in the morning to him in the temple, for to hear him."

"The highest and sweetest rest," writes Mrs. Eddy, "even from a human standpoint, is in holy work" (Science and Health, p. 519); and only as a man learns this can he climb to the place when he can pray without ceasing,—that is, meet the demand of Truth for every moment of his time. The enquirer into Christian Science is apt to think that this entails too great a sacrifice. He is frequently afraid not that he will not prove equal to giving up sensuous pleasures, but that he will; and he shudders to himself as Guinevere shuddered,—

> I thought I could not breathe in that fine air,
> That pure serenity of perfect light—
> I wanted warmth and color.

But Christian Science is no mere iconoclasm. The student cannot begin to loose himself from the things of the flesh until he has begun to bind himself to the things of the

Spirit. "When I was a child," wrote Paul to the church at Corinth, "I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things." The scholar has no sense of loss because he has left fairyland to walk in "king's gardens;" because he has left Cinderella in her kitchen, and climbed up to Professor Teufelsdrockh's attic in the Wahngasse. And when the time comes he will not miss the view from the attic window over the roofs of Weissnichtwo, as from the slopes of the mount of Revelation he sees, towering up out of the mists of the vale of the senses, the peak crowned with the city that lieth four-square.

Jesus, using the symbol of childhood in a different way to that of Paul, declared that "of such is the kingdom of heaven." He referred, however, to the innocence rather than the ignorance, to the purity rather than the immaturity of the child. It is these two qualities, which Mrs. Eddy defines as constituting the Bride (See Science and Health, p. 582), that in the figure of the New Jerusalem John saw from the great and high mountain; and it was as children, to the last, that he addressed the Christian churches. Jesus himself saw that it was only by some process of destruction through construction that man, as in his words to Nicodemus, could be born again, and so enter the kingdom of God. The first recorded act we have of his, constituting a repudiation of the narrow laws of relationship in a claim for an actual and not theoretical brotherhood of man, struck at the very roots of a physical conception of society. Years later, when there came to him through the dense crowd surrounding him in some Galilean town, the news that his mother and brethren stood without, he stretched forth his hand toward his disciples with the words, "Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

Though Jesus broadened the human sense of relationship so that he became the great Elder Brother of mankind, he never minimized its human significance. If his first recorded utterance contained the gentle reproach to Mary, "How is it that ye sought me? wist ye not that I must be about my Father's business?" almost his last thought on the cross was for her. "When Jesus there-

fore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her into his own home."

At the same time, following the incident in the temple, although Jesus returned with his parents to Nazareth, and "was subject unto them," so soon as he became grown up he seems to have shown his mother all human tenderness without, as Mrs. Eddy has written, acknowledging any ties of the flesh. (See Science and Health, p. 31.) There is a sentence in the story of the marriage feast in Cana of Galilee which illustrates this rather graphically. Mary had, perhaps somewhat importunately, drawn Jesus' attention to the fact that they had no wine, and Jesus replied in that famous sentence, "Woman, what have I to do with thee?" Now the Greek word γύναι, translated woman, hardly implies the sternness of the English rendering. "The address is that," writes Westcott, "of courteous respect, even of tenderness." All the same, the term is not one which in ordinary circumstances would have been natural; it is, indeed, the term he used in addressing the woman of Samaria, as also Mary Magdalene. Even more remarkable is the rest of the sentence, which rendered quite literally is, "What is that to me and thee?" that is to say, leave me to myself, or as might be said to-day, leave me to work out my own problem.

"Work out your own salvation," Paul wrote to the Philippians, "with fear and trembling." It would be interesting to discuss the exact significance of "fear and trembling" in the Pauline vocabulary, but it must suffice here to say that the context makes it clear that by working out your own salvation the apostle meant the effort to attain the mind "which was also in Christ Jesus." The mind that was in Christ Jesus was instinct with the purity of the child, but that purity was based not on the child's ignorance of evil, but on the seer's knowledge of its unreality. The child's ignorance of evil could not and did not prevent the development of the adult's belief in good and evil, with its inevitable heritage of death; the seer's knowledge of its nothingness was demonstrated in the victory over death. To the Roman world in which Paul

wrote, as to the Roman colony to which he wrote, the *mens sana in corpore sano* was a purely physical condition; but to the Christian church in Rome as to the Christian church at Philippi, the condition was entirely spiritual, for, as the writer himself had already told them, "to be carnally minded is death; but to be spiritually minded is life and peace."

Purity, Mrs. Eddy says, is "the corner-stone of all spiritual building" (Science and Health, p. 241), and purity tells of the destruction of material sense, which leaves man free to see the idea of God where once only the offspring of the flesh was visible. Such purity is the result of that warfare with the flesh which demands the unwearied devotion of a lifetime. "Out of our sins we make a ladder for ourselves, if our sins we tread under foot," wrote St. Augustine, in a passage which has inspired two of the noblest utterances of the poets of two hemispheres. Victory is not to be achieved either by a sudden access of emotion, or by translating Mrs. Eddy's advice to "emerge gently" (Science and Health, p. 485) into emerge perceptibly.

> The heights by great men reached and kept
> Were not attained by sudden flight,
> But they while their companions slept
> Were toiling upward in the night.
>
> *Longfellow.*

Nor is it to be attained by sitting down and waiting for the lusts of the flesh to drop away, like leaves in Vallombrosa.

> I held it truth, with him who sings
> To one clear harp in divers tones,
> That men may rise on stepping-stones
> Of their dead selves to higher things.
>
> *Tennyson.*

The gospel of inertia found no support from Christ Jesus. "If thy right hand offend thee," he said, "cut it off," and he was "the way." His whole life was an exemplification of those first recorded words of his to Mary in the temple, "Wist ye not that I must be about my Father's business?" In the busy years of his ministry there were neither days nor nights off. He was indeed "the good shepherd,"—the shepherd of the 23d Psalm, the shepherd who by day led his flock "beside the still

waters," and in the evening anointed the bruised head with oil as he stood in the gateway of the fold. It is noticeable that the word προβατα, translated sheep in the fourth Gospel, is more accurately flock. It was Tertullian, the fierce Tertullian, as Matthew Arnold called him, who first drew attention to the distinction between the sheep and the goats, in that awful phrase, "He saves the sheep, the goats he doth not save." The early church, which could not leave the shelter of the catacombs without catching sight of the frowning mass of the Flavian Amphitheater towering above the roofs of Rome, had no need to be reminded of human suffering, and on the walls of her dim-lit streets of tombs

> She her Good Shepherd's hasty image drew—
> And on his shoulder, not a lamb, a kid.

Between those two ideals there lies the gulf which separates the theology of Leviticus from the theology of the Gospels, the belief that evil is a power from the knowledge of the allness of God. It is the goat element in the human consciousness that causes most of the trouble in the world, and this element, like every pretense of evil to power, Christian Science is teaching the world to deal with scientifically. Generations of doctors, ministers, and philanthropists have spent themselves in struggling with effects, while leaving their cause unattacked. Jesus never made a diagnosis of symptoms; his therapeutics were moral, his physiology spiritual.

There is perhaps no part of a Christian Scientist's work which demands greater consecration than his tending of the unfortunates who have been regarded as the "goats" of the flock. To be gentle with the sinner, while being inexorable to sin; to say, "Get thee behind me, Satan," as Jesus said it, requires a true perception of the impotency of evil. The world which hounds or shrinks from the drunkard in the intervals between imploring him to take the pledge, betrays its belief in evil as a power. The Christian Scientist who takes the side of the drunkard against the drink, and in destroying the belief sets the victim free, demonstrates his knowledge of the fact that evil has neither power nor even existence. It is this demonstration of the allness of God, and consequently, of not merely the powerlessness but the actual nothingness

of everything unlike God, that constituted Jesus' life-work in this world.

The spiritual perception which showed Jesus in the solitude of the wilderness that "man shall not live by bread alone," was manifested to the world in the feeding of the thousands in the mountains by the Galilean Sea. The perception of the absolute valuelessness of any sensational element in the miraculous, revealed to him as he gazed from the pinnacle of the temple into the courts beneath, found expression later in that stern public rebuke to the Pharisees, "A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas." The perception of the vanity of ambition which came to him as, from the summit of the mountain, he passed in review "the kingdoms of the world," was published to all Jerusalem on the day when, mounted on an ass, he rode down from the Mount of Olives, through the booths in the ravine of Kidron, toward the Shushan Gate. And in all this the Christ-man overshadowed the son of Mary.

Christ Jesus was "the way," and those who would follow him must walk in his footsteps. If they would experience the joy of the conscious mastery of sin and sickness, they must endure the discipline of the wilderness. Only as they tread underfoot the appetites of the flesh, the love of applause, the greed of power, will they approach the moment when they too can say, "The prince of this world cometh, and hath nothing in me."

CARDS IN THE GERMAN PERIODICAL.

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THE OUTER WORLD AND THE INNER MAN.

MARTHA R. WHITE.

MODERN science is wont to trace back its inception to Francis Bacon and his great work, "Instauratio Magna." He was the occasion rather than the cause of the change in thought that took place, for no great reorganization in the mental world comes suddenly or at the instigation of an individual. The individual is the focus of the general unrest, the avenue for the expression of the revolution going on in the universal consciousness. So it was with Bacon. He was the able mouthpiece for the general dissatisfaction with the outworn scholastic dogmatism. Men's minds were looking for new fields of activity and for more reliable bases for reason. Bacon indicated the direction this new activity was to take, and gave for the foundation-stone experience of the external world. Men must be receptive merely. "All depends on keeping the eye steadily fixed upon the facts of nature, and so receiving their images simply as they are, for God forbid that we should give out a dream of our own imagination for a pattern of the world" (Preface to Instauratio Magna). The wonderful universe must be treated reverently in his scheme of induction, "the ascent from particulars to generals" (Century Dictionary). Its opposite, the deductive method, or "descent from generals to particulars," hardly existed for him.

To-day modern science has found it impossible to abide by all that Bacon's method would involve. It has been found necessary to mingle the two, always giving induction the first place. The modern method consists in a preliminary critical induction, followed by the framing of a "working hypothesis," to be tested later by experimentation and verification. But your premise in every case must be experience, not sheer inference. "Before deductive interpretation of the general truths, there must be some inductive establishment of them" (Herbert Spencer. Principles of Sociology).

To-day this habit of building all conclusions on external evidence has become so ingrained that it rarely occurs to any one that there is any other legitimate mental

method. Whenever a man or woman is found who is convinced of the advisability of changing from the inductive to a purely deductive process, the struggle is usually a mighty one. Lifelong habits of thought have to be pulled up by the roots, and the roots usually go down to the very foundations of the mental life.

What is the matter with our lifelong habits? may be asked. Why should any one desire to change? and what benefits are to be gained by so doing? These are questions worth trying to answer, and the present article seeks by following the inductive method to its logical conclusions to reply to the first in such a way that the second will need no further answer. One of the first demands of the human mind is that things shall "make sense," and if it can be demonstrated that the ultimate of inductive reasoning does not "make sense," one very good reason for a change will have been shown.

Inductive research based on material phenomena may have three phases. "In so far as the phenomena are regarded for the purpose of exact measurement, it is scientific; in so far as the phenomena are regarded in their mode of apprehension by the mind, it is psychological; and in so far as the phenomena are regarded as the veil of objective reality, it is metaphysical" (Rev. F. C. Kolbe. Ultimate Analysis of Our Concept of Matter. *Dublin Review*, 1903). Each of these divisions demands a twofold universe made up of an objective world of phenomena to be examined, and a mental world of ideas, perceptions, and sensations based on the phenomena and interpreted by the reason, their sum total constituting knowledge, their intelligent coordination constituting science. This gives us the age-old partnership of mind and matter, thought and extension, the objective world unknowable except for the knowing mind; the conceptual world, non-existent without matter to furnish food for thought.

Inductive Metaphysics.

In the field of metaphysics the purely inductive method had a short life. Hume closed its career when he showed that if knowledge comes from experience of outside things, if one can never go beyond the information furnished by experience, if there is nothing in the mind from the beginning and prior to the first experience, then, to be con-

sistent, all ideas of objects and causes must be cast aside as illegitimate. The idea of a relation between this sense of color and that sense of touch culminating in the concept of an object, the idea of unvariable sequence between this experience and that experience culminating in the concept of causation, are ideas added by the mind itself; they never come from sense testimony. From sense testimony comes nothing but a torrent of disconnected sensations of color, smell, sound, etc., and this is all we can ever be sure of. Everything else is inferred without authority.

Kant was the St. George who saved Dame Reason from annihilation by this too great consistency to a vicious method. He, in the close of the eighteenth century, was the pivot on which the world's thought began to swing back toward thinking that there were other mental experiences of importance besides sense experiences. He showed that understanding is a quality outside of sensuous experience, which does not owe its existence to sense testimony, and that, prior to its subconscious activity in sorting the disconnected raw material, there can be no world of objects for us. Therefore knowledge and science can never come into existence if induction be followed to its ultimate requirement. In the words of Max Müller, "An empirical acquaintance with facts rises to a scientific knowledge of facts as soon as the mind discovers beneath the multiplicity of single productions the unity of an organic series" (Science of Language).

The Mind's Contribution to Knowledge and Experience.

The mind itself, then, previous to experience, possesses certain innate qualities, and it is only by admitting the existence and legitimacy of these qualities that a science can be brought into being. The receptivity of the mind prior to the first experience must be admitted; understanding, or, according to Paulsen's "Kant," the faculty which "introduces law and systematic connection among individual perceptions," must be admitted; reason, "the faculty of passing beyond the empirical world to the supersensuous" (*Ibid.*), must be admitted; the hunger of the mind for unity which provides the impulse to the reason must be admitted. Furthermore, we know each sensation only as a mental fact, all psychic experience we know only as a series

of mental states, and so, in the last analysis, all we *can* know is "the contents of consciousness." We can dower the object perceived with no quality, primary (extension, solidity, number, etc.) or secondary (color, taste, smell, etc.), which does not come back to the perceiving mind for origin. Kant sums up the situation in his "Inaugural Dissertation": "Apart from our subjective condition, the object, as represented and qualified by our sensibility, is nowhere to be found. It cannot possibly be found, since its form, as phenomenal appearance, is determined by those very subjective conditions." Therefore the existence of an objective world is inferred.

Chesterton, the English critic, has recently said, "I for one could more easily believe that mind was the sole origin of the matter which I perceive with the mind, than that the matter which I perceive was the sole origin of the mind which perceives it." The world in general is not ready to admit this as yet, but continues to base the conceptual world which we do know, on an objective world which we infer, and infer as being independent of us. The faithfulness with which the mental pictures recur, the way they seem to force themselves on us, is the reason for this placing of causation in something outside. Ever we see ourselves carrying around the same body, we look out of the window at the same row of houses, and though we may call our concept of these things only a mental translation, and therefore a poor substitute for the truth about them, still we have to take what comes; we cannot choose the world we will look at, or the nature of the messages sent by it.

This "working hypothesis" sounds seductively axiomatic, and has been accepted as self-evident through the centuries. No one in the realm of the natural sciences, where the reliability of the evidence is of the first importance, has thought to investigate further. This will eventually be found to be a fatal blunder, because the first time any one tried whether the evidence before the senses would change in response to a steadfastly changed thought, the evidence changed. This great discovery, reduced to a basic law by Mrs. Eddy, the Discoverer and Founder of Christian Science, is being used and proved daily by Christian Scientists. If the order of this change is, first a changed thought and second a changed "objective world" in one case, it must be so in every experience, for we cannot at will change the

order of cause and effect in the universe. And when it is proved that the supposed creative agent of the contents of consciousness is malleable and changeable by the very consciousness it is supposed to feed,—then the whole stately structure built on the inductive scheme, the house built on sand, falls to the ground. "And great was the fall of it."

THE WORKING HYPOTHESIS OF MODERN PSYCHOLOGY.

Modern psychology has placed its cause of sensations in the hypothetical object perceived, and not in the perceiving mind. "Mental facts cannot be properly studied apart from the physical environment of which they take cognizance" (William James. Psychology, p. 3). Here at the outset is the first break in faithfulness to the inductive system, for psychology has inferred its premise, the objective world, and considered that premise self-evident.

Putting aside the question of extension for the moment, however, let us see what psychology does with the individual consciousness itself. The individual consciousness is divided into the Me as Knower and the Me as Known. But the Knower is an inference too; we have no psychic facts among the contents of consciousness that testify of him. To regard him as there is a habit of mind only, and therefore, to be consistent, the modern psychology very properly discards him—"the thoughts themselves are the thinkers" (*Ibid.*, p. 216).

The Me as Known, the sensations, the laboratory worker takes for granted are dependent on outer stimuli for their existence. "The terminal organs are so many imperfect telephones into which the material world speaks. . . . To a certain extent anatomists have traced definitely the paths which the sensory nerve fibers follow after their entrance into the centers, as far as their termination in the gray matter of the cerebral convolutions" (*Ibid.*, p. 11). "Mental action may be uniformly and absolutely a function of brain-action, varying as the latter varies, and being to the brain action as effect to cause. This conception is the 'working hypothesis' which underlies all the 'physiological psychology' of recent years" (*Ibid.*, p. 6). The string of artificially supplied stimuli produce the mental action, and since the Knower is discarded, we have no other source for psychic activity. This hypothesis has resulted in what is known as the "Automaton Theory." You move your hand be-

cause the nerve changes in response to a previous message from the outside world. You have no choice. Consciousness is a by-product. "(Others say) the appropriateness even of the higher voluntary actions connected with the hemispheres owes nothing to the fact that consciousness attends them, they are, according to these writers, results of physiological mechanism pure and simple" (*Ibid.*, p. 102).

The Logical Conclusion.

On the other hand, granting the dependent nature of the mind, suppose a consciousness surrounded by these self-existent stimuli, and dependent for existence on artificial impulse, and suppose these stimuli to be suddenly whisked away. Mental action would cease to be. Since mental action is to brain action as effect to cause, and brain action is, in turn, the effect of outside stimuli, then with the ultimate cause (outside stimuli) gone, effect (answering consciousness) would be gone. Thoughts, "the thinkers," would cease to think. This would go to substantiate Mrs. Eddy's position stated on page 43 of "Unity of Good." "Take away matter, and mortal mind could not cognize its own so-called substance, and this so-called mind would have no identity. Nothing would remain to be seen or felt." But, to quote Kant again, "Apart from our subjective condition, the object (whence spring the stimuli) as represented and qualified by our subjective conditions is nowhere to be found." Then reason has already done this whisking away. Then the final conclusion of the consistent inductive psychologist must be that nothing exists, neither matter nor mind, neither objective world nor conceptual world, neither Knower nor sensations Known.

This self-destruction, this Nirvana, is the ultimate of the premise that we live "from without, in," and of consistency to this fundamental statement. On what is the objective world dependent? On the perceiving mind. On what is the perceiving mind dependent? On the objective world. Which came first, the acorn or the oak?

Attitude of Modern Natural Science.

Modern physical science also accepts a dual universe. It takes for granted mind, since it is through mind that it does its work, but fixes its attention exclusively on matter. "For every one there exist two worlds, an inner and an

outer, and our senses are the medium of communication between the two" (Cwolson). There are those, to be sure, in the ranks of the upholders of physical science who realize the shortcomings of their chosen method, but who can see no remedy, or else merely pass the responsibility of rationalizing the irrational on to others. Arthur James Balfour, in his address entitled "Reflections Suggested by the New Theory of Matter," says, "I do not propose to ask what proof we have that the external world exists or how, if it does exist, we are able to obtain cognizance of it. These may be questions very proper to be asked by philosophy, but they are not proper questions to be asked by science. For, logically, they are antecedent to science, and we must reject the skeptical answers to both of them before physical science becomes a possibility."

PHYSICS AND THE "ELECTRONIC" THEORY OF MATTER.

The road that physics has been traveling during the last decade is most interesting from the point of view of the present article. The accepted division of the outer world into ether, matter, and energy was recently shaken by the discovery of radium and radio-activity, and the promulgation of the electronic theory of matter. Since the leaders in the present discussion do not agree as to the meaning of their own terminology, the outsider often finds the course of events difficult to follow. Thus far the readjustment of old points of view to new data is as follows.

In 1896 Becquerel discovered the ray-emitting power of uranium. The clue to a new property of matter thus gained led to the discovery by Mme. Curie in 1898 of the hitherto unknown substance, radium. Interpretation of the phenomena of radio-active substances led to the theory of the divisibility of the atom into many thousand highly active subdivisions known as corpuscles, or, under the "electronic theory of matter," as electrons. These corpuscles are similar in that they all possess a uniform charge of negative electricity.

In 1905 Sir Oliver Lodge said of the electrically charged subdivision of the atom, "The electron has been shown to possess in kind, though not in degree, the fundamental properties of the original atom of which it formed a part" (Modern Views on Matter. *Popular Science Monthly*, August, 1903). In 1904, in an article published in *Har-*

per's Monthly, he remarked, "Matter is composed of electricity and of nothing else. . . . Electricity is not a form of energy any more than water is. Water may be a vehicle of energy." Arthur Balfour states the theory thus: "The atom is now no more than the relatively vast theater of operations in which minute monads perform their orderly evolutions, while the monads themselves are not regarded as units of matter, but as units of electricity; so that matter is not merely explained, but is explained away" (Reflections Suggested by the New Theory of Matter). So far good, but to the distress of the lay reader, at this point certain physicists of the other camp step in and declare roundly that electricity is itself a form of energy, and the corpuscles only yet smaller subdivisions of matter.

What is Matter?

The first horn of the dilemma, the statement that what we have known as matter is electricity, does not solve the riddle of the universe if we are not told what electricity is. It does not help to paraphrase Huxley and say that electricity is "the unknown hypothetical cause of states of our own consciousness." To pass from gross matter to molecules, to atoms, to electrons, to electricity, is only pushing the question back and back endlessly.

The second horn of the dilemma, the statement that electricity is a form of energy, and the corpuscles minute forms of matter, leads one into equal difficulties when brought up by the question, What then is matter? That which is studied is the varying manifestation of energy, and even according to the hypothesis that we live from without, in, we only know the stimuli applied by various forms of energy to the organs of sense and interpreted thereby. The background, the seat of this energy, is an hypothesis that must ever remain an hypothesis from the fact that every further act of investigation must be carried on through the mediumship of those very sense organs, dependent on energy, and (according to inductive psychology) responsive only to energy. We are told by Dr. Hampson of Trinity College, Oxford, that "common-sense and science having accepted it as a postulate that when there is motion there is something moving, that which moves has been by common consent called matter, or, measured in relation to other quantities of matter by certain standard units, mass"

(Radium Explained); *i.e.*, with a hypothetical something for a unit we arrive at definite measurements. Then, since science is confessedly based on a postulate, an assumption, science has inferred its premise, too. If we are building on a foundation of induction, if "before deductive interpretation of general truths there must be some inductive establishment of them," the same argument used to throw away the Knower, the argument that it is a habit of mind to consider him there, can be used with regard to matter. Professor Oswald of Leipsic has said, "Matter is a thing of thought which we have constructed rather imperfectly to represent what is permanent in the change of phenomena." Robert Kennedy Duncan of the University of Kansas frankly says, "What matter is, in itself and by itself, is quite hopeless of answer, and concerns only metaphysicians" (The New Knowledge). The Rev. F. C. Kolbe has said, "The worst kind of metaphysics is to deify a concept, to make an objective something of an abstract idea" (Ultimate Analysis of Our Concept of Matter). Since the imponderable, imperceptible, immeasurable ether is only known by the manifestations of energy through its mediumship, the same arguments may apply to its authenticity.

The Gordian knot of these difficulties has been cut by a few writers of the German school in what is known as the "dynamic theory of matter." These writers, seeing that matter is always just beyond the horizon, always evades those who seek to define its nature, and is merely a "sleeping partner" to energy, have frankly discarded it altogether, and come to regard the minute particles of "matter" as "centers of force." "Of energy alone can reality be predicated," says Dr. Oswald. All is energy, and the manifestation of energy.

Wherein Does the Energy Reside? Answer of Christian Science.

Those who cling to a fourfold universe of mind, matter, ether, and energy still say, "But wherein does the energy reside?" Why is it necessary to place the seat of the energy in a hypothetical never-to-be proven lumpish something in the objective world? Why should the knowing mind persistently overlook itself, when states of consciousness are the one thing that we are sure of beyond perad-

venture? When once we have reduced our manifold universe to a dual universe of thought and energy, why not follow this clue which hints that the mind's hunger for unity may have a chance of ultimate satisfaction? Every act of reason that seeks to correlate two ideas in every-day life has its impulse in this fundamental craving.

"Wherein does the energy reside?" We are conscious of motion, change, flow in our own ideas, but "common-sense" does not demand that an idea be a lumpish something in order to express activity. Moreover, after the most rigid faithfulness to the classification of external phenomena we suddenly realize that we have not explained the knowing mind's place or advent into this self-sufficient universe, and again we fall over the familiar stumbling-block that every jot of our knowledge of the phenomena of interplaying forces we know only as a mental picture.

Wherein does the energy reside? How does the mind know it? How do two incommensurable qualities become aware of each other? As Huxley says, "How it is that anything so remarkable as a state of consciousness comes about by the result of irritating nervous tissue is just as unaccountable as the appearance of the Djinn when Aladdin rubbed the lamp." How can we explain an inexplicable relation? This last question the philosophy of the ages has balked at, and a correct reply would satisfy the other questions. In any volume on the subject one may read, "No man can guess how, or why." "In some inexplicable way." "Somehow or other translated into terms of mind," etc. If this force which is called the objective world is not thought-force, then thought cannot know it. They can have no means of mutual awareness, for they have no common meeting-ground, and hence force could no more appeal to the mind than the speaking voice could excite the sense of smell. Inductive science cannot object to this forming of an hypothesis, for it can be tested by science's own method of experiment. If force is thought-force, then we, as centers of consciousness, should be able to control it. The hypothesis stands this test. Christian Science, beginning where Jesus began his demonstrations, with the human mind and body, has proved again and again that we can control the manifestation of mortal thought erroneously called a "material object." In view of the fact that the world is full of such experiences to-day, physical sci-

ence cannot forever ignore this branch of experience. These phenomena must be correlated, in the general scheme of "nature's laws," by those who pretend to use their eyes, and in the light of their significance physical science must eventually throw away half of its dual world of mind and energy, and come down to mind alone, attain the longed-for unity at last.

Material sense will then have completed a long journey, nevertheless it will only have arrived at the starting-point. First it projects an apparent objective universe of matter. Then, steeped in what Balfour calls "anthropomorphic fancies," it falls into the error of the much-despised "nature fakirs," endows the externalized picture with its own sense of life and intelligence, and dubs it "matter perceived by the mind." Next it subdivides matter into mass and motion, mass into molecules and atoms, and atoms into electrons expressing motion or energy. Next it discards mass altogether. In its next step it will find that in studying motion, energy, or force it has been viewing the reflected image of its own motion, energy, or force, and so will complete its circle. In that moment the inductive method will fall to the ground self-destroyed again, for the knowing mind which objectified the energy in playing on the evidence before the senses, by that very process modifies the evidence.

Deductive Idealism of Christian Science.

This is the point at which Christian Science steps in and solves the difficulties not by trying to patch an old garment, but by starting entirely anew. Like the other systems we have analyzed to their starting-points, it infers its premise, and its premise is a creative first Principle, Mind, Spirit, God. Then, with this basis, it builds up its perfect system deductively throughout.

Since like produces like, Mind is the Father of ideas, His sons and daughters, and as individual reflections they express the substance of Spirit and nothing else, for there is nothing else to express. Since there is only one Mind, there is unity in the universal consciousness in which "we live, and move, and have our being." Since in divine Mind there is unity and not discord, the facts of the eternal Mind, the things of Spirit, are imperishable. Since all is Mind, there need be no secondary medium as a vestibule for

Mind. "It is not rational to say that Mind is infinite, but dwells in finiteness,—in matter,—or that matter is infinite and the medium of Mind" (Science and Health, p. 284). Since Mind is the universal substance (in the correct sense of "that which underlies," *sub-stare*) and man is a mental being, man can receive the messages of Mind revealing the nature of Mind's perfect universe directly. We need not therefore delve into the projected image of our own thought to ascertain reality, provided we escape from our prejudices and keep our mental windows clean that the light may shine in. Since Mind is all, thought-force must be the only force, and we, in so far as we embody God's thought, are the channels through which the infinite resources are manifested.

A deductive system that left the inquirer with an assertion based on unprovable statements would be untenable. The statements here made are shown to be correct in the control exercised by any one who, believing, dares to assert and manipulate the dynamics of Mind. The gradual unveiling of more and more perfection to the individual consciousness is a gradual working back to the premise that the creator is good, God.

Error of Material Sense.

The Christian Science definition of the nature of Mind explains why the name of "false thought," "false belief," or "error" is applied to the sensuous image of a material world entertained in consciousness. The "material" world is corruptible throughout and therefore unlike the "ever-living." Its every manifestation reflects instability, birth, maturity, and decay, from a butterfly to a planet, and (climax of climaxes), to matter itself. Sir William Crookes, after discussing the phenomena of radio-activity, says, "We may be, in fact, witnessing a spontaneous disassociation of radium, and we begin to doubt the permanent stability of matter. . . . Although the whole range of human experience is all too short to afford a parallax whereby the date of the extinction of matter can be calculated, protyle, the 'formless mist,' once again may reign supreme, and the hour hand of eternity will have completed one revolution" (Modern Views on Matter. *Annual Report of the Smithsonian Institution,* 1903). The doom of its own firstborn thus pronounced by the ma-

terial consciousness illustrates Mrs. Eddy's felicitous phrase "Mortal mind." "The problem of nothingness, or 'dust to dust,' will be solved, and mortal mind will be without form and void, for mortality will cease when man beholds himself God's reflection, even as man sees his reflection in a glass" (Science and Health, p. 126).

Thus all matter is an expression of an erring thought-force, and material law, the interplay of force, is "the conscious and unconscious thoughts of mortals" (Science and Health, p. 484). Then matter and material law are expressions of one and the same thing, mortal mind, they are images and laws of common consent. As Mrs. Eddy says in "Unity of Good," page 44, "Matter and mortal mind are one; and this one is a misstatement of Mind, God." In pointing this out she has saved mankind from self-imposed slavery to the god of its own creating, a slavery as irrational as the service of Moloch ages ago, by men who first invented the god, and then, forgetting its origin, sacrificed their best and dearest to it as to an outside power. "Metaphysics resolves things into thoughts, and exchanges the objects of sense for the ideas of Soul" (Science and Health, p. 269).

Underlying Reality.

Behind the projected images of mortal belief lie the embodiments of the true idea they simulate. Behind the concept of material law lies the truth of the eternal law and order of the perfect Mind. "We tread on forces. Withdraw them, and creation must collapse. Human knowledge calls them forces of matter; but divine Science declares that they belong wholly to divine Mind, are inherent in this Mind, and so restores them to their rightful home and classification" (Science and Health, p. 124). That material law is only a gratuitous contribution of mortal mind, and not a "primary quality," is shown in the fact that consciousness is beginning to rescind and violate its own mandates. Mortal mind sets aside its previous decree in favor of another in hypnotic healing. The Christ-mind asserts its legitimate control by ignoring the usurper. Law is an order of cause and effect that is immutable, of the nature of God, "in whom is no variableness, neither shadow of turning." A violable order, *ipso facto*, cannot be law. Jesus had no illusions about any dependence on

natural law. To him matter was not the medium on which to wait for God's bounty. He fed the hungry without waiting a year for the material order to fulfil its round. "Having spoiled principalities and powers, he made a shew of them openly."

To those who have been accustomed to regard matter as substance it seems as if any one attempting to destroy the sense of substance-matter were seeking to deny the existence of any universe at all, instead of seeking to reveal the imperishable "substance of things hoped for." When the Christian Scientist exchanges "phenomena of matter" for "phenomena of divine Mind" in his mental attack on the problems before him, he does not lose the universe,—he reinterprets it from a new standpoint, with this advantage; he learns to distinguish between the true and the false, between sense illusion and eternal Truth.

The Discovery of Truth.

Truth is perennial. The law and order of things does not change from century to century. A reperusal of the teachings of Jesus, the Master metaphysician, by one who has grasped the purely mental nature of the universe, reveals the fact that this is precisely what he was iterating and reiterating to the dull and sensual consciousness of his time. "It is the spirit [Mind] that quickeneth; the flesh [matter] profiteth nothing." "Blessed art thou, Simon Bar-jona: for flesh and blood [sense testimony] hath not revealed it unto thee, but my Father which is in heaven [divine Mind]." "If therefore thine eye be single, thy whole body [embodiment] shall be full of light." The early records show that the immutable truths which he unfolded to those who would hear were operative in human experience for a time in practical demonstration. But the material consciousness had not yet completed its circle, and therefore had not yet learned to be dissatisfied with itself. Therefore the Christ idealism was later cried down and forgotten in the hubbub of Vanity Fair. But an ever-present reality was bound to find reexpression sooner or later through some avenue, through some man or woman of clear vision, fearless reasoning power, and great spiritual intuition, and this honor has fallen on a woman of our own day, Mrs. Eddy, the Leader of the Christian Science movement. She has placed the Science of Christianity

within reach of all men by stating basic truths in language fitted to meet the consciousness of the present time.

Practical Value of Deductive Thought.

The test of the validity of any science is its works, not its words. So it is with the Science of Mind, the exposition of the dynamic nature of thought, and of the availability of good in the individual experience. Forty years of testing have shown that Christian Science "makes good," that the treasures of the perfect creative Mind are man's to-day as they were the Master's, the moment men cease poring over and seeking to classify the fruit of their own error, the moment they realize that the correct mental process is living from above, not from beneath. As Jesus trenchantly put it, "The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you."

The understanding of any subject always means control and increased harmony in the life of the individual laying hold of it. Therefore reason and practical experience show that it is well worth while to change the generally established order of the mental life, and like the prodigal to say, "I will arise and go to my father [divine Mind]." The true likeness is revealed in Mind's creation now, and only calls for clearer vision to be found intact. "Repent [*metanoeite*], for the kingdom of heaven is at hand," means literally, "Change your minds upon reflection" (Liddell & Scott); in other words, live in the understanding of the truth expressed in Mrs. Eddy's "scientific statement of being," that "there is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is His image and likeness. Therefore man is not material; he is spiritual" (Science and Health, p. 468).

CHURCH TREASURER.

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

[Henry B. Fuller in the February *Fine Arts Journal.*]

A NEW RELIGIOUS ART.

THE Founder of Christian Science, in an editorial in the *Christian Science Sentinel* of Oct. 19, 1907, bestowed favorable notice upon a picture entitled "The Triumph of Truth over Error," this picture being the first considerable work so far painted with the aim to portray the thought of Christian Science. Praise accorded the picture by Mrs. Eddy is, therefore, the highest honor to which a work of like nature could attain. But her gracious comment carries more than a personal gratification to the painter; it offers a spiritual encouragement to reach an art expressive of divine thought.

It has long been clear to me that, among the other blessings Christian Science bestows upon mankind, the inspiration for a new and vital art is not the least; an art which shall convey to the world the healing thought embodied in Christian Science, an art of beauty expressive of her own exalted ideals; an art which, though still in a potential state and hardly yet brought into consciousness, will soon unfold fair wings in the serene atmosphere of faith. I will endeavor to explain, with what clearness I may, the grounds whereon I base this prediction. Primarily, my faith in the evolution of an art created by Christian Science arises from the perception that the essence of art, in the purest meaning of the term, and the truth of Christian Science are identical; that "beauty is truth, truth beauty," according to the famous line of Keats. Spiritual beauty is the truth of art. Is it not the truth of divine thought, too? Symmetry, the desire of all nature, the will of God manifest in all things, is the final prayer of the soul; is religion. Symmetry, in proportion as it permeates a work of art, elevates it to a religious symbol. Art and religion unite in symmetry.

A faith whose doctrine is simplicity, absolute being, pure Mind, must possess an emotional life derived from the intense consciousness of divine thought; and the rational expression of this emotion must be beauty. The contemplation of harmony inspires harmony of expression and rejects what is inharmonious as inexpressive. Christian Science being such a faith, the expression of its thought must be in terms of pure art, or unalloyed symmetry. Here

we come upon a new note in Christian art, as I will show later, but at first glance this new note will recall the note of Greek art. The psychology of Christian Science differentiates it, however. Greek art was cold, intellectual. Christian Science, through consciousness of absolute being, through conquest of the illusions of sense, is enthusiastic. It has a purpose, a mission of good; and the warmth of this enthusiasm must betray itself in art.

This brings us to another element in Christian Science. The art of overcoming the illusions of sense is dramatic. It is this element I have chosen to represent in the picture mentioned in the beginning of this article. Here, then, we have an art of symmetry, enthusiastic in its emotion, with a dramatic element. I would call attention to the fact that the very ideal abstractions of Christian Science are an artistic advantage, as the Greek art amply proves. The ideal of harmony, of perfection, conceived with religious enthusiasm, will inevitably mold an original art of universal appeal. Next to the advantage of this formative inspiration in Christian Science, there is a negative one of great importance. These ideals have no traditions to hamper their harmony of expression, such as overload the art of the middle ages,—as particular scenes, costumes, forms of architecture, and so on. The artist is free in his choice of elements for his work. The originality of this art, human in its impulse, divine in its susceptibility to harmony, will be readily understood by considering the nature of previous Christian art. Here we find the reverse in most particulars of that which I have endeavored to describe. An historical art from the beginning, its highest achievement and most original development was portraiture. It was literal in its endless representations of suffering—on the one side a purgatorial art; on the other an art of aspiration, according as it obeyed its twofold master, future reward or future punishment.

The inevitable gloom of that monstrous alliance of the powers of heaven and hell as a tenet of the Church rendered it impossible to introduce beauty continuously and uninterruptedly. Historical in aim, it hence was an art of incidents rather than of principles, of individual traits, localized particulars. The Church, persecuted as it was through the early ages, seeking an outlet to her emotion, brought a new art to light. Crude at first, it was instinct

with such moving human sympathy and power that it grew into the chief form of religious expression. For centuries it brought hope and balm to the stricken in spirit with its promise of future beatitude to the faithful. And to-day, centuries after the life that informed it has died out, we still feel its grandeur, though it speaks to us no longer in its particular tongue, but with the immemorial meaning of the beauty there is in it. Redemption through faith, the aspiration of the soul quickened by the hope of a beatific eternity, and the recognition of a malignant force, endowed with individual life, are among its salient features. The element of beauty, of ideality, found expression through the motives of the Virgin, the divine Child, the assumption of the Virgin, and paradise,—with their note of comfort and love; a necessary antithesis to scenes of martyrdom and asceticism. But these motives were treated rather historically or sentimentally than from the standpoint of pure art.

Volumes have been filled with dissertations on the wonderful art of the middle ages, and it is not my purpose to do more than point out the difference in impulse between that art and the impulse that would form a Christian Science art. The one is personal, historical; the other would be distinctly the art of Principle,* hospitable to beauty, less romantic, more classic. Under the spell of the emotion that shaped it, the art of aspiration is no longer creative. Its miracles are past. It has indirectly given rise to a secular art, much of it of the highest merit, an expansion of the individualistic spirit in modern life. This art, however, has not the construction or the comprehensive interest which religion alone can give it. We are familiar with three religious arts: that of Egypt, expressing the thought of eternity; of Greece, expressing reason; of the middle ages, expressing individualism and aspiration. After the latter, what is left for a new faith to adopt as its vesture of beauty?

Christian Science brings the answer: it is the art of fulfilment, of being, of divine thought. The art that most clearly embodies the faith of Christian Science will be the new religious art, with an appeal wider, stronger, saner, more joyous and beautiful than the old Christian art, marred as it was with its belief in the power of evil.

* "This divine Principle of all expresses Science and art throughout His creation" (Science and Health, p. 507).

Affirmation will be the master-note in this new expression of a faith enfranchised from the power of illusion. Instead of a restricted introduction of harmony, harmony will be everywhere dominant. Instead of heaven afar off, with pain and suffering near, it will depict a sublimated state, a state of heavenly being consonant with a just conception of the divine nature. Divine Love, triumph, enthusiasm, the conceptions of an advancing, widening humanity, the present possibilities of an improved moral and physical state, will find a place in this new art. With the faith and energy of a large and increasing host behind them, these ideals must inevitably blossom in forms of exalted beauty. The spirit of life, the all-conquering spirit, will carry expression upward into its own reality.

It will be understood that in attempting to define the nature and quality of a subject so vast as the fresh awakening of religious emotion into art form, that little more than the direction and purport of the expanding sentiment can be indicated. A Christian Science art must inevitably be an art of symmetry, or eternal law of beauty, in so far as it is distinctive. The value of such an art as the fundamental thought of Christian Science would inspire cannot be estimated. The Church would not alone benefit by it, but everywhere it would be welcomed as the synthesis, the psychic exegesis of modern life. True beauty springs from the center of being. Where she goes she is ever a royal guest. There are no barriers to deter her. No creed can confine her. She is the best in every soul; and every soul joyfully acknowledges her supremacy.

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COMPENSATION.

EDITH AZALIA ADAMS.

NOWHERE else as in Christian Science, where God is recognized and acknowledged as the absolute source of all supply, do we find such keen appreciation of the law of compensation. We are all familiar with the old adage, "There is no great loss without some small gain," but we often find a variation of this to be true, that there is no small loss without some great gain. The understanding of this law of compensation is a liberal education in itself, for it broadens and deepens our faculties for perceiving the truth of things and leads us to act at critical moments in such a way that we go forward on the "tide in the affairs of men, which taken at the flood, leads on to fortune." When we come to this comprehension in such a degree that we are able to determine immediately between truth and error, we hesitate more and more seldom to give up, to put from us absolutely, to refuse even to consider, the seeming opportunities for material advancement that have in them the slightest question as to their perfect freedom from dishonorableness, selfishness, or sin, because we then know that by this same law of requital our seeming temporary loss will be more than made up to us.

Often the opening that offers sudden relief from the bondage of poverty has, lurking behind a fair exterior, unseen evils which impose the loss of self-respect, of honor, of all the high virtues, in the fulfilling of the conditions necessary to obtain the promised freedom. To those with clear spiritual sight there is vouchsafed not only a glimpse, but a look within these beckoning portals, and they see through the thin veil within and turn away, saddened for the instant by the half-concealed horrors of the place, but joyful and glad because they have the God-given power to recognize the truth in all things and to discern good from evil. To these the power of wealth as something to be desired for the mere sake of possession, or for the sake of the seeming chains it might break for them, regardless of the means by which it is to be obtained, ceases to be a temptation, because they realize that there is a higher wealth of purity of

thought and life, a richness of honor, a prosperity of right doing to which no amount of money or material possessions can be equivalent.

When, to those who walk in spiritually high places, the time comes to choose between diverging paths, they are able to see through the mists which overhang and envelop human consciousness, and to perceive that the way which seems so fair, which seems to give immediate access to higher altitudes, more often than not leads to a temporary higher ground only to descend again, down through its tortuous windings, to places of darkness and evil; while the footpath that seems to offer less in immediate prospect, leads ever onward and upward, by gradual degrees, to the Horeb heights of Soul, with tender, beautiful flowers blossoming beside it in hidden nooks, with refreshing waters of inspiration springing forth among the rocks over and around which it offers a sure passage.

The problem of each individual is unique. What presents temptation in its most subtle form to one person is so much dust and nothingness to another. What appeals to one as beautiful is in the eyes of another quite ugly. The craving for wealth and fame, and for the possession of the power to achieve which underlies the desire for celebrity, may hold nothing for one and everything for another. There may be one to whom the siren of this desire for renown calls, "Come! Follow me! Devote your time and energy to traveling in my train. I have much with which to reward you, and it does not matter if you do give up a fraction of your conception of honor, of your innate purity, of your high ideals, to bring about the result you wish, since that is the main thing to be considered."

He listens. He sees the fair picture of the prospect outlined by this Circe's speech. He dreams of the delight with which he will serve this taskmistress for the pure joy of achieving. He sees the finished product of his hands put before the public in his name. He hears the plaudits of the multitude. He feels the touch of silver and gold that will incidentally be his. Then he pauses. If his is a mentality of lesser altitude, with only occasional glimpses of higher lands, he may not consider more. If he is accustomed now and then to indulge his

desires for material benefits, regardless of consequences, he may accept the offer, only to find himself soon stranded on the rocks of bondage which he has not seen, so enchanted has he been with the sweet-sounding promises. He sees his work poorly done, because in itself it has not a worthy theme. He sees it given out, not in his name, but anonymously or perhaps in the name of another. He hears the hisses of the populace rather than their cheers. He may feel the hardness of the coin agreed upon in payment, but he senses more deeply the bitterness of the realization that he has fettered himself for material gain, and in the getting, has lost the spiritual gifts that might have been his.

On the other hand, if he is spiritually minded; though ambitious and fond of achievement, he will consider further before he decides. He may experience the same foretaste of delight in the work he expects to do, and dream of the same temporary fame and the material reward, but he will also hear again the words of the temptress: "I have much with which to reward you, and it does not matter if you do give up a fraction of your conception of honor, of your innate purity, of your high ideals, to bring about the result you wish, since that is the main thing to be considered." Then, beyond the transitory splendor of the offer, he will see the consequences, and, though he be poor, though he be ambitious, though he be desirous of fame, his spiritual nature will demand of him utter obedience to its laws, and he will turn aside and go away,—out of sound and reach of the enchanting voice that lures him, even as the sailors of Jason with their wax-closed ears turned away from the singing of Circe.

Will it be with regret? No, a thousand times. It will be with a boundless gratitude for the God-given clearness of vision that is his, and with a meek heart overflowing with pity that there are those who will allow themselves to be so used by error. He will even turn away with singing, and the words, low and sweet, heard faintly from the closet into which he enters and shuts the door on material sense, will be these:—

Whatever dims thy sense of truth,
Or stains thy purity,
Though light as breath of summer air,
Count it as sin to thee.

Christian Science Hymnal, p. 50.

Such an one is true to Science. In his consciousness there is a growing appreciation of the law of compensation. He knows that other opportunities will open up to him which he can accept without compromise. He may not know the way by which they are to come. It may be from the uttermost parts of the earth, or perhaps by the turning of a stone around the corner; but his ignorance of the channel does not disturb him, because he knows the source, God, from whom comes all good. Knowing this, and firm in his understanding of it, he travels on serenely, daily attaining to higher states of consciousness, leaving behind the mists and illusions of sense, gradually growing into the larger grasp of greater spiritual truths, which bring to him more in every way than all he gives up for the sake of right and Truth. His trust in the power of God to provide all good for him is bountifully rewarded, and the law of compensation grows daily more beautiful to him in the further realization of that great truth of the years, blazoned in our hearts and cut in the pure granite over the doors of our halls of justice, "Obedience to law is liberty."

[Written for the *Journal.*]

THE PLACE I CALL MY HOME.

JEANNETTE A. BECKER.

Not by any shore embound,
Not encroached upon by sound,
Nor by the presence of a fear,
Nor yet the memory of a tear,—
Is that sweet spot of which alone
I fondly say, It is my own.
Not any time-built crumbling wall
Can house the sacred place I call
My home. The eternal seas
Of Love enfold it, and the keys
Of Paradise alone unbar
The door where all my treasures are;
And the high arch of heaven's dome
Roofs o'er the place I call my home.

CHRISTIAN SCIENCE IN BUSINESS.

CORNELIUS J. RANNEY.

THE wise man said, "Seest thou a man diligent in his business? he shall stand before kings." Christian Science not only heals the ills of the flesh, but it will lift every curse that was ever (said to be) put upon man. Every day, from the countless masses of workers who, sick and suffering, drag through their machine-like toil, together with their employers, who may be slaves to the greed of fortune or to extravagant living,—from these goes up the cry for deliverance from conditions which have been endured until they have come to be looked on as inevitable. What then will save mankind from the sordid drudgery and knavery of business? What the lever that will lift the curse pronounced upon Adam and his offspring? "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

Christian Science may not make one a better business man than his neighbor, but it will make him a better one than he was before he accepted its truth. The neophyte in Christian Science reads in the Scriptures, "Be ye therefore perfect, even as your Father which is in heaven is perfect," and straightway he begins with pleasure to make his figures better and to do everything as nearly perfect as he can. The details of his work are no longer distasteful, but take on the nature of recreation, and he ceases to be a clock watcher. Having done his best during the day, he has no worries at night. He loses his fear for the future and lives in the present. Events and men cease to anger or perturb him in proportion to his sincerity and advancement. He works less for money and more for true success, knowing that his treasure is where it cannot be lost. The domineering fail to gain advantage over those who are timid, and we find that as we are straightforward others will be so to us. The tricky or dishonest will be just with us, or the wrong intention will be discovered and exposed. As the Christian Scientist wishes all men well, he tries to understand and take an interest in those with whom he comes in contact. Thus he knows their motives

and aims, and when it comes to choosing a man to carry out his plans, he is the best judge. Add to this that he has better morals, consequently better health, and you have a good ground-plan for success.

It surprised many that the enlarged Mother Church in Boston was free from debt when dedicated. Such is the case with all of the numerous Christian Science churches throughout the country, so that many ask, "Is it, then, a religion for the rich?" Yes, but not more so than for the poor. Christian Scientists do not drink, use tobacco, have drug and doctor bills, or spend their money in frivolous ways or amusements. Much of their recreation is obtained at the weekly meetings and from their study of the Bible and Science and Health. From their lessened expenses alone Scientists might without difficulty build other churches like The Mother Church in Boston, whose cost approximated two million dollars.

Taken in its larger signification, business means whatever we are engaged or employed in doing, and all Christian Scientists are pledged to the greatest business in the world, the business of lessening sickness, sin, and death. Jesus made this his business, and he always turned thought away from the material to the spiritual. If any spoke to him of bread, he raised their thought to the contemplation of the bread of life. If they mentioned water, he spoke of the living water. If they spoke of an earthly father, he referred them to the one Father which is in heaven. He made it his business to translate everything from a material sense back into the spiritual original, so far as his listeners' mental condition made it possible.

We can apply his methods of working not only to every business but to its every detail. Jesus said to the fishermen that he would make them fishers of men. Thus a carpenter, while erecting some humble dwelling, may say to himself, "To mortal sense I am building a poor home, but in reality I am daily building a temple so great that the whole earth cannot contain it." So the lawyer may make his occupation less irksome by thinking, "I will gladden men's hearts by explaining to them the beauty and justice of God's laws which is revealed to this age in Christian Science." The judge will know that his real work is not to condemn men but to condemn error, and to see that he hurts not "the oil and the wine," that all may have justice, gladness, and

inspiration,—man's rightful inheritance. The jeweler, instead of dwelling overmuch on his profit, will be thinking, "Yea, truly, I am looking for those who wish to be adorned with the jewels of character, of which there is a goodly store,—the diamonds of purity, the rubies of sacrifice, and the pearls of great price." The artist will say, "Yes, I try to delineate my highest conception of nature and character on canvas, but I would love better to draw a deathless smile upon a face which had given up hope." The merchant who furnishes with the greatest degree of efficiency at his command the supply for certain legitimate demands, recognizing that heaven is harmony and that harmony exists when there is a demand for everything which is good and eternal, and there is a bounteous supply for every such demand, will see that his work is not trivial, but that he is a distributor.

Does our occupation displease us? We are all true fishermen, builders, lawyers, judges, jewelers, artists in proportion as we discard our belief in matter, as we are constantly setting aside the material sense of things for a better conception of the spiritual original, and bringing what we see of the spiritual into prominence so that those who need it can comprehend and grasp it. The wise virgins did well to have enough oil for themselves, but if we follow our Leader, we will have plenty of oil for ourselves and always a little to spare for those who truly seek to follow Christ, Truth.

ADMISSION TO MEMBERSHIP.

The next admission of candidates to membership in The Mother Church will be June 9, 1908. Applications should be in the hands of the Clerk of The Mother Church on or before May 19, 1908. Application blanks may be had by addressing William B. Johnson, C.S.D., Clerk, at the church edifice, Falmouth, Norway, and St. Paul Streets, Boston.

CLERK OF THE MOTHER CHURCH.

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.D., Clerk, Falmouth, Norway, and St. Paul Streets, Boston.

TESTIMONIES FROM THE FIELD.

OUR revered Leader says, "To those leaning on the sustaining infinite, to-day is big with blessings" (Science and Health, Pref., p. vii.). Personally I can say that truer words were never uttered. To me have come blessings which were scarcely dreamed of, and hardly hoped for, twelve months ago; and these blessings have come since my first reading of the prophetic words above quoted. Briefly stated, I was for fifteen years afflicted with an internal trouble, the cure of which was declared by eminent physicians to be beyond hope or medical help, save by a surgical operation. My age precluded this, and so I simply made up my mind to be as comfortable as possible, bearing this, besides a long-standing hernia, in a spirit of resignation and cheerfulness.

Less than a year ago my wife and I became interested in Christian Science through attending a Sunday and a Wednesday evening service in First Church of Christ, Scientist, of this city. On Sunday the Lesson-Sermon seemed to be peculiarly restful and inspiring, while the testimonies on Wednesday evening were a revelation indeed. After we had attended these meetings only a short time we seemed to have found a spiritual home where the element of fear entered not. In the mean time our children, residing in another city, had accepted Christian Science as their faith, and it seemed as though divine Love was leading us by silken cords to where we must lay aside the sympathies and bonds of half a century of "old thought," and take into our hearts and lives the helpful, hopeful, upreaching ministries of love and peace which are revealed in Mrs. Eddy's life and writings. It was not long before my faith was strong enough to ask the help of a practitioner, and in less than three weeks the fifteen-year internal trouble had vanished. I also threw away my truss, which doctors had informed me I must wear or my life would be endangered. I likewise dispensed with the use of a flannel band.

To-day, with the record of more than seventy-two mortal years, I am enjoying better health than I have known in forty years past. Am I thankful to our tender, loving Father, God, for these blessings? Am I thankful to that

inspired, heaven-blessed woman who has brought us to see the power of Truth, in the study of "Science and Health with Key to the Scriptures"? Am I thankful for having been brought so close to divine Love and the heart of the "great Physician" that my sense of disease vanished? Am I thankful that I can lie down at night, and rise up in the morning and meet all that each day brings to me, without the slightest thought of fear or anxiety? I do not think that Christian Scientists need my answer to these questions!

But over and above all these blessings of physical healing, a marvelous change has come to me in my new sense of the meaning of the Word of God. The breadth of its ministries of tender forgiveness, the revelation of the great heart of divine Love; the added assurance that we are not walking alone but that we have the constant companionship of the One who never slumbers or sleeps, and the heightened knowledge of the loving Wayshower which has come to light in these new views of the Scriptures, is more to me than all else, banishing mortal forebodings and burying mortal fears.—*P. C. Huntington, Chicago, Ill.*

I HAVE many times thought I would send on my testimony to the power of Christian Science to heal and save, and have even commenced to write it, but for various reasons it has never been finished. Now I feel the time has come when the story of my healing must be told, in the hope that it may help—if only one. I think it was about fifteen years ago that Christian Science was first presented to me, and though I neither denied it nor antagonized it yet I did not accept it, neither did I look into it, but instead drifted on into great suffering, mental and physical, until about five and a half years ago, when I seemed to be in the very depths of misery. I had almost ceased to believe in a God of any kind—had quite ceased to pray, and had no religion, for it all seemed such mockery to me. I had never met with anything but failure as a result of my earnest endeavors, and the constant strain of hard work followed by repeated disappointment helped to bring me to that stage of misery and despair which made me willing to look for something higher, better, and purer than my way of doing things. When first I went to a meeting of Christian Scientists it was in a private house,

where a dear messenger of peace and love was reading the Lesson-Sermon for that week to a few willing listeners. Though what I heard there seemed strange to me, yet I knew it was the truth. I could not explain why, but I knew it, and I do not remember missing a meeting or a service from then till now, excepting once or twice in order to help another.

Although I did not take up Christian Science for the physical healing, I have since been lifted out of very great suffering. I was healed of severe internal distress, stomach trouble with all its attendant ills, a delicate spine, and many other ailments to which mortal flesh is heir. My healing was not accomplished without many hard struggles, and I can truthfully say that I would not now have had it otherwise. My gratitude for all this is deep and sincere, but it is nothing compared with the joy and gratitude I feel for the spiritual uplift I have gained through the teachings of Christian Science. Though I know there is still much room for improvement, yet I do feel that the moral healing which is so necessary has commenced.

My deep love and gratitude to dear Mrs. Eddy, for having made this glorious truth possible and practicable for me, is beyond words. My heart goes out to her who ever points the way our great Master trod, and in prayer to God to give me that strength of humility, that purity of thought and desire, which will cleanse me of all that is unlike Him, and so make me fit to work in the vineyard of Truth and Love.

Florence M. A. Metcalf, Brighton, England.

OVER three years ago one who is very dear to me was healed in Christian Science, when all other remedies had been tried and had failed to give relief. Through this healing I became interested in Christian Science and began to read the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, seriously but critically. Within its pages I found what I had failed to find in any church, book, or philosophy, namely, a Principle, and a definite rule that proves effective and is operative in any and every condition of human thought and activity. During these years I have had constant evidence of mental growth, of the removal of obstacles of all sorts, and of the annihilation of a sense of limitation;

and this evidence was brought to me through the study of the Bible, which took on a new meaning when studied in the light of the definitions and explanations given in Science and Health.

Several months ago I had two proofs (in my own experience) of the infallible healing power of divine Mind. The first case was what is generally recognized as a serious throat trouble. A prominent physician pronounced it the worst case he had ever seen. After four days' ineffective work on my own part, during which time I suffered much pain and could take no food, I called in a practitioner. When she came to me in the evening I was unable to talk, but after the treatment I had a good night's rest. In the morning I was free from pain, could talk without the slightest difficulty, and ate a hearty breakfast with relish and comfort. This was the end of that discord. The second case came soon after, and was a severe and complicated attack of lung trouble. This, too, was met in Christian Science, and within two weeks' time I was up and about. My strength returned so quickly that two weeks later I was able to do nine weeks of very strenuous and exacting work without the slightest sign of fatigue. In fact, I have felt better in every way than ever before in my whole life.

In the face of such evidence what mental or physical condition is there that we need fear? I am perfectly convinced that Christian Science calls our attention to a remedy that cannot fail us, no matter what the conditions or circumstances may be. It gives me great pleasure to testify to the benefits I have derived from this very common-sense Science.

Oscar Gareissen, Washington, D. C.

To discover that God is an ever-present power for good is a revelation indeed to one brought up in the old way. In my own case, as mental and physical misery increased, I withdrew farther and farther from a God who would, as I had been told, willingly inflict such punishment on His children. I ceased to pray; in my heart there was nothing but bitterness toward God and for most of humanity. It was in this frame of mind that I selfishly turned to Christian Science as a last resort. I turned to it only because I wanted to live,—to live materially, for in my ignorance

I thought that happiness came through the physical senses. The patience of those who took my hand, and step by step led me out of the wilderness of despair, I cannot describe, nor can I express my gratitude for what they have done for me. Little by little the mountains of error have been rooted from my consciousness, such as self-love, self-justification, will-power, fear, hate, ambition, etc. Through the help of faithful practitioners, and the study of Mrs. Eddy's wonderful book, "Science and Health with Key to the Scriptures," I have learned that in proportion as we reflect Love and Truth, express forgiveness and unselfishness, bend our human wills to the will of an all-wise Father, just so much harmony and health will we bring out in our bodies. With change of thought came refreshing sleep in place of insomnia in its worst form; in place of a disturbed condition of the nerves came calmness; in place of a constantly throbbing and confused brain came clearness of thought, and in place of despair came the realization that heaven is a condition attainable right here upon earth, not a place afar off.

It is now over three years since I began the study of Mrs. Eddy's book, and as I grasp the truth that it contains, life becomes more glorious and my appreciation of its author increases. Through the teachings of the Christian Science text-book I have learned to love the Bible, which before was to me a jumble of contradictions; I have learned to strive continually to purify my thoughts and to walk in the footsteps of the Master, Christ Jesus.

Mabel Fonda Gareissen, Washington, D. C.

SIX years ago I was led to Christian Science by "a little child." My two children, three and five years old, had asked to go to the Christian Science church because they could hear and loved the music which came from the near-by church at the evening service, after they had been put to bed. At my little boy's request they were allowed to go to a service, my maid taking them to the church. Then they attended the morning service and the Sunday School for three successive Sundays. During this time Christian Science was not talked of at home, for we knew nothing of it and were not in the least interested in the subject. On the Monday following the period mentioned, my little son, who was five years old, healed himself of an attack of

throat trouble, and explained to me the method by which this was done. These were his words: "Mamma, perhaps you can't understand, because you are not a Christian Scientist, but it is true. Sickness is error and error is nothing, but you have to know that it is nothing." He then told me how error was bidden to depart and the presence of divine Love recognized as the healing power.

The child's clear understanding, explanation, and demonstration made a deep impression upon my thought. I saw at once that he had a knowledge of Principle, of the truth, of which I knew nothing and which he was able to apply with success. I am a graduate of one of the best medical schools in the country, and at this time was a member of the principal medical societies in this city, where I had practised medicine for fifteen years. I had held many clinics in hospitals and many positions of responsibility in a professional capacity, yet I could not heal myself as my five-year-old child had done. That very day I went to the Reading Rooms of First Church of Christ, Scientist, and there sought to learn what Truth is, to find out what Christian Science is; and I found out. I learned that it is the "living Truth," as Mrs. Eddy says in "Science and Health with Key to the Scriptures" (page 180), a copy of which was put into my hands. A few days later I found myself ill from overexertion and extreme weariness. In reading Science and Health consecutively I came to page 217, and had read this and the page following when I suddenly found that I was free from illness and weariness, and quite as much rested and refreshed as if I had taken a vacation.

That was my first experience of Christian Science healing; it was instantaneous, and brought about by reading Science and Health. The leaven of truth had begun to work in my consciousness! About one year prior to this time I had undergone a surgical operation for an internal ailment, and had been temporarily relieved, but the disease had recurred and was again rendering me very uncomfortable. My husband, who is a surgeon, insisted that I must have the operation repeated, and I was preparing for this to take place a few days later. I did not even think of trying Christian Science for myself, but when I told a lady who was a Christian Science practitioner that I was about to have this operation, she said, "Let me treat

you for it, and the operation will not be necessary." I consented, although not really believing this to be possible. She treated me silently for a few moments, when I suddenly found that I was free from all pain and discomfort, and from all the symptoms which I had manifested a few moments before. I exclaimed in great astonishment, "Why, I am healed!" and it was true. Six years have passed since this healing, and there has been no return of the malady. On another occasion I applied to the same practitioner, and was treated for an acute attack of rheumatic trouble which was most painful and severe. On forgetting myself and my pains for a moment, and suddenly making some unusual exertion, I found I was free from all pain and discomfort. I had again been healed instantaneously.

After these "signs" I felt I could no longer practise medicine. I was obliged to give up the work for which I had spent years in preparation and in practice. Later I had an ailment from which my freedom was gained slowly, but even for this I am grateful, for during that painful period I was driven to seek God earnestly, and thus the freedom came and has been with me ever since. Now, having gained some understanding of Christian Science, I know that "with God all things are possible," and Mrs. Eddy has taught us how to apply our understanding of God—divine Principle,—to human needs, so that I now have the unspeakable joy of helping others.

The gratitude and love I feel for having been so patiently shown the way I cannot express in words, but I try to express it in helping others. To Mrs. Eddy, our great Leader, the whole world owes a debt of gratitude for what she has done for mankind, and I rejoice to see the world awakening to bless her for Christian Science.

Sarah A. French Battey, M.D., New York, N. Y.

IT is now a year and a half since I was healed in Christian Science, and I have waited this long because I wanted it thoroughly acknowledged that I was healed before sending in my testimony. Love of excitement and a weakness for popularity caused me to drink and smoke simply because others did, until I no longer controlled these habits but had become their slave. I had from childhood been troubled by bilious attacks, and remorse for the life I was

leading, and fear that my wife would find out the extremes to which I was going, greatly increased this trouble, until hardly a month passed without my being confined to my room, taking the doctor's usual prescription of drugs. I was engaged in outdoor work, and, according to material health laws, should have been exempt from these attacks. It was while out on reconnoissance work that I became convinced I was no longer able to control myself, and returned to Durango fully intending to take some one of the cures for the liquor habit. Drunk or sober, I smoked continually, and a naturally boastful tendency was stimulated, until I felt I was entirely untrustworthy.

Upon my return I found my little daughter suffering with an abscess in her head, from which she could secure no relief with drugs, though two physicians tried faithfully to relieve her. About eight o'clock in the evening a Christian Science practitioner was called up over the telephone and asked to treat her. In a few minutes the child was asleep. When she waked, very late the next morning, she was entirely healed, not only of this, but of a bowel trouble which she had had all her life. This healing so impressed me that I immediately began the study of Christian Science, with the result that inside of two months' time I was entirely healed, and this without a single treatment. It is now a well-established fact that I do not use drugs, liquors, tobacco, or stimulants of any kind, even the taste for coffee having been overcome. During the past eighteen months we have depended entirely upon God instead of drugs, and during that time we have had many demonstrations of the power of Truth to heal disease. During a trip through Old Mexico last winter, another person who was interested in Science, and myself, were the only two in the party who were not forced to use material remedies of some kind, our health being perfect on the entire trip.

I desire to express my gratitude to God, and to His divinely-appointed messenger, Mrs. Eddy, for this wonderful healing truth. I realize the truth of her statement in "Miscellaneous Writings" (p. 340), "There is no excellence without labor; and the time to work, is *now*," and I know that any one who will conscientiously and faithfully study Science and Health, and follow the rules laid down therein, will have the proof within himself, as given by

Jesus—"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."—*George C. Franklin, Durango, Col.*

My life, up to the time I found Christian Science, had been a search for good, for love, not knowing that when Love was found, there would I find the Father—God, the creator of all, holding His creation in the perfect law of Love. My earliest recollection is of good; then gradually, as I grew older, evil crept in to take a place in my thought and spoil the harmony. I at first wondered, then was filled with distress as the sense of evil assumed greater proportions, and finally I became angry at the intrusion, which I was able neither to explain nor to think out. A strong belief in laws of heredity early made me a fretful, nervous, disagreeable child, subject to frequent illness and violent display of temper. I chafed under this condition of things, thus making it worse. In my school life, underneath all ambition to excel in my studies was the thought of finding how to express harmony, self-control. With the same ideal in view, I turned to Christianity as presented by the orthodox churches. I united with one of them, but experienced a keen disappointment when from the rites of baptism and confirmation there came no appreciable regeneration. Nevertheless, I remained in this church fifteen years, striving to know God.

Eventually I looked into clairvoyance, astrology, etc., but found nothing on which to pin my faith. Having been thrown for several years among physicians, I became interested along the line of *materia medica,* and was pursuing the study of pharmacy when I was stricken down with an aggravated form of malarial fever. For days my life was despaired of, but toward the end of the second month I was able to travel north, and thence to the Pacific coast. Almost unconsciously I took up my search again for the ideal. Works on "mental science" were read, but without permanent interest; and then one happy day I read straight into Christian Science. The joy of that hour remains. At the public library I had picked up a book carelessly; then I became interested, absorbed. I read on and on, and when at last I laid down the volume and returned to my home, I had forgotten self,—I had found my ideal.

From that moment I never doubted. Healing of chronic stomach, liver, and eye trouble came from reading Science and Health. Later, with a few treatments, periodical attacks of throat trouble and an eruption of years' standing disappeared. But best of all was the gradual restoration of my confidence in God and man. I found the only baptism to be the baptism of Spirit, confirmed by "signs following." I began to see that in the exact proportion that I loved, was love meted out to me; as I was truthful, were all men honest with me; as I looked for and practised right, was righteousness returned a hundred fold. My gratitude to God and my love for our dear Leader, whose purity of thought led her to behold this "light that shineth in darkness,"—the light of ever-present Love,—is great, and can be expressed only as I follow faithfully the great Wayshower, Christ Jesus, in the daily life.

I can see that while the revelation of Truth that has come to my consciousness has been wonderful indeed, my progress in the past four years would have been greater had I not been like the pilgrims in the "Allegory" (Miscellaneous Writings, p. 327), who "had heavy baggage of their own, and insisted upon taking all of it with them, which must greatly hinder their ascent;" but I am glad for every experience, for each one is bringing me closer to the God I instinctively loved as a little child, the God who is good, who is Love, and whose government, whereby all the world is governed, is the perfect law of Love.

Sadie L. Sells, Pasadena, Cal.

It is with a deep sense of gratitude for Christian Science that I add my testimony to the healing power of Truth. Many knew of my affliction, and in a material way sympathized with me and did all in their power to alleviate my suffering, but without any relief. For a number of years my illness seemed to be of a dropsical nature—my hands and feet being swollen all of the time. About three years ago my body was nearly covered with an eruption, and I was not free from it a moment for two years. During this time I had the best of attention from several of our most competent physicians, but grew worse. A change of surroundings, water, etc., was suggested, and I located elsewhere for nearly a year. I was very happily and comfortably situated, but the change brought no relief. I finally asked

who was considered the best physician in the town, and soon placed myself under his treatment. I wish to say that I had great faith in this physician, and felt that I would be cured. He said he could cure me; but time went on, and as I grew worse he acknowledged that he was puzzled. When asked if he had ever seen a similar case, he said that he once had a case where the conditions, as he described them, were terrible. With this picture before me I turned to another doctor, only to meet with the same result.

Discouraged and sick, I returned home. At this time and for several months afterward I was so disfigured that often I would not let any one see me. There was one thing left to try, and that was Christian Science. I felt sure it would not do me any harm, but I was decidedly skeptical as to its doing me any good. With this thought I went to see a practitioner, and she, after telling me that there is nothing impossible with God, began treating me. The second day I was entirely healed. I shall never forget the expression on the faces of my mother and sister as they saw this transformation. We all dropped to our knees and thanked God for His loving kindness.

I can but feebly express my gratitude for this truth that brings such results as those demonstrated by Christian Science. I am grateful for the physical healing, but much more grateful for the peace of mind that the study has brought, and for being conscious of God's presence and power.—*Elizabeth Tiffany, East Cleveland, O.*

I HAVE had many beautiful demonstrations of the power of Truth, and after the last great typhoon experience (published in the *Christian Science Sentinel* of Aug. 24, 1907), I cannot any longer have a shadow of a doubt, in all my daily work and trouble, as to the Father's ever-presence. My many ailments went slowly, but that kept me studying and reading, and now I seldom read anything outside the Bible and Christian Science publications, except the daily paper. My wife went to England some time before I met the Christian Science friends, and stayed for nineteen months. She went for relief from nervous trouble, but did not find it. She did, however, find a rheumatic trouble, and a specialist said she would have to rest or she would never get rid of a serious condition of her knee,

while the family doctor had said that owing to the bad state of her health he dared not order her to keep in bed. So I wired her to come back, for I knew I could help her with the understanding of Truth which I had gained; and she came. She was, as she believed, benefited by the sea trip, but wondered why everything seemed to come her way on board, and how so many people were anxious to please her. I knew this was the result of the thoughts of harmony held for her by the friends here. She rather reluctantly left off her bandages, but in two months' time she could not have told, on the spur of the moment, which knee had been affected. The first evening at home she complained of the rheumatic trouble, and was quite vexed when I told her she need not have it, that it was only the result of belief, and that it would go as soon as she changed her belief. She preferred to be treated, as she expressed it, to being made fun of, and after giving her a Christian Science treatment I asked her to get up and take a walk round the room. I almost laughed to see her astonishment at finding that she did not have the ailment any more, and when she looked around to see where it had gone, as it were.

That was a year ago and the trouble has not returned. This convinced her of the truth of Christian Science. Her mother, brother, and sister at home (my wife's family live in England) used to write such long, dismal letters, full of descriptions of all kinds of ailments they were having. Now the letters are full of life and cheerfulness, and no ailments are mentioned. Her elder sister had a chronic throat trouble. One Sunday when she was feeling very badly, she caught sight of "Science and Health with Key to the Scriptures" by Mrs. Eddy, which my wife had left for them. She began to read, became interested, and after a couple of hours' reading found that her throat was relieved; and though later she had a slight relapse, she is now entirely healed. Their daily need is supplied and their financial condition has been immensely improved, all being due to Christian Science.

I am not unmindful of the gratitude due to our beloved Leader, for I realize what it has meant to her to travel alone, with bleeding footsteps, a road which we find a difficulty in following even with her priceless books to guide us. The grandeur and magnitude of the Christian Science

demonstrations sometimes make me feel awed, especially when I think how for nearly half a century I had persisted in defying, hating, and disobeying God, the loving Father. I have been marvelously helped through the teachings of our beloved Leader, and am filled with love and gratitude. I am striving, and shall increase my striving, to follow in the footsteps of our Master, so clearly set forth in our Leader's teachings. God bless her!—*Jac J. Lossius, Hong Kong, China.*

I ATTENDED my first Christian Science service in San Antonio, Tex., and enjoyed it so much that I purchased a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and with the Bible began its study for spiritual healing, as this was the part that interested me and seemed so very beautiful. I believed Christian Science to be the truth, and loved it. I studied the text-book closely for eight or ten months, when I realized that I was healed physically. I had suffered several years with a severe stomach trouble and with headache, and was told by my physician that I had an internal growth. He said that nothing but the knife could relieve me, and that he would have to build up my constitution before he could perform the operation. It has been ten years since I began the reading of the Christian Science text-book, and I have never had a return of any of these troubles and no sign of the growth. I have enjoyed perfect health, and have never taken any medicine or used material remedies in any form.

When I was very young in Science we moved to Monterey, Mex., and soon afterward there was an epidemic of yellow fever. I was attacked by the disease, but was healed in one night by clinging to God with all my understanding of Christian Science. My husband was next attacked, and I wired to a practitioner in Texas for absent treatment, through which he was healed in less than a week. Then my daughter was affected; she would not have absent treatment, but did not want a physician and insisted that I should treat her. I did so, and she was healed in a few days. I have since passed through an epidemic of another dreaded disease, sitting by the bedside of sufferers without any fear. I feared these two diseases more than anything else before coming into Christian Science. I have lived in Mexico, away from any church or Scientists, and

have had many trials to meet, but have always found God a very present help in times of trouble.

I want to thank the publishers for the *Journal* and *Sentinel;* they have been a great help to me. I feel grateful indeed for the physical healing, but much more thankful for the spiritual, as I can now worship God understandingly. For all this I am thankful to God, and to our dear Leader, Mrs. Eddy. My one desire is to live so as to be worthy to be called a Christian Scientist.

Mrs. Mary Foster, Torreon, Coah., Mex.

CHRISTIAN SCIENCE came to me at a time of deepest need. I had had a long hospital experience, being in one in New York city for surgery and special treatment at two different times, without receiving the help I so much needed. Discouraged and heartsick I returned to my home in Cincinnati, O., and through the solicitation of my daughter I was led to Christian Science for treatment. My progress was slow, but I held onto the truth as taught us in our wonderful text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and health is now mine. I was brought up by orthodox Jewish parents. Now I know that God is Love, and that we are all His children. I have been in Christian Science eight years and am well and trying to live the life which the "little book" teaches. For fifteen years I had used glasses, and am most happy to say that for the past four years I have had no use for them, and can read, sew, and embroider without them.

I wish to express my gratitude to our revered Leader, who through purity of thought has shown us the way. I appreciate our periodicals, and all our Christian Science literature, and am thankful for each word which has helped me on my journey from sense to Soul. Anyone desiring to hear the particulars regarding my case can be informed by writing me.

Mrs. Hannah May Sachs, Cincinnati, O.

I AM indeed grateful to God, and to our beloved Leader, Mrs. Eddy, for Christian Science and what it has done for me. I was healed twelve years ago of chronic liver complaint, having been subject to spells of bilious fever for the most of my life, and not being able to gain any permanent

relief through drugs. I was healed by reading "Science and Health with Key to the Scriptures" by Mrs. Eddy. I have since overcome many ailments of the flesh through reading the literature of Christian Science. Among these ailments were a serious lung trouble and a supposedly inherited stomach trouble; I was also cured of a tendency to the use of strong drink, which had been prescribed by *materia medica* as a remedy for the lung affection, but which I found in the end to be worse than the disease. But the greatest thing of all is that Christian Science has completely revolutionized my life and my beliefs concerning God, man, and the universe. I was reared in an orthodox church, but left it early in life, wandering, seeking for something that would satisfy. I had lost all hope of ever finding it in the Bible, as I did not then understand its teachings and had no hesitancy in saying so; but as I read Science and Health I saw that it taught and explained the truth about God, that He could be loved and adored; and when I had seen further, through physical healing, that God's fatherhood and motherhood could be proven here and now, I exclaimed, "Eureka!" I decided to join the local Christian Science church as soon as possible, and I did; I also joined The Mother Church later. I have been helped in many ways by this great truth, Christian Science,—in business, in the problems of daily life, etc.

How can we ever show our thankfulness to Mrs. Eddy for this great revelation, except by following her example of love and self-sacrifice? I have been long in making this acknowledgment of what I owe to Christian Science, but I know it is never too late to render "honor to whom honor is due."—*William G. Lea, Memphis, Tenn.*

The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER G. EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN, Editor
JOHN B. WILLIS, ANNIE M. KNOTT, Associate Editors

EDITOR'S TABLE

TAKE NOTICE.

I REQUEST the Christian Scientists universally to read the paragraph beginning at line 30 of page 442 in the edition of Science and Health which will be issued Feb. 29. I consider the information there given to be of great importance at this stage of the workings of animal magnetism, and it will greatly aid the students in their individual experiences.

The contemplated reference in Science and Health to the "higher criticism" announced in the *Sentinel* a few weeks ago, I have since decided not to publish.

MARY BAKER G. EDDY.

CONCORD, N. H., TO MRS. EDDY, AND MRS. EDDY'S REPLY.

THE esteem in which Mrs. Eddy is held in Concord has been officially expressed in the following preamble and resolutions, which were unanimously adopted by the Board of Aldermen and Common Council of that city and thus have become a part of Concord's records. Mrs. Eddy has in the past done much to show her love for Concord and its citizens, and that it is an abiding affection is shown by her reply to the action of the City Council.

We copy as follows from the *Boston Globe* of Feb. 14:—

Mrs. Mary Baker G. Eddy yesterday sent a reply to the City Council of Concord, N. H., to the resolutions of regret and appreciation adopted by that body on Monday. The letter follows.

Box G, Brookline, Mass., Feb. 13, 1908.

To the Honorable Mayor and City Council,
Concord, N. H.

Gentlemen:—I have not only the pleasure, but the honor of replying to the City Council of Concord, in joint convention assembled, and to Alderman Cressy, for the kindly resolutions passed by your honorable body, and for which I thank you deeply. Lest I should acknowledge more than I deserve of praise, I leave their courteous opinions to their good judgment.

My early days hold rich recollections of associations with your churches and institutions, and memory has a distinct model in granite of the good folk in Concord, which, like the granite of their State, steadfast and enduring, has hinted this quality to other states and nations all over the world.

My home influence, early education, and church experience, have unquestionably ripened into the fruits of my present religious experience, and for this I prize them. May I honor this origin and deserve the continued friendship and esteem of the people in my native State.

Sincerely yours,
MARY BAKER G. EDDY.

The resolutions to which Mrs. Eddy replied follow:—

CONCORD, NEW HAMPSHIRE, TO REV. MARY BAKER G. EDDY.

Whereas, Rev. Mary Baker G. Eddy has decided to make her home in Massachusetts, after a residence of nineteen years in Concord, and

Whereas, her residence here has been the source of so much good to the city, and

Whereas, the most kindly and helpful relations have ever existed between Mrs. Eddy and Concord and Concord people,

Be It Resolved, That the City of Concord, through its Board of Aldermen and Common Council, in joint convention, convey to Mrs. Eddy,

1. Its appreciation of her life in its midst,
2. Its regrets over her departure, and
3. The hope that though absent she will always cherish a loving regard for the city, near which she was born, and for its people, among whom she has lived for so many years.

Be It Resolved, That the Mayor and the City Clerk be authorized and instructed to sign and attest this testimonial in behalf of the City Council.

Done this tenth day of February, nineteen hundred and eight. CHARLES R. CORNING, *Mayor.*

Attest: HENRY E. CHAMBERLAIN, *City Clerk.*

The resolutions were introduced by Alderman Cressy of Ward 6, whose remarks are reported by the *Concord Patriot* as follows:—

Your Honor:—It befalls me the pleasure to introduce a resolution at this time. I deem this more than an ordinary pleasure, for I consider it a profound honor to present a resolution expressing our regrets over the departure as a resident from our city of one of our most beloved citizens, Mrs. Mary Baker G. Eddy. It is quite unnecessary for me to prompt your memory of the countless deeds of charity and her endless gifts, for we only have to ride or walk over two of our finest and most beautiful highways, and there see monuments of construction erected to the memory of her gifts to us. Neither is it necessary for me to call to your attention her innumerable donations to the more unfortunate ones in our midst, especially during the time of our State fair. Your Honor, I will not attempt to read this resolution, but will gladly introduce it through you, and in so doing, I do it with the profound belief that there will be not a single dissenting vote, for we all—yes, every one—believe in its every section, expressing our esteem and love of her as a citizen.

A NEW BY-LAW.

ARTICLE XXVIII.

REQUIREMENTS FOR ORGANIZING BRANCH CHURCHES. SECT. 8. A branch church of The First Church of Christ, Scientist, Boston, Mass., shall not be organized with less than sixteen loyal Christian Scientists, four of whom are members of The Mother Church. This membership shall include at least one active practitioner whose card is published in the list of practitioners in *The Christian Science Journal.*

THE statement was recently made by a prominent clergyman that while there had been a marked decline in religion, the present period is characterized by a no less marked reaction towards religion, including the study of the Scriptures. It was also stated that Christian Science is the logical and inevitable expression of this reaction. No deep thinker and student of human history now denies that religion is the one necessity of the race. The tie between parent and child may be severed and forgotten, but the infinite Father-Mother never forgets, never ceases to love; hence the upspringing in every human heart, at some time or another, of the desire to know God. As John has said, "We love him, because he first loved us." Existence is poor indeed without affection to call one out of the narrow limits of self, and character can no more be developed without love than can flowers without sunlight. The pity is that so few have known the Divine source of all true affection, the God who is Love, for the love that comes from this source brings no sorrow, but blesses and exalts alike him who gives it forth and him who receives it.

If we were to judge according to appearances, it might seem at times as if the many were drifting away from religion,—that which binds man to God,—but this is only what may be looked for until all shall find sure anchorage on eternal Truth,—the rock of ages. Long ago the prophet Jeremiah said, "The gods that have not made the heavens and the earth, even they shall perish from the earth." Now Jeremiah knew that there were no such gods, and he must therefore have meant that all false concepts of deity must perish,—go out in nothingness. It is true that knowledge destroys superstition, and Mrs. Eddy says, "We welcome the increase of knowledge and the end of error" (Science and Health, p. 95). With the increase of learning the grosser material concepts of deity perish, but unless these are replaced by the spiritual idea,—the true concept of God,—human hope and faith, like Noah's dove, will continue their weary search, finding no real resting-place in the deluge of creed and dogma.

The inconsistent concept of a God who is admitted to be Spirit, but who is supposed to be manifested through matter and material law, can neither satisfy the reason nor meet the human need of a God who can and will save "unto the

uttermost,"—the God that Jesus sought to make known to sinning and suffering mortals. No one can be blamed for denying a concept of God which fails to make Godlike men, and yet mere denial does nothing for mankind. James Barrie makes one of his characters,—an avowed atheist,—say in time of great stress, "It is only the fool who says in his heart, 'There is no God.' " This is true, for as we find the need of something beyond the mortal,—something that will endure through storm and stress,—we are fools indeed if we refuse to seek it, and that with all our hearts, for though the quest may again and again seem to be in vain, it is yet the quest for good, and it of all else tends to develop in the seeker the great and heroic. We may be sure that none of Jesus' faithful followers were ever disappointed; nay, they even gloried in tribulation, for their reward was ever with them, and Paul named it "Christ in you, the hope of glory."

To-day this reward is with all who faithfully follow the teaching of Christian Science, and they are fast becoming as the sand of the sea in number. Christ, Truth, is to them a power and presence that leads them into the kingdom of heaven now, not merely after death; and reason is satisfied by the revelation of God as divine, unchanging Principle,—the source of all law, the sustainer of all harmony. Each day furnishes many proofs that this God *is*, and that He is, as the Bible declares, "a rewarder of them that diligently seek him." God is reflected in man as Life, Truth, Love, to the extent that the truth is understood, and this understanding shows the inseparability of man from God in divine Science, thus establishing health and harmony on a permanent basis. A poem written for the commencement exercises of a Western medical college some years ago, closed with these lines,—

> For if there be a law
> Which from the facts unflinching truth can draw,
> Then publish it to all the earth abroad,
> Though creeds be shaken and old idols nod—
> Truth cannot suffer, for She's born of God.

The distinguished writer did not then know that Christian Science was fearlessly doing this very thing, and that one by one "old idols"—false concepts of God and man—were giving place to the immortal idea of Truth which ever attests its divine origin. ANNIE M. KNOTT.

THE dawn of Christianity was a sunburst of good. It was history's most glorious exhibition of the giving that is born of Love. In terms of human sense it meant self-expenditure, and St. John phrases his thought of God's relation thereto in the words, "God so loved the world, that he gave his only begotten Son." Hence the redemptive scheme and achievement with which Christ Jesus is indissolubly associated would be fittingly described as "God's great charity." Our Master's reflection and interpretation of it is expressed in his wonderful words, "I lay down my life for the sheep."

The story of Jesus' life and teaching discloses his continuous effort to awaken in his disciples an understanding of this fundamental nature of his mission and ministry, and to transmit to them its life-giving impulse. The work to which he commended them was to be a giving that meant primarily living for, and the success which attended his effort thus to infuse his immediate followers with the vital purpose and spirit of his Messiahship is indicated in those unnumbered heroisms of faith and sacrifice which are referred to in the 11th chapter of the epistle to the Hebrews.

The glory of the early Church was the Christlikeness of its charity, its exhibition of the love that gives itself, and in this gives all. The saints of succeeding times have all been exponents of this gospel, but the temptation to substitute material possessions for self-giving has been a constant seduction, and its inroads upon Christian thought explain the significant and saddening fact that charity has come to mean to the many but the bestowment of goods, an interpretation which has proved no less degrading to men than dishonoring to Christ. Speaking of this matter a prominent commercial weekly has recently said:—

> Christians may give money for home missions, but nothing but caring for others will remove their reproach . . . Gripping sin in hardened lives, hammering at the rock of stupidity and ignorance, coming at close quarters with dirt and suffering and shame,—all this isn't pleasant. The church, in both its ministers and its laymen, dodges the job on every excuse that looks halfway plausible; but it is work that has to be done, or the whole history of Jesus is belied in the lives of his disciples. All of us have a theoretic sympathy for people who have a hard time to get along; but the most of us stay as far away as possible from where we would be likely to encounter actual cases of hardship.

This is severely plain talk, and it lays a vigorous hand upon every professed Christian who satisfies himself with a goodly subscription to beneficent enterprises, but who entertains no thought of giving himself as did Christ Jesus for the uplifting and redemption of mankind.

Christian Science reemphasizes the eternal truth that there is no charity which is not Love-impelled. There is no true giving that is not the giving of a quickened and quickening self. It awakens thought anew to the necessity of our being for others if we would do for them, and it thus sharply defines between the true giving and the superficiality which gives for the sake of praise, to cancel a conventional sense of obligation, to allay a superstitious fear, or to secure a present or future benefit. True charity is free from all flavor of investment, it seeks no personal return or immunity, and hence it is in entire contrast with the philanthropy which courts the approval of men, or which seeks to escape from any sense of need to do more.

Christian Science begets the realization that nothing material is worth the giving, save as it is incident to spiritual contributions. Upon this altar there is no substitute for a truly loving heart. The only real value our hands may convey is in the gift of a redemptive consciousness, the love of Christ must ever constrain us. If we genuinely love men, we shall often be found breaking bread to human want, but our more helpful giving will be vicarious. It will be the healing and uplifting reflection of divine Love. The Christian Scientist who visits the sick and the imprisoned, and who, alone with God, seeks to attain to the spiritual realization, the consciousness of Truth which annuls the asserted laws of sin and disease, and which sets earth's captives free,—he is giving to charity its Christlike interpretation and expression. The love of God is again "shed abroad."

The record of large giving by Christian people has been very remarkable of late years, and it certainly evidences a distinct advance of civilization, the growth of humanitarianism, the spirit of true democracy; but apart from love's self-giving, these generous bestowments contribute little to the solution of the world's problem. Indeed, they may in large part nourish a sense of material dependence, and thus actually conduce to the multiplica-

tion of the ills which burden humanity. It is so much easier for the average man to give a good part of what he has than to give up anything of self, so much easier to minister through materiality than to heal through Mind; and consent to these seductions, with a view of thus canceling moral obligation, is one of the greatest hindrances to the world's redemption.

The teaching of Christian Science enables one to see clearly that all giving must degrade the giver in so far as it is made a substitute for that Christlike loving and serving which is the true charity, and without which there is no discipleship and no reward. To unnumbered thousands the teaching of Mrs. Eddy has brought such a new and inspiring sense of the meaning and possibilities of this reflection of divine Love, that both their thinking and their doing have been altogether transformed, and in the higher ministry to others to which Christian Science has daily impelled them, they are finding an at-one-ment with Christ which has freed them from all sense of unnaturalness or incongruity when they read the Master's words, "The works that I do shall he do also; and greater works than these shall he do."

JOHN B. WILLIS.

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BATTLE CREEK, MICH.—Second Church of Christ, Scientist.—First Reader, Miss Clara B. Robertson.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—G. A. R. Hall, Champion Street.
Reading Room, 20 West Main Street.

BAY CITY, MICH.—First Church of Christ, Scientist.—First Reader, Mrs. Maud La Forge.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Root Block.
Reading Room, 2 to 4 P.M.; same address.

BEATRICE, NEB.—First Church of Christ, Scientist.—First Reader, James Elerbeck.—Services: 10.30 A.M.; Wednesday, 8 P.M.—800 Ella Street.
Reading Room, same address.

BEAUMONT, TEX.—First Church of Christ, Scientist.—First Reader, Mrs. Martha M. Lappington.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Pipkin Building, corner of Pearl and College Sts.
Reading Room, 3 to 5 P.M.; same address.

BEAUMONT, WIS.—First Church of Christ, Scientist.—First Reader, Mrs. Rosella Cocroft.—Services: 10.30 A.M.; S. S. 12 M.

BEAVER FALLS, PA.—First Church of Christ, Scientist.—First Reader, Mrs. Elizabeth Whitehead.—Services: 11 A.M.; Wednesday, 7.45 P.M.—1117 7th Avenue.
Reading Room, same address; open Tuesday and Friday, 2 to 4 P.M.

BELFAST, IRELAND. — First Church of Christ, Scientist.—First Reader, Miss Lizzie McKibbin.—Services: 1 30 A.M., 7 P.M.; Wednesday, 8 P.M.—18 Lombard Street.
Reading Room open 3 to 5 and 7 to 9 P.M. Tuesday and Friday; same address.

BELLEVILLE, ONT.—First Church of Christ, Scientist. — First Reader, Mrs. Clara G. Wright.—Services: 11 A.M.; Wed., 8 P.M.—C. S. Hall, cor. Front St. and Victoria Ave.

BELLINGHAM, WASH. — First Church of Christ, Scientist.—First Reader, Mrs. Anna M. Wragg.—Services: 11 A.M.; Wednesday, 8 P.M. — Aftermath Club House, corner Broadway and Holly.
Reading Room, 201 Exchange Building.

BELOIT, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Minnie N. McGhee.—Services: 11 A.M.; Wednesday, 8 P.M.—Woodman Hall.

BELOIT, WIS.—First Church of Christ, Scientist.—First Reader, William K. Hay.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—Brown's Block.
Reading Room, same address.

BENTON HARBOR, MICH.—First Church of Christ, Scientist.—First Reader, Miss Helen C. Potter. — Services: 11 A.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—Robinson Hall, 6th Street.
Reading Room, 7 Wells Block, State St., St. Joseph, Mich.

BERKELEY, CAL.—First Church of Christ, Scientist.—First Reader, Amos W. Huggins.—Services: 11 A.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—Wilkin's Hall, 2412 Haste Street.
Reading Room, First National Bank Building. 12 M to 5 P.M.

BERLIN, GER.—Erste Kirche Christi des Scientisten.—First Reader, Fräulein Emma J. Leplow.—Services: German, 10 A.M.; English, 11.30 A.M.; Wednesday, English meeting, 6.45 P.M.; German meeting, 8.15 P.M.—Choralion Saal, Bellevue Strasse 4.
Reading Room, Augsburger Strasse 96.

BERLIN, ONT.—First Church of Christ, Scientist.—First Reader, Mrs. Jean Brown Wood.—Services: 11 A.M. and 7.30 P.M.; Wednesday, 8 P.M.—Church Edifice, corner Water and Francis Streets.
Reading Room in tower of Church.

BETHLEHEM, PA.—First Church of Christ, Scientist. — First Reader, Mrs. Clara M. Wolle. — Services: 11 A.M.; Wednesday, 8 P.M.—133 East Broad Street.
Reading Room, same address; Tuesday, Thursday, Saturday.

BILLINGS, MONT.—First Church of Christ, Scientist.—First Reader, Mrs. Mattie Woodson Moss.—Services: 11 A.M.; Wednesday, 8 P.M.—Masonic Hall.
Reading Room open daily, except Sunday, 2 to 5 P.M. Room 14, Belknap Block.

BINGHAMTON, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. Mary Elizabeth Ferris.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Westcott Block, 120 State Street.
Reading Room, same place; 2.30 to 4.30 P.M.

BIRMINGHAM, ALA.—First Church of Christ, Scientist.—First Reader, Miss Mary Hulit Thompson. — Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—11th Avenue, near Highland Circle.
Reading Room, 2029 5th Avenue, North.

BLOOMINGTON, ILL. — First Church of Christ, Scientist.—First Reader, Adelbert C. Eddy.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 7.30 P.M.—Monroe and Prairie Streets.
Reading Room open from 10 A.M. to 4 P.M., except Sunday. 210 Griesheim Bldg.

BLOOMINGTON, IND. — First Church of Christ, Scientist.—First Reader, George Willis Carothers. — Service: 10.45 A.M. — 121 South Walnut Street.
Reading Room, same address.

BOISE, IDAHO.—First Church of Christ, Scientist.—First Reader, William A. Korts.—Services: 11 A.M.; Wednesday, 8 P.M.; Sunday School, 12.15 P.M.—Church Edifice, State Street, between 8th and 9th Streets.
Reading Room, same address; open daily, except Sunday, from 2 to 5 P.M.

BOSTON, MASS.—The First Church of Christ, Scientist.—First Reader, William D. McCrackan.—Services: 10.45 A.M. and 8 P.M.; Sunday School, 10.45 A.M.; Wednesday, 7.30 P.M.—In the new Church Edifice, Norway, Falmouth, and St. Paul Streets.
Reading Room open daily, excepting Sunday and Wednesday, from 9 A.M. to 9 P.M., and on Wednesdays from 9 A.M. to 5 P.M. Suite 306-307 Berkeley Building, 420 Boylston Street. All the writings of Mary Baker G. Eddy and all the publications of The Christian Science Publishing Society on sale.

BOULDER, COL.—First Church of Christ, Scientist.—First Reader, ——— ——— Services: 11 A.M., 7.45 P.M.; Sunday School, 9.45 A.M.; Wednesday, 7.45 P.M. — Sternberg Building, Pearl Street.
Reading Room daily, except Sunday, 10 A.M. to 12 M. and 2 to 4 P.M.; same address.

BOWIE, TEX.—First Church of Christ, Scientist.—First Reader, Mrs. Josie Bouknight.—Services: 11 A.M.; Wednesday, 8 P.M.

BRACEBRIDGE, ONT. — First Church of Christ, Scientist.—First Reader, Mrs. Caroline Plumb.—Services: 11 A.M. and 7 P.M.; Sunday School after morning service; Wed., 8 P.M.—In Bird's Hall, Manitoba Street.

BRADFORD, ENGLAND. — First Church of Christ, Scientist.—First Reader, Mrs. Lucinda Slater.—Services: 6.30 P.M.; Wed., 7.30 P.M.—10 Cunliffe Villas, Manningham.
Reading Room, same address.

BRADFORD, PA.—First Church of Christ, Scientist.—First Reader, Mrs. Anna M. Compton.—Services: 10.45 A.M.; Sunday School, 12 M.; Wed., 7.45 P.M.—18 Kennedy St.
Reading Room open 3 to 5 P.M., except Sunday.

BRAINTREE, MASS.—First Church of Christ, Scientist.—First Reader, Frank H. Sprague.—Services: 10.45 A.M.; S. S., 10.45 A.M.; Wed., 7.45 P.M.—P. O. Blk., opposite depot.
Reading Room open daily, 3 to 5 P.M., also Tuesday evening.

BRANDON, MAN.—First Church of Christ, Scientist. — First Reader, Mrs. Charlotte Walker.—Services: 11 A.M., 7 P.M.; Wed., 8 P.M.—Church Edifice, Victoria and 8th St.

BRANTFORD, ONT.—First Church of Christ, Scientist.—First Reader, Miss Dora I. Schneider.—Service: 11 A.M.—44 George Street.
Reading Room, same address.

BRATTLEBORO, VT.—First Church of Christ, Scientist.—First Reader, Mrs. Lucy A. Gilman.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Market Block, Elliot Street.

BRECKENRIDGE, COL. — First Church of Christ, Scientist.—First Reader, Joseph R. Adams.—Services: 8 P.M.; Wed., 8 P.M.

BRIDGEPORT, CONN. — First Church of Christ, Scientist.—First Reader, Homer L. Hodge.—Services: 11 A.M.; Wednesday, 8 P.M.—871 Lafayette Street.
Reading Room open daily from 10 A.M. to 1 P.M. and 3 to 5 P.M., also Friday evening and Sunday afternoon; same address.

BRIGHTON, ENG.—First Church of Christ, Scientist.—First Reader, Mrs. Julia H. Harries.—Services: 11.30 A.M.; Sunday School, 10.45 A.M.; Wednesday, 8 P.M.—Athenaeum Hall, North Street.
Reading Room open daily, 10 A.M. to 5 P.M., except Sunday. 7 Old Steine.

BRISBANE, QUEENSLAND, AUSTRALIA.—First Church of Christ, Scientist. — First Reader, Mrs. Emma A. Salisbury.—Services: 11 A.M., 7.30 P.M.; Sunday School, 3 P.M. Wed., 8 P.M.—Edwards Bldg., Petrie's Bight.
Reading Room, same address.

BROCKTON, MASS.—First Church of Christ, Scientist.—First Reader, Charles Morse Wescott.—Services: 11 A.M., 7 P.M.; Sunday School, 9.45 A.M.; Wednesday, 7.45 P.M.—Church Edifice, North Main Street.
Reading Room open daily, 2 to 4 P.M., also Tuesday and Friday evenings, 7.30 to 9; same address.

BROOKINGS, S. DAK. — First Church of Christ, Scientist.—First Reader, Dora L. Palmer.—Services: 11 A.M.; Wednesday, 7.30 P.M.—First National Bank Building.
Reading Room open Wednesday and Saturday from 2 to 4 P.M.

BROOKLYN, N. Y.—First Church of Christ, Scientist.—First Reader, Harvey M. Ferris.—Services: 10.45 A.M. and 8 P.M.; Sunday School, 12 M., Church Edifice, 404 and 406 Lafayette Avenue; Wednesday, 8 P.M.—Church Edifice, corner Grand Avenue and Lefferts Place.
Reading Room open week days from 9 A.M. to 5 P.M. 472 Fulton Street, corner Elm Place. Telephone, 3737 Main.

BROOKLYN, N. Y.—Third Church of Christ, Scientist. — First Reader, Miss Mary K. Sparks.—Services: 10.45 A.M. and 8 P.M.; Sunday School, 10.45 A.M.; Wednesday, 8 P.M. — Hall of Berkeley Institute, Lincoln Place, near 7th Avenue.
Reading Room, 199 Lincoln Place.

BRUNSWICK, ME.—First Church of Christ, Scientist. — First Reader, Guy Parkhurst Estes.—Services: 10.45 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.30 P.M.—K. of P. Hall, Main Street.
Reading Room, 2 to 5 P.M. 143½ Main St.

BUCYRUS, O.—First Church of Christ, Scientist.—First Reader, Joshua C. Lichtenwalter.—Services: 10.30 A.M.; Sunday School, 9.30 A.M.; Wed., 7.30 P.M.—First Nat. Bank Big.
Reading Room, same address.

BUFFALO, N. Y.—First Church of Christ, Scientist, First Reader, Mrs. Alice M. Trow.—Services: 10.30 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—At Church Edifice, Jersey Street, near Prospect Avenue.
Reading Room, 9 & 10 German Ins. Bldg., Main & Broadway; open week days 9 A.M. to 5 P.M.; Tuesday and Friday, 7 to 9.30 P.M. 'Phones, Bell, Seneca 3073; Frontier, 20972.

BUFFALO, N. Y.—Second Church of Christ, Scientist.—First Reader, George L. Van Allen, M.D.—Services: 10.45 A.M.; Wed., 8 P.M.; —Twentieth Century Club, Delaware Ave.
Reading Room, 525 Ellicott Square.

BURLINGTON, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Sarah M. Wilkinson.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M.—Church Building, 513 North Third Street.
Reading Room open daily, except Sunday, from 2 to 4 P.M.; same address.

BURLINGTON, KAN.—First Church of Christ, Scientist. — First Reader, Miss Grace L. Woodford.—Services: 11 A.M.; Wed., 8 P.M.

BURLINGTON, VT.—First Church of Christ, Scientist.—First Reader, ——— ——— Services: 11 A.M.; Wednesday, 7.30 P.M.—Room 4, Masonic Temple, Pearl Street.
Reading Room open daily, except Sunday, from 2 to 4 P.M.; same address.

BURNS, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Fannie Fesler.—Service, 11 A.M.—P. O. address, Cambridge, Ill.

BURNS, ORE.—First Church of Christ, Scientist.—First Reader, ——— ——— Services: 3 P.M.; Sunday School, 2 P.M.; Wednesday, 7.30 P.M.

BUTTE, MONT.—First Church of Christ, Scientist.—First Reader, Henry Elmberg.—Services: 11 A.M. and 8 P.M.; Sunday School, 12.15 P.M.; Wed., 8 P.M.—Rooms 57 and 58, 5 floor Silver Bow Block, W. Granite St.
Reading Room open daily, except Sunday, from 12 M. to 4 P.M.; same address.

CADILLAC, MICH.—First Church of Christ, Scientist.—First Reader, Jesse O. Packard.—Services: 10.30 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Corner Spruce and Shelby Streets.
Reading Room, same address.

CALAIS, ME.—First Church of Christ, Scientist.—First Reader, L. Annie Veazey.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—McAllister Block, opp. St. Croix Exchange.
Reading Room open daily, 2 to 4 P.M.

CAMBRIDGE, MASS.—First Church of Christ, Scientist.—First Reader, John Ellis Sedman.—Services and Sunday School, 10.45 A.M.; Wednesday, 7.45 P.M.—Brattle Hall, 40 Brattle Street, off Harvard Square.
Reading Room, 11 Dunster St.; Harvard Sq.; open every day, 2 to 5 P.M.; every evening, except Sunday and Wednesday, 7.30 to 9. Christian Science literature on sale.

CAMDEN, ME.—First Church of Christ, Scientist.—First Reader, Mrs. Bertha Clark.—Services: 11 A.M.; Wed., 7.30 P.M.—Burd Bldg.
Reading Room, same address.

CAMDEN, N. J.—First Church of Christ, Scientist.—First Reader, Miss Mabel E. Kester.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wed., 8 P.M.—23 North 3d Street.
Reading Room open daily, 2 to 5 P.M.

CANON CITY, COL.—First Church of Christ, Scientist.—First Reader, Hiram K. Jackson—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.45 P.M.—824 Main St.
Reading Room, same address.

CANTON, O.—First Church of Christ, Scientist.—First Reader, William Schilling.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 7.30 P.M.—206 W. Tuscarawas Street, Third floor.
Reading Room open daily, except Sunday. 613 Courtland Building.

CANYON CITY, TEX.—First Church of Christ, Scientist.—First Reader, Mrs. V. Edna Henson.—Services: 11 A.M. and 8 P.M.; Wednesday, 8 P.M.—Reading Room.

CARO, MICH.—First Church of Christ, Scientist.—First Reader, Mrs. Alice P. Thomas.—Service: 11 A.M.—Church Edifice.

CARTHAGE, MO.—First Church of Christ, Scientist.—First Reader, Mrs. Frances M. Blakeney.—Service: 11 A.M.—K. of P. Hall.

CEDAR RAPIDS, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Nellie A. Gaskill. — Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Palmer Building, corner 2d Avenue and 5th Street.
Reading Room open daily, except Sunday, from 2 to 5 P.M. Perpetual Building.

CEDAR RAPIDS, IA. — Second Church of Christ, Scientist.—First Reader, George C. Gilfillan.—Services: 3 P.M.; Sunday School, 2 P.M.; Wednesday, 8 P.M.—Universalist Church, corner 3d Avenue and 6th Street.

CENTRALIA, ILL.—First Church of Christ, Scientist.—First Reader, Ralph Cunningham. —Services: 10.45 A.M.; Wednesday, 8 P.M.—North Locust Street.
Reading Room, 2 to 4 P.M. Tues. & Thurs.

CHADRON, NEB.—First Church of Christ, Scientist.—First Reader, Mrs. Nellie R. Scofield.—Services: 11 A.M.; Wed., 7.30 P.M.
Reading Room, 1 to 4 P.M. Saturdays.

CHAMPAIGN, ILL.—First Church of Christ, Scientist.—First Reader, B. Frank Stoltey. —Services: 10.45 A.M., 7.30 P.M.; Sunday School, 9.45 A.M.; Wed., 7.30 P.M.—38 Neil St.
Reading Room open daily, except Sunday, from 1 to 4 P.M.

CHANUTE, KAN.—First Church of Christ, Scientist.—First Reader, Miss Bertha Barker. — Services: 11 A.M. and 7.30 P.M.; Wednesday, 7.30 P.M. — Corner N. Forest Avenue and Elm Street.
Reading Room open daily except Sunday, from 2 to 5 P.M.; same address.

CHARLESTON, S. C.—First Church of Christ, Scientist. — First Reader, Mrs. Villa Mills Grant.—Services: 11.30 A.M.; Sunday School, 10.45 A.M.; Wednesday, 8 P.M.
Reading Room open Tues., Thurs., and Sat. 4 to 5.30 P.M. 145 Meeting Street.

CHARLOTTE, MICH.—First Church of Christ, Scientist.—First Reader, Herbert K. Jennings.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Church Edifice, corner Lovett and Washington Streets.
Reading Room, 2.30 to 5 P.M., Munger Blk.

CHATTANOOGA, TENN. — First Church of Christ, Scientist.—First Reader, Miss Lucy Holtzclaw. — Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Temple of Music, 421 Walnut Street.
Reading Room open daily, except Sunday, 1 to 4 P.M. 303 Miller Building, corner of 7th and Market Streets.

CHELSEA, MASS.—First Church of Christ, Scientist.—First Reader, John L. Wright.—Services: 10.30 A.M.; Wednesday, 7.45 P.M. —Christian Science Hall, 215A Shurtleff St.
Reading Room open daily from 3 to 5 P.M., except Saturday, Sunday, and holidays.

CHESTER, PA.—First Church of Christ, Scientist.—First Reader, S. Edward Way.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—408 Market Street.
Reading Room open Tuesday and Thursday 3 to 5 P.M.; Monday and Friday evenings from 8 to 9.

CHEYENNE, WYO.—Second Church of Christ, Scientist.—First Reader, Miss Mildred Gillum.—Services: 11 A.M.; Wednesday, 8 P.M. —Keefe Hall Annex.
Reading Room, 2 to 5 P.M.; same address.

CHICAGO, ILL.—First Church of Christ, Scientist.—First Reader, William A. Buttolph.—Services: 10.45 A.M. and 7.45 P.M.; Wednesday, 8 P.M.—Church Edifice, Drexel Boulevard, between 40th and 41st Streets.
Reading Room, Willoughby Building, 6 Madison Street, 6th floor.

CHICAGO, ILL. — Second Church of Christ, Scientist. — First Reader, Walter Howard Vanswoll. — Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, Wrightwood and Pine Grove Avenues.
Reading Room, Willoughby Building, 6 Madison Street, 6th floor.

CHICAGO, ILL.—Third Church of Christ, Scientist.—First Reader, Theodore Stanger.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, Washington Boulevard and Leavitt Street.
Reading Room, Willoughby Building, 6 Madison Street, 6th floor.

CHICAGO, ILL.—Fourth Church of Christ, Scientist.—First Reader, Oscar E. Flint.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Corner Harvard Avenue and 67th Street.
Reading Room, Willoughby Building, 6 Madison Street, 6th floor.

CHICAGO, ILL.—Fifth Church of Christ, Scientist.—First Reader, John Stuart Coonley.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, 4840-4850 Madison Avenue.
Reading Room, Willoughby Building, 6 Madison Street, 6th floor.

CHICAGO, ILL.—Sixth Church of Christ, Scientist.—First Reader, Robert W. Watt.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Hadden Block, corner Wallace and 120th Street.
Reading Room, 12026 Eggleston Avenue.

CHICAGO, ILL.—Seventh Church of Christ, Scientist.—First Reader, Ernest C. Moses.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School 12 M.; Wednesday, 8 P.M.—Church Edifice, 2885 Kenmore Avenue, between Berwyn and Balmoral Avenues.
Reading Room, Willoughby Building, 6 Madison Street, 6th floor.

CHICAGO, ILL. — Eighth Church of Christ, Scientist.—First Reader, Downer McCord.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Bournique Hall, 51 East 23d Street.
Reading Room, Willoughby Building, 6 Madison Street, 6th floor.

CHILLICOTHE, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Jennie Beebe. —Services: 10.30 A.M.; Wednesday, 7.45 P.M.
Reading Room open daily, 2 to 4 P.M.

CHILTON, WIS.—First Church of Christ, Scientist.—First Reader, Miss Agnes N. Goff.—Services: 10.45 A.M.; Wednesday, 7.45 P.M. —At Chapel.
Reading Room open daily, 2 to 4 P.M.

CHINO, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Viola B. Brown.—Services: 11 A.M.; Wednesday, 8 P.M.—At Church Edifice.

CINCINNATI, O.—First Church of Christ, Scientist.—First Reader, Frank B. Beinkamp. —Services: 11 A.M. and 8 P.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice, Rockdale Avenue, Avondale.
Reading Room, Rooms 1011 and 1012 First National Bank Building.

CLEVELAND, O.—First Church of Christ, Scientist.—First Reader, Clarence H. Stockwell. —Services: 11 A.M. and 8 P.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice, East 46th Street and Cedar Avenue.
Reading Room, 29 Taylor Arcade, open daily, except Sunday. All Christian Science literature on sale.

CLEVELAND, O.—Second Church of Christ, Scientist.—First Reader, Daniel M. Ely.—Services: 10.30 A.M. and 8 P.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—Euclid Avenue, near East 77th Street.
Reading Room, 107 and 108 Colonial Arcade, Euclid Avenue

CLEVELAND, O.—Third Church of Christ, Scientist.—First Reader, Mrs. Helen A. Smyth.—Services: 10.30 A.M.; Sunday School, 9 A.M.; Wednesday, 7.30 P.M.—West 25th Street, corner Mapledale Avenue.

CLINTON, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Ethel M. Gooch. —Services: 11 A.M.; Wednesday, 7.45 P.M. —Warner's Block.

CLINTON, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Martha L. Bell. —Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—310 Third Ave.
Reading Room, 224 Fifth Avenue.

COBURG, ORE.—First Church of Christ, Scientist.—First Reader, Miss Edna Hoedein.—Services: 11 A.M.; Wed., 8 P.M.—Science Hall.

COLDWATER, MICH. — First Church of Christ, Scientist.—First Reader, Mrs. Belle W. Stowe.—Services: 10.30 A.M.; S. S., 11.30 A.M.; Wed., 7.30 P.M.—20 Division Street.
Reading Room open daily; same address.

COLFAX, WASH.—First Church of Christ, Scientist.—First Reader, Mrs. Caroline E. Carter.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Church Edifice, Main Street.
Reading Room, same address.

COLORADO SPRINGS, COL.—First Church of Christ, Scientist.—First Reader, Mrs. Ada F. Perkins.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—Corner of Boulder and Cascade Avenues.
Reading Room, same address.

COLUMBUS, IND.—First Church of Christ, Scientist.—First Reader, Louis K. Phillips.—Services: 10.30 A.M. and 7.30 P.M.; Wednesday, 8 P.M.—325 4th Street.
Reading Room, 1 to 5 P.M.; same address.

COLUMBUS, O.—First Church of Christ, Scientist.—First Reader, Delbert Alonzo Crowner.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Church Edifice, Broad, cor. Grant Ave.
Reading Room, same place; 9 A.M. to 5 P.M., except Sunday.

CONCORD, N. H.—First Church of Christ, Scientist.—First Reader, Professor Hermann S. Hering.—Services: 10.30 A.M; Wednesday, 7.30 P.M.—Corner State and School Streets.
Reading Room, School Street entrance.

CONSTANTINE, MICH. — First Church of Christ, Scientist.—First Reader, Miss Ida S. Glaze.—Services: 10 A.M.; Sunday School, 11 A.M.; Wed., 7.30 P.M.—Church Edifice.

CORONA, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Mary E. French. —Services: 11 A.M.; Wednesday, 7.30 P.M.

COTUIT, MASS.—First Church of Christ, Scientist.—First Reader, Miss Elisa W. Nickerson.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—Church Edifice.
Reading Room open Friday afternoon and evening; same address.

COUNCIL BLUFFS, IA. — First Church of Christ, Scientist. — First Reader, J. Allen Barris.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Auditorium of Public Library Bldg.
Reading Room open 2 to 4.30 P.M. 310 Merriam Block.

CRANFORD, N. J.—First Church of Christ, Scientist.—First Reader, Charles G. Bliss.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, North Avenue, corner Eastman Street.
Reading Room in Church Edifice; open daily, except Sunday, from 10 A.M. to 12 M. All Christian Science literature on sale.

CRAWFORD, NEB.—First Church of Christ, Scientist.—First Reader, Mrs. Florence F. Warner.—Services: 11 A.M.; Wed., 7.30 P.M.
Reading Room, 4 Adams Block.

CRESTON, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Amelia Hurlburt. —Services: 11 A.M.; Wednesday, 7.30 P.M.—First floor Creston National Bank Building.
Reading Room, 2 to 4 P.M.; same address.

CRIPPLE CREEK, COL.—First Church of Christ, Scientist.—First Reader, Mrs. Dorothea E. Trevarrow.—Services: 11 A.M. and 7.45 P.M.; Sunday School, 9.45 A.M.; Wednesday, 7.45 P.M.—Corner Carr Avenue and 4th Street.
Reading Room, same address.

DALLAS, TEX.—First Church of Christ, Scientist. — First Reader, Sam P. Cochran.—Services: 11 A.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 208 So. Ervay Street.
Reading Room, same address.

DANVILLE, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Elynore B. Hallinen.—Services: 10.30 A.M.; Sunday School, 11.40 A.M.; Wednesday, 7.45 P.M. — Fera Hall, West North Street.
Reading Room, 2 to 4 P.M.; same address.

DARLINGTON, DURHAM, ENGLAND.—First Church of Christ, Scientist.—First Reader, Thomas Jennings. — Services: 6.30 P.M.; Wednesday, 7.30 P.M.—Temperance Institute.
Reading Room, 4 Kensington Terrace. Afternoons, except Wednesday and Saturday.

DAVENPORT, IA.—First Church of Christ, Scientist.—First Reader, ——— ——— Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Church Edifice, corner 6th and Perry Streets.
Reading Room in Church Edifice; open daily, except Sunday, 2 to 4 P.M.

DAYTON, O.—First Church of Christ, Scientist.—First Reader, Max J. Seifert.—Services: 10.45 A.M.: Wednesday, 7.45 P.M.—Church Edifice, Boulevard, near Third.
Reading Room, 813 West 3d Street.

DAYTON, O.—Second Church of Christ, Scientist.—First Reader, Miss Effie M. Hecker.—Services: 10.45 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.45 P.M.—At Church, 1st St., between Jefferson and St. Clair Sts.
Reading Room, same address.

DECATUR, ILL.—First Church of Christ, Scientist.—First Reader, Cyrus Alvin Potts.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wed., 7.45 P.M.—412 Powers Bldg.
Reading Room, 425 same Building.

DE KALB, ILL.—First Church of Christ, Scientist. — First Reader, Ernest G. Clark.—Services: 10.30 A.M.; Sunday School, 11.40 A.M.; Wednesday, 7.30 P.M.—Church Edifice.
Reading Room, open Wednesday, 3 to 5 P.M.; same address.

DELAVAN, WIS.—First Church of Christ, Scientist.—First Reader, Seth W. Gregory.—Services: 10.45 A.M.; Wednesday, 8 P.M.
Reading Room in Church Edifice.

DENISON, IA.—First Church of Christ, Scientist.—First Reader, Louie Beemann.—Services: 10.30 A.M.; Wed., 8 P.M.—At Church.
Reading Room, same address; open daily.

DENVER, COL.—First Church of Christ, Scientist.—First Reader, William Mahin.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Corner 14th and Logan Avenues.
Reading Room open daily, except Sunday, 9 A.M. to 9 P.M., Wednesday until 6 P.M. Rooms 600-602 Mercantile Building.

DES MOINES, IA.—First Church of Christ, Scientist.—First Reader, Arthur J. Allen.—Services: 10.45 A.M.; Sunday School, 12 M.; Wed., 8 P.M.—Church Edifice, 927-29 8th St.
Reading Room in Church Edifice. Open daily, except Sunday, 1 to 5 P.M.

DETROIT, MICH.—First Church of Christ, Scientist. — First Reader, Edward Percival Prophet.—Services: 10.30 A.M. and 7.30 P.M.; Wednesday, 7.45 P.M.—At Church Edifice, Alexandrine Avenue, West, near Woodward.
Reading Room, 20 Witherell Street.

DEVILS LAKE, N. DAK.—First Church of Christ, Scientist.—First Reader, Louis La Rue.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—M. W. A. Hall, 4th Street.

DIXON, ILL.—First Church of Christ, Scientist.—First Reader, Charles A. Lucas.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—215 1st Street.
Reading Room, same address.

DOVER, N. H.—First Church of Christ, Scientist.—First Reader, Mrs. Maria D. Jordon.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Post Office Building, Rooms 8, 9, and 10.
Reading Room, same address.

DOVER AND FOXCROFT, ME.—First Church of Christ, Scientist.—First Reader, Orman H. Bragg.—Services: 10.30 A.M.; Wednesday, 7.30 P.M. — Christian Science Hall, North Street.
Reading Room connected; open daily, Sunday excepted, 2 to 5 P.M.

DOWNER'S GROVE, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Gertrude E. White.—Services: 10.45 A.M.; S. S., 12 M.; Wed., 8 P.M.—Masonic Hall, Main St.
Reading Room, 48 West Maple Avenue.

DRESDEN, GER.—Erste Kirche Christi des Scientisten.—First Reader, Fraülein Anna Thilo.—Services: German, 10 A.M.; English, 11.15 A.M.; Wednesday, 7 P.M.—Winkelmannstr 7 p.
Reading Room, same address.

DUBLIN, IRE.—First Church of Christ, Scientist.—First Reader, Mrs. Edith Browne.—Services: 11.30 A.M. and 7 P.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.—42 E. Great Brunswick Street.
Reading Room, same address; open daily.

DUBUQUE, IA.—First Church of Christ, Scientist.—First Reader, Courtland L. Butler.—Services: 11 A.M.; Wednesday, 7.45 P.M.—N. E. corner 9th and Bluff Streets.
Reading Room open daily from 2 to 4 P.M., except Sunday; same address.

DULUTH, MINN. — First Church of Christ, Scientist.—First Reader, John Coventry.—Services: 10.45 A.M. and 7.45 P.M.; Wednesday, 8 P.M.—In Church Bldg., 20 9th Av., E.
Reading Room, 410 Burrows Bldg., open daily, except Sunday, from 10 A.M. to 4 P.M.

DULUTH, MINN.—Second Church of Christ, Scientist.—First Reader, Mrs. Ora Gridley Bailey.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Winthrop Block, 1st Street and 4th Avenue, W.
Reading Room, same address.

DURANGO, COL.—First Church of Christ, Scientist.—First Reader, Mrs. Jennie M. Ball.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Wage Earner Building, 2d Avenue, between 9th and 10th Streets.
Reading Room open Wednesday and Friday afternoons and Friday evening; same address.

EASTON, PA.—First Church of Christ, Scientist.—First Reader, Mrs. Mary Bell Edwards.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—Rooms 3 and 4, Pomfret Building, South Third Street.
Reading Room, same address; open Tues., Thurs., and Sat. from 2 to 5 P.M.

EAST ST. LOUIS, ILL. — First Church of Christ, Scientist.—First Reader, Fred S. Willbur.—Services: 11 A.M.; Sunday School, 11 A.M., Masonic Hall, 8th Street and St. Clair Avenue; Wednesday, 8 P.M.—U. S. Court Room, Metropolitan Building.
Reading Room, 409 Metropolitan Building, open 1 to 4 P.M., except Sunday.

EATON, O.—First Church of Christ, Scientist.—First Reader, Miss Mary Appleby.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—At Reading Room, N. Barron, near Somer St.

EAU CLAIRE, WIS.—First Church of Christ, Scientist.—First Reader, ——— ——— Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, Gray and Farwell Streets.
Reading Room in Church Parlor.

EDINBURGH, SCOT.—First Church of Christ, Scientist. — First Reader, Thomas Patrick Laird.—Services: 11 A.M. and 6.30 P.M.; Wednesday, 8 P.M.—At 88 Pitt Street.
Reading Room open daily; same address.

EDMONTON, ALBERTA. — First Church of Christ, Scientist.—First Reader, Mrs. Beatrice Harrison.—Services: 11 A.M.; Wednesday, 8 P.M.—630 2d Street.
Reading Room, 778 First Street.

ELGIN, ILL.—First Church of Christ, Scientist.—First Reader, Miss Mary Thorn.—Services: 10.30 A.M., Masonic Hall; Wednesday, 7.45 P.M.
Reading Room, Y. M. C. A. Building.

ELGIN, ILL.—Second Church of Christ, Scientist.—First Reader, Miss C. Louise Brown.—Services: 10.30 A.M.; Wed., 7.45 P.M.—Hall B.
Reading Room, 15 The Spurling.

ELKHART, IND.—First Church of Christ, Scientist. — First Reader, Jacob C. Lane.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Christian Science Hall, 117 W. Lexington Av.
Reading Room, same address.

ELK POINT, S. DAK.—First Church of Christ, Scientist.—First Reader, Mrs. Hattie O. Hayes.—Services: 10.30 A.M.; Wed., 7.30 P.M.

ELMIRA, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. Mary Bally.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—100 W. Church St.
Reading Room, same address.

EL PASO, TEX.—First Church of Christ, Scientist.—First Reader, Ellis V. Nuckolls.—Services: 11 A.M.; Wed., 8 P.M.—Church Edifice, Myrtle Avenue, opposite City Hall.
Reading Room, 209 East Missouri Street.

EL PASO, TEX.—Second Church of Christ, Scientist.—First Reader, Mrs. Ada L. Critchett.—Services: 11 A.M.; Wednesday, 8 P.M.—811 Boulevard.
Reading Room, same address.

EL RENO, OKLA.—First Church of Christ, Scientist.—First Reader, Mrs. Joe J. Trulock.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Hoff Avenue and London Street.

ELWOOD, IND.—First Church of Christ, Scientist.—First Reader, Addison P. Petty.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—1421 West Main Street.
Reading Room, same place.

ELYRIA, O.—First Church of Christ, Scientist.—First Reader, Miss Anna L. Beaumont.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—208 East Avenue.

EMPORIA, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Amanda E. Way.—Services: 11 A.M.; Wednesday, 8 P.M.—Holderman Block, West Sixth Street.
Reading Room, same address.

ENGLEWOOD, N. J.—First Church of Christ, Scientist.—First Reader, Miss Blanche M. Brotherton.—Services: 11 A.M.; Wed., 8 P.M.—Church Edifice, Engle St. and Spring Lane.
Reading Room at the Church; open daily, except Sunday, from 10 A.M. to 5 P.M.

ENID, OKLA.—First Church of Christ, Scientist.—First Reader, Mrs. Rebecca Cunningham.—Services: 11 A.M.; Wednesday, 8 P.M.—920 Independence Avenue.
Reading Room, same address.

ERIE, PA.—First Church of Christ, Scientist.—First Reader, Clinton B. Burgess.—Services: 8 P.M.; Sunday School, 2 P.M.; Wednesday, 8 P.M.—Unitarian Church, West 9th Street, between Peach and Sassafras.
Reading Room, 33 Penn Bldg., State St.

ESTHERVILLE, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Sadie McKibben.—Services: 10.45 A.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—Neville Hall, Lincoln and Sixth Streets.

EUGENE, ORE.—First Church of Christ, Scientist.—First Reader, Mrs. Ella H. Macy.—Services: 11 A.M., 7.30 P.M.; Wed., 7.30 P.M.—Church Building, corner 9th and Pearl Sts.
Reading Room, 2 to 4 P.M., except Sunday.

EUREKA, CAL.—First Church of Christ, Scientist.—First Reader, Miss Elizabeth Foster.—Services: 11 A.M.; Wednesday, 7.30 P.M.—1085 H Street.
Reading Room open 1.30 to 4 P.M. Saturday; same address.

EUREKA SPRINGS, ARK.—First Church of Christ, Scientist.—First Reader, Mrs. Laura E. Evans.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.—109 Washington Street.
Reading Room, same address.

EVANSTON, ILL.—First Church of Christ, Scientist.—First Reader, ——— ——— Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Building, corner Chicago Avenue and Grove Street.
Reading Room, same address.

EVANSVILLE, IND.—First Church of Christ, Scientist.—First Reader, Miss Mary E. Collson.—Services: 10.45 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.45 P.M.—Christian Science Hall, 417 Upper 3d Street.
Reading Room open daily, except Sunday, 2 to 5 P.M.; same address.

EVERETT, WASH.—First Church of Christ, Scientist.—First Reader, Mrs. Mabel E. Missener.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wed., 7.30 P.M.—2726 Rucker Ave.
Reading Room, same address.

EXCELSIOR, MINN.—First Church of Christ, Scientist.—First Reader, Robert A. Wright.—Service: 11 A.M.—Odd Fellows Hall.

EXETER, NEB.—First Church of Christ, Scientist.—First Reader, John A. Craven.—Services: 10.30 A.M.; Wednesday, 8 P.M.—Over Wallace & Co.'s Bank.

EXETER, N. H.—First Church of Christ, Scientist.—First Reader, Mrs. Fannie E. Robinson.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Town Hall Building.
Reading Room, same address.

EXIRA, IA.—First Church of Christ, Scientist.—First Reader, Isaac Statzell.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.

FAIRBURY, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Jeanette M. Philip.—Services: 10.30 A.M.; Wed., 7.30 P.M.

FAIRFIELD, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Lizzie C. Louden.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Agassiz Room, City Library.

FAIRMONT, MINN.—First Church of Christ, Scientist.—First Reader, Mrs. Phebe Lucinda Haines.—Services: 10.30 A.M.; Sunday School, 11.40 A.M.; Wednesday, 7.30 P.M.
Reading Room, Church Building; 10 to 4.

FALL RIVER, MASS.—First Church of Christ, Scientist.—First Reader, Mrs. Jeannette F. Wells.—Services: 11 A.M.; Wednesday, 8 P.M.—Archer Building, Rock Street.

FARGO, N. DAK.—First Church of Christ, Scientist.—First Reader, Miss Myrtle M. Safford.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Unitarian Church, corner 2d Avenue and 9th Street, So.
Reading Room, Edwards Bldg., 1 to 4 P.M.

FIRTH, NEB.—First Church of Christ, Scientist.—First Reader, Mrs. Mary Janes.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.

FITCHBURG, MASS.—First Church of Christ, Scientist.—First Reader, Rev. Glenn A. Kratzer.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Wallace Hall, 387 Main Street.
Reading Room open daily; same address.

FITZGERALD, GA.—First Church of Christ, Scientist.—First Reader, ——— ——— Services: 10.45 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.30 P.M.—Church Edifice, N. Main and Altamaha Streets.

FLINT, MICH.—First Church of Christ, Scientist.—First Reader, Mrs. Sarah Mills.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Rooms 129-130 Paterson Building.
Reading Room open 1.30 to 4.30 P.M.

FLORENCE, COL.—First Church of Christ, Scientist.—First Reader, ——— ——— Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 11.45 A.M.; Wednesday, 8.45 P.M.—Church Edifice, 312 East Second Street.
Reading Room, same address.

FOND-DU-LAC, WIS.—First Church of Christ, Scientist.—First Reader, Clara J. Persels.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—Armory Block, 32 South Main Street.
Reading Room, 2 to 5 P.M.; same address.

FORT COLLINS, COL.—First Church of Christ, Scientist.—First Reader, Mrs. Mary E. Cole.—Services: 11 A.M.; Wednesday, 8 P.M.—242 Mountain Avenue.
Reading Room, same address.

FORT DODGE, IA.—First Church of Christ, Scientist. — First Reader, Mrs. Anna M. Brown.—Services: 10.45 A.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—Church Edifice, corner 1st Avenue N. and 12th Street.
Reading Room open 2 to 4 P.M., except Sunday; same address.

FORT MADISON, IA.—First Church of Christ, Scientist.—First Reader, Samuel V. Elliott. —Services: 10.45 A.M.; Wednesday, 8 P.M.—Schafers Block, 715 Front Street.

FORT SMITH, ARK.—First Church of Christ, Scientist.—First Reader, Miss Charlotte E. Luce.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice, corner 7th and C Streets.
Reading Room, 702½ Garrison Avenue.

FORT WAYNE, IND.—First Church of Christ, Scientist.—First Reader, Roscoe C. Scheckler. —Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 8 P.M.—Church Edifice.
Reading Room open daily, except Sunday, 10 A.M. to 4 P.M. Room 31, Bass Block.

FORT WORTH, TEX.—First Church of Christ, Scientist.—First Reader, Mrs. Elvira Parker Lowe.—Services: 11 A.M. and 8 P.M.; Sunday School, 10.15 A.M.; Wednesday, 8 P.M.—Church Edifice, No. 502 Lamar Street, corner Fourth.
Reading Room, Church Edifice. Open daily, except Sunday, 9 A.M. to 12 M. & 2 to 5 P.M.

FORTUNA, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Mary E. Van Duzer.—Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 7.30 P.M.—Newell's Hall, Main.
Reading Room, Main Street.

FRANKFORT, IND.—First Church of Christ, Scientist.—First Reader, Joseph Palmer.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Maccabee Hall.
Reading Room open 1 to 5 P.M. Room 205 Falsinger Building.

FRANKLIN, IND.—First Church of Christ, Scientist.—First Reader, Mrs. Ida Webb.—Services: 10.45 A.M.; Wednesday, 7.45 P.M. —At Reading Room in Axt Building.

FRANKLIN, PA.—First Church of Christ, Scientist.—First Reader, Mrs. Mary Wilson.—Services: 10.45 A.M., 7.45 P.M.; Sunday School following morning service; Wednesday, 7.45 P.M.—1128 Elk Street.
Reading Room open daily, 2 to 4.30 P.M., Friday, 7.30 to 9.30 P.M.

FREDONIA, PA.—First Church of Christ, Scientist.—First Reader, Elmer E. Campbell.—Services: 10.30 A.M.; S. S., 11.30 A.M.

FREEPORT, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Electa Brown Breed.—Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 7.30 P.M.—229 Stephenson St.
Reading Room, 3 to 5 P.M.; open Wednesdays and Saturdays; same address.

FREMONT, NEB.—First Church of Christ, Scientist.—First Reader, Olive A. Wright.—Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 7.30 P.M.—Franklin Hall, 631 Park Av.

FREMONT, O.—First Church of Christ, Scientist.—First Reader, Mrs. Daisy E. Lutz.—Services: 10.30 A.M.; S. S., 11.30 A.M.; Wed., 7.30 P.M.—Schwartz Bldg., 513 State St.
Reading Room, same address.

FRESNO, CAL.—First Church of Christ, Scientist.—First Reader, Miss Hattie L. Church. —Services: 11 A.M.; Wednesday, 7.45 P.M.—Church Building on Merced Street, between J and K Streets.
Reading Room, same place.

GALENA, KAN.—First Church of Christ, Scientist. — First Reader, Mrs. Margaret R. Brown.—Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 7.30 P.M.—Shellacks Hall.
Reading Room open Wed. 1816 Joplin St.

GALESBURG, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Alice Sheridan.—Services: 10.30 A.M.; S. S., 11.45 A.M.; Wed., 7.45 P.M.—Dean's Hall, 55 N. Cherry St.
Reading Room, same address.

GALESBURG, ILL.—Second Church of Christ, Scientist.—First Reader, John Newton Conger.—Services: 3.30 P.M.; Sunday School, 2.45 P.M.; Wed., 7.45 P.M.—Universalist Church.
Reading Room open 10 A.M. to 4 P.M. 10 Galesburg National Bank Building.

GALT, ONT.—First Church of Christ, Scientist.—First Reader, Milton A. Snider.—Services: 11 A.M., 7 P.M.; Wednesday, 8 P.M.

GALVESTON, TEX.—First Church of Christ, Scientist.—First Reader, Mrs. Ada P. Sweet. —Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—S. E. corner Avenue H and 22d Street.
Reading Room open 3 to 5 P.M.

GARDINER, ME.—First Church of Christ, Scientist. — First Reader, Mrs. Edith Lunt Smith.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Church Edifice, 17-19 Lincoln Av.
Reading Room, 295 Water Street.

GENEVA, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Dora L. Crook.—Services: 11 A.M.; Wednesday, 8 P.M.—Second Street, between State and James.

GEORGETOWN, COL. — First Church of Christ, Scientist.—First Reader, ——— ———. Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.45 P.M.—Christian Science Hall, corner 7th and Toas Street.
Reading Room, same address.

GIRARD, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Olive McCoy.—Services: 11 A.M.; Wednesday, 8 P.M.

GIRARD, PA.—First Church of Christ, Scientist.—First Reader, Fredrick Heil.—Service: 10.30 A.M.—Union Building.

GLASGOW, SCOTLAND. — First Church of Christ, Scientist.—First Reader, Miss Mary L. Richmond.—Services: 11 A.M. and 6.30 P.M.; Wednesday, 8 P.M.—141 Bath Street.
Reading Room, Monday and Thursday, 2.30 to 4.30 P.M.; Monday evening, 7 to 9, and Wednesday evening, 6.30 to 8; same address.

GLENS FALLS, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. H. Frances McCoduck.—Services: 10.45 A.M.; Wed., 8 P.M.
Reading Room, 2 to 5 P.M. Corner Warren and Jay Streets.

GLENWOOD SPRINGS, COL.—First Church of Christ, Scientist. — First Reader, Mrs. Lovina S. Carpenter.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M. —Corner Grand Avenue and 9th Street.
Reading Room, same address.

GLOUCESTER, MASS. — First Church of Christ, Scientist.—First Reader, Carrie H. Sawyer. — Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 7.45 P.M.—C. A. S. and L. A. Building.
Reading Room open 2 to 4 P.M.

GLOUCESTER, MASS. — Second Church of Christ, Scientist.—First Reader, Mrs. Emma F. Perkins.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—G. A. R. Hall, 29 Washington Street.
Reading Room open Wednesday afternoon; same address.

GODDARD, KAN.—First Church of Christ, Scientist.—First Reader, Marion L. Henshaw.—Services: 11 A.M.; Wed., 8 P.M.

GOSHEN, IND.—First Church of Christ, Scientist.—First Reader, Silas W. Kline.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 7.45 P.M.—206 North Main St.
Reading Room, 3 to 5 P.M.; same address.

GRAND FORKS, N. DAK.—First Church of Christ, Scientist.—First Reader, Mrs. Calista L. Bacon.—Services: 10.45 A.M. and 8 P.M.; Sunday School, 12.20 P.M.; Wed., 8 P.M.—Church Edifice, cor. Belmont & 4th Ave., S.
Reading Room, 2 to 4 P.M.; same address.

GRAND ISLAND, NEB. — First Church of Christ, Scientist.—First Reader, Lawrence Donald. — Services: 10.45 A.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—Odd Fellows Hall, South Pine Street.
Reading Room, 10 A.M. to 12 M. and 2 to 4 P.M., except Sunday. 117½ West 3d St.

GRAND RAPIDS, MICH.—First Church of Christ, Scientist. — First Reader, Percival Bancroft Garvey.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Church Edifice, Washington & Lafayette Sts.
Reading Room in Church; open, except Sunday, 10 A.M. to 5 P.M.

GREAT FALLS, MONT. — First Church of Christ, Scientist.—First Reader, William C. Kaufman.—Services: 11 A.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—Carnegie Library Hall, corner 2d Ave. and 3d St., N.
Reading Room, 19 Conrad Block.

GREEN BAY, WIS.—First Church of Christ, Scientist. — First Reader, Mrs. Sarah B. Strassburger.—Services: 10.30 A.M.; Wed., 7.45 P.M.—Church Edifice, Cherry Street and Monroe Avenue.
Reading Room, same address.

GREENSBURG, PA.—First Church of Christ, Scientist.—First Reader, Mrs. Grace L. G. Shiveley.—Services: 11 A.M.; Wednesday, 8 P.M.—16 East Otterman Street.
Reading Room, same address.

GREENVILLE, MICH. — First Church of Christ, Scientist.—First Reader, Rev. Mrs. Julia G. Moffat. — Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Church Building.

GUELPH, ONT.—First Church of Christ, Scientist.—First Reader, Hanlen Oliver Brown. —Services: 11 A.M.; Wednesday, 8 P.M.—Upper Wyndham Street.
Reading Room, 2 to 5 P.M.; same address.

GUERNSEY, CHANNEL ISLANDS, ENG.—First Church of Christ, Scientist.—First Reader, Albert W. Le Messurier.—Services: 6.30 P.M.; Wednesday, 7.30 P.M.—Rouge Huis Avenue (Doyle Road End).
Reading Room 2 to 4 P.M. Tues. & Thurs.

GUTHRIE, OKLA.—First Church of Christ, Scientist.—First Reader, Mrs. Anabel Benson.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—116 N. Broad St.
Reading Room in rear of Church; open daily from 2 to 5 P.M.

HACKENSACK, N. J.—First Church of Christ, Scientist.—First Reader, Miss Helen Robinson.—Services: 11 A.M., 7.45 P.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Corner Main and Warren Streets.
Reading Room open daily, 2 to 4 P.M.

HAGUE, HOLLAND.—First Church of Christ, Scientist.—First Reader, Miss Anna Schroot. —Services: 10.30 A.M.; Wednesday, 8 P.M.—"De Veceeniging," Willemstraat.
Reading Room open daily from 2 to 4 P.M. 4 Praktijsynshock.

HALIFAX, N. S.—First Church of Christ, Scientist.—First Reader, John Ross.—Services: 11 A.M.; Wednesday, 8 P.M.—8 South Park Street.

HAMBURGH, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. May McLaury Abbott.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.
Reading Room open Monday, Wednesday, and Friday, 3 to 5 P.M.

HAMILTON, O.—First Church of Christ, Scientist. — First Reader, William Franklin Thomas. — Services: 10.45 A.M.; Sunday School, 10 A.M.; Wed., 7.45 P.M.—Hammerle Building, corner C and Main Streets.
Reading Room open daily, 10 A.M. to 4 P.M. Rentschler Bldg., 2d and High Sts., 5th floor.

HAMILTON, ONT.—First Church of Christ, Scientist.—First Reader, Alexander Clark.—Services: 11 A.M. and 7 P.M.; Wed., 8 P.M. —Orange Hall Building, James Street, No.
Reading Room, same address.

HANFORD, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. India C. Brown. —Service: 11 A.M.—Masonic Temple.

HANNOVER, GERMANY. — Erste Kirche Christi des Scientisten.—First Reader, Frau Dr. Bertha Günther-Peterson. — Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 8.30 P.M.—Hildesheimerstrasse 216.
Reading Room, same address.

HARRISBURG, PA.—First Church of Christ, Scientist.—First Reader, Frank Bell.—Services: 11 A.M.; Sunday School, 10.15 A.M.; Wednesday, 8 P.M.—Board of Trade Hall.
Reading Room, 2 to 4.30 P.M. Floyd Building, 8 North Market Square.

HARTFORD, CONN.—First Church of Christ, Scientist.—First Reader, Charles W. Griffiths.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Chapel, Farmington Avenue, opposite Kenyon Street.
Reading Room, Universalist Building, 686 Main Street; open daily, except Sunday, 10 A.M. to 5 P.M.

HARTFORD, CONN.—Second Church of Christ, Scientist.—First Reader, William B. Green. —Services: 10.45 A.M.; Sunday School, 12.15 P.M.; Wednesday, 7.45 P.M.—Connecticut General Building, 64 Pearl Street.
Reading Room open daily, except Sunday, from 10 A.M. to 5 P.M.; same address.

HASTINGS, NEB.—First Church of Christ, Scientist.—First Reader, Walter H. Brownell. —Services: 10.45 A.M.; Wednesday, 8 P.M.—214 Lincoln Avenue, 2d floor.
Reading Room, same address.

HATTIESBURG, MISS.—First Church of Christ, Scientist.—First Reader, Bevy C. Godwin.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.
Reading Room open daily, except Sunday, 3 to 5 P.M. Hartfield Building.

HAVERHILL, MASS.—First Church of Christ, Scientist.—First Reader, Joseph D. Curtis.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.; Sunday School during the morning service.—The Bartlett, 59 Main Street.
Reading Room open daily, except Sunday, from 2.30 to 4.30 P.M.; same address.

HELENA, MONT.—First Church of Christ, Scientist. — First Reader, Mrs. Hattie E. Hartwig.—Services: 11 A.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—Homer Blk.
Reading Room open daily, except Sunday, from 2 to 4 P.M.; same address.

HERKIMER, N. Y.—First Church of Christ, Scientist.—First Reader, Miss Frances G. Fuller.—Services: 11 A.M.; Wednesday, 8 P.M.—Metzler Block, 270 No. Main Street.
Reading Room open daily; 2.30 to 5 P.M.

HIGHLAND PARK, ILL.—First Church of Christ, Scientist.—First Reader, ——— ———. Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Hazel Avenue, near St. Johns.
Reading Room in Church; open daily, except Sunday, 2 to 4.30 P.M.

HOOPESTON, ILL.—First Church of Christ, Scientist.—First Reader, Miss Mary MacNiel.—Services: 11 A.M.; Wednesday, 7.30 P.M.—At Church Edifice.
Reading Room, same address.

HOOSICK FALLS, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. Minnie K. Grogan.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.
Reading Room open daily, 2 to 4 P.M. 22 Church Street.

HORNELL, N. Y.—First Church of Christ, Scientist.—First Reader, Miss Clara E. Bennett.—Services: 11 A.M.; Wednesday, 8 P.M.—48 Broad Street.
Reading Room, same address.

HORNELL, N. Y.—Second Church of Christ, Scientist.—First Reader, Mrs. Myra B. Norton.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Christian Science Chapel, 36 West Genesee Street.
Reading Room, same address.

HORNSEA, YORKSHIRE, ENG.—First Church of Christ, Scientist.—First Reader, Mrs. Sarah H. Collinson.—Services: 11 A.M.; first Wed. of each month, 8 P.M.—Back Southgate.
Reading Room open Sunday, 3 to 5 P.M.

HORTON, KAN.—First Church of Christ, Scientist.—First Reader, William Samuel Scott.—Services: 11 A.M.; Wednesday, 8 P.M.

HOUSTON, TEX.—First Church of Christ, Scientist.—First Reader, George R. Christie.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Corner Travis and McKinney Avenue.
Reading Room open daily from 3 to 5 P.M.

HOUSTON, TEX.—Second Church of Christ, Scientist.—First Reader, Mrs. Lulu H. Bond.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Church Edifice, 1007 Main Street, between McKinney and Lamar Avenues.
Reading Room open daily, 10 A.M. to 12 M.

HUDSON, MASS.—First Church of Christ, Scientist.—First Reader, Mrs. Nellie M. Cushman.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wed., 7.30 P.M.—O. F. Hall.
Reading Room open Monday, Wednesday, and Friday, 2.30 to 4.30 P.M.; same bldg.

HULL, YORKSHIRE, ENGLAND.—First Church of Christ, Scientist.—First Reader, Harold Boardman.—Services: 6.30 P.M.; Sunday School, 11 A.M.; Wednesday, 7.45 P.M.—30 Albion Street.
Reading Room open Wed., 3 to 7 P.M.; Sat., 2 to 5 P.M. 6 Queen's Road, Beverley Road.

HUNTINGTON, W. VA.—First Church of Christ, Scientist.—First Reader, Miss Sarah Chapman.—Services: 11 A.M.; Wednesday, 8 P.M.—1109 Third Avenue, over Standard Printing Office.
Reading Room open 2 to 5 P.M. Wednesday and Saturday; same address.

HURLEY, S. DAK.—First Church of Christ, Scientist.—First Reader, Miss Mabel Elizabeth Cohoe.—Services: 11 A.M. and 8 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.
Reading Room open daily, 2 to 5 P.M.

HUTCHINSON, KAN.—First Church of Christ, Scientist.—First Reader, Miss Lelia Watson.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Century Hall.
Reading Room, daily. Rm. E, Higley Bldg.

HYDE PARK, MASS.—First Church of Christ, Scientist.—First Reader, Frank B. Homans.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M.—Waverly Building, 53 West River Street.
Reading Room open Wednesday, 3 to 5 P.M. and Saturday, 3 to 5 and 7 to 9 P.M.; same address.

INDEPENDENCE, IA.—First Church of Christ, Scientist.—First Reader, Miss Ella T. Wilson.—Service: 10.30 A.M.
Reading Room, same address.

INDEPENDENCE, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Katie E. Thomas.—Services: 11 A.M.; Wednesday, 8 P.M.—210½ West Main Street.
Reading Room, same address.

INDEPENDENCE, MO.—First Church of Christ, Scientist.—First Reader, Mrs. Lucy Ballinger Lindsey.—Services: 11 A.M.; Wednesday, 8 P.M.—Buchanan Hall.
Reading Room open, 2 to 4 P.M. Wednesday and Saturday; same address.

INDIANAPOLIS, IND.—First Church of Christ, Scientist.—First Reader, Miss Frances C. Shoecraft.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Propylaeum, 17 East North Street.
Reading Room open daily, except Sunday, from 10 A.M. to 4 P.M. Room 17, Lombard Building, 24½ East Washington Street.

INDIANAPOLIS, IND.—Second Church of Christ, Scientist.—First Reader, John V. Dittemore.—Services: 11 A.M. and 8 P.M.—Sunday School, 9.30 A.M.; Wed., 8 P.M.—Caleb Mills Hall, cor. Penn. and North Sts.
Reading Room open week days from 9 A.M. to 4 P.M. 620 Newton Claypool Bldg.

IOLA, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Emma E. Adams.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—110 E. Jackson Street.
Reading Room, same address.

IOWA CITY, IA.—First Church of Christ, Scientist.—First Reader, ——— ———. Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Koza Block, 220½ College Street.
Reading Room, same address.

ITHACA, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. Laura C. Woodruff.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Wilgus Building, State Street.
Reading Room, same address.

JACKSON, MICH.—First Church of Christ, Scientist.—First Reader, Frederick E. Chanel.—Services: 10.30 A.M. and 7.30 P.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.
Reading Room adjoins the Church, west side City Park; open 2 to 5 and 7 to 9 P.M.

JACKSONVILLE, FLA.—First Church of Christ, Scientist.—First Reader, Robert L. Hay.—Services: 11 A.M.; Wednesday, 8 P.M.—Chapel, cor. Monroe and Newnan Sts.
Reading Room, same address.

JACKSONVILLE, ILL.—First Church of Christ, Scientist.—First Reader, ——— ———. Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 7.45 P.M.—221 W. Morgan St.
Reading Room, 2.30 to 4.30 P.M.; same pl.

JAMESTOWN, N. Y.—First Church of Christ, Scientist.—First Reader, Miss Ella Marie Dreager.—Services: 10.45 A.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Christian Science Chapel, corner Prendergast Avenue and East 4th Street.
Reading Room open daily, except Sunday; 1.30 to 4.30 and 7 to 8 P.M.

JANESVILLE, WIS.—First Church of Christ, Scientist.—First Reader, Marshall P. Richardson.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—Phoebus Block, W. Milwaukee St.
Reading Room open 2 to 4 P.M.

JEFFERSON CITY, MO. — First Church of Christ, Scientist. — First Reader, Charles Opel. — Services: 11 A.M.; Wednesday, 8 P.M.—318 Monroe Street.
Reading Room open daily, except Sunday, 2.30 to 4.30 P.M.; same address.

JERSEY CITY, N. J.—First Church of Christ, Scientist.—First Reader, Mrs. Julia E. C. English.—Services: 11 A.M., 8 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M. — Hasbrouck Institute, Harrison and Crescent Aves.
Reading Room open daily, except Sunday, from 1.30 to 5 P.M.; same address.

JOHANNESBURG, TRANSVAAL, AFRICA.—First Church of Christ, Scientist. — First Reader, Mrs. Annie Elizabeth Turner.—Services: 11 A.M.; Sunday School, 11 A.M.—Masonic Hall, Jeppe Street.
Reading Room open daily, except Sunday. Corner Bree and Eloff Streets.

JOHNSTOWN, PA.—First Church of Christ, Scientist.—First Reader, Mrs. Florence L. Giffin. — Services: 10.45 A.M.; Wednesday, 7.30 P.M.—511 Main Street, 2d floor.
Reading Room, same address, 1 to 4 P.M.

JOLIET, ILL.—First Church of Christ, Scientist.—First Reader, Henry Floy Roberts.—Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 8 P.M.—Cor. Sherman St. and 2d Ave.
Reading Room, same address.

JONESVILLE, MICH.—First Church of Christ, Scientist.—First Reader, Miss Maud Wolcott.—Services: 10.30 A.M.; Wed., 7.30 P.M.
Reading Room open week days, 3 to 5 P.M.

JOPLIN, MO.—First Church of Christ, Scientist.—First Reader, Sigel Reed.—Services: 11 A.M., 7.30 P.M.; Wednesday, 7.30 P.M.—Church Edifice, corner 16th and Wall Sts.
Reading Room, suite 403-405 Bartlett Building.

JOPLIN, MO.—Second Church of Christ, Scientist.—First Reader, Miss Grace A. Holmes.—Services: 11 A.M., 8 P.M.; Wednesday, 8 P.M.—602 Moffet Avenue.
Reading Room, 309 Miners' Bank Building.

JUNCTION CITY, KAN. — First Church of Christ, Scientist.—First Reader, Mrs. Eva S. Mackey. — Services: 11 A.M.; Wednesday, 7.30 P.M.—Corner 5th and Jefferson Streets.
Reading Room open daily, 2 to 4 P.M.

KALAMAZOO, MICH.— First Church of Christ, Scientist.—First Reader, Mrs. Mary L. Blood.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Corner Park and South Streets.
Reading Room, 10 A.M. to 5 P.M., except Sunday. 803 Kalamazoo National Bank Bldg.

KANKAKEE, ILL.—First Church of Christ, Scientist.—First Reader, Miss Jennie R. Higgins.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—Public Library Building.
Reading Room, 2 to 5 P.M., except Sunday; Trust Bank Building.

KANSAS CITY, KAN.—First Church of Christ, Scientist.—First Reader, Miss Hannah G. Miller. — Services: 11 A.M.; S. S., 9.30 A.M.—Auditorium, 6th St. and Minnesota Av.
Reading Room, 10 A.M. to 5 P.M. 209 Portsmouth Building.

KANSAS CITY, MO.—First Church of Christ, Scientist.—First Reader, Adam H. Dickey.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Church Edifice, corner 9th Street and Forest Avenue.
Christian Science Reading Rooms, 1017-1019 Grand Avenue.

KANSAS CITY, MO.—Second Church of Christ, Scientist.—First Reader, Bert M. Whisner.—Services: 11 A.M. and 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 31st Street and Troost Avenue.
Christian Science Reading Rooms, 1017-1019 Grand Avenue.

KANSAS CITY, MO.—Third Church of Christ, Scientist.—First Reader, Boyd M. Dudley.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice, 113 Westport Avenue.
Christian Science Reading Rooms, 1017-1019 Grand Avenue.

KEARNEY, NEB.—First Church of Christ, Scientist.—First Reader, Sylvester S. St. John.—Services: 11 A.M.; Wednesday 8 P.M.
Reading Room open week days, 2 to 4 P.M. Christian Science Hall, cor. 1st Ave. & 23d St.

KENOSHA, WIS.—First Church of Christ, Scientist.—First Reader, Mrs. Bessie M. Scott.—Services: 10.45 A.M.; Wednesday, 8 P.M.—165-167 Park Street.
Reading Room, 2.30 to 4.30 P.M., Tues., Fri.

KEOKUK, IA.—First Church of Christ, Scientist.—First Reader, Miss Anna M. Schmitt.—Services: 10.45 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.45 P.M.—716 Main St.
Reading Room open 2.30 to 4.30 P.M.; Tues., Thurs., and Fri.; same address.

KEWANEE, ILL.—First Church of Christ, Scientist. — First Reader, Mrs. Katherine J. Bone.—Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 8 P.M.—302 So. Main Street.
Reading Room, same address.

KEY WEST, FLA.—First Church of Christ, Scientist.—First Reader, Frederick A. Beckman.—Services: 11 A.M., 7.30 P.M.; Wednesday, 7.30 P.M.—Masonic Temple, Simonton St.
Reading Room open daily, 2 to 5 P.M.; same address.

KINGSTON, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. Mercy Nutter Davis.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—40 Sterling St.
Reading Room, same address; open daily.

KINGSTON, ONT.—First Church of Christ, Scientist.—First Reader, Frederic W. Albree.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, Johnston Street.
Reading Room open daily, except Sunday.

KINSTON, N. C.—First Church of Christ, Scientist.—First Reader, Mrs. Martha J. Stanley.—Services: 11 A.M. and 8 P.M.; Wednesday, 8 P.M.—Whitaker Building.
Reading Room, 3 to 5 P.M.; same address.

KIRKSVILLE, MO.—First Church of Christ, Scientist. — First Reader, Mrs. Mina Fry.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Sparling's Hall.
Reading Room Wed. and Sat., 1 to 4 P.M.

KIRKWOOD, ILL.—First Church of Christ, Scientist.—First Reader, George W. Cave.—Services: 11.30 A.M.; Wednesday, 7.30 P.M.
Reading Room, Main Street.

KIRKWOOD, MO.—First Church of Christ, Scientist.—First Reader, Henry C. Ochterbeck.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Choral Hall.

KNOXVILLE, TENN.—First Church of Christ, Scientist.—First Reader, Mrs. Nellie H. Mathews.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Cable Hall, 422 Gay Street.
Reading Room, The Vanderventer Building.

LACONIA, N. H.—First Church of Christ, Scientist.—First Reader, Miss Camilla A. M. Stillings.—Services: 3 P.M.; Sunday School, 2 P.M.; Wed., 7.30 P.M.—Unitarian Church.
Reading Room, 628 Main Street.

LA CROSSE, WIS.—First Church of Christ, Scientist.—First Reader, Mrs. Mary F. Wolcott.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M.—Church on King Street, between 5th and 6th Streets.
Reading Room open from 2 to 5 P.M.; A.M., 7.30 P.M.; Wednesday, 7.30 P.M.—same address.

LA FAYETTE, IND.—First Church of Christ, Scientist.—First Reader, Mrs. May Scantlin. —Services: 11 A.M.; Wednesday, 7.30 P.M.—Southeast corner of 7th and South Streets.
Reading Room, 2 to 4 P.M.; same address.

LA GRANGE, ILL.—First Church of Christ, Scientist.—First Reader, Avery Coonley.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 8.15 P.M.—Church Edifice, Catherine Ave. and Cossitt Boulevard.
Reading Room, same address.

LAMPASAS, TEX.—First Church of Christ, Scientist.—First Reader, Miss May Alexander.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Church Edifice.

LANCASTER, O.—First Church of Christ, Scientist.—First Reader, Miss Georgia A. Rigby. —Services: 10 A.M.; Sunday School, 11 A.M.; Wednesday, 7.30 P.M.
Reading Room, 1 to 4 P.M. 134 N. Broad St.

LANSING, MICH.—First Church of Christ, Scientist.—First Reader, George H. Kuhns. —Services: 10.30 A.M.; Wednesday, 7.30 P.M.—G. A. R. Hall, Washington Avenue, N.
Reading Room open from 2.30 to 5 P.M., except Sunday. Room 220, Hollister Bldg.

LA PORTE, IND.—First Church of Christ, Scientist.—First Reader, Mrs. Minnie N. Hulverson.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Odd Fellows Hall.
Reading Room, same address.

LAUREL, MISS.—First Church of Christ, Scientist.—First Reader, Mrs. Lucy Lee Kilpatrick.—Services: 10.30 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice.
Reading Room open daily, except Sunday, 2 to 4 P.M.; same address.

LAWRENCE, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Elizabetha Edie.—Services: 11 A.M.; Wednesday, 8 P.M. —F. A. A. Building.

LAWRENCE, MASS.—First Church of Christ, Scientist.—First Reader, Miss Gertrude J. Emerton.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—Church Edifice, Green Street.
Reading Room, Bay State Building, Room 402.

LAWTON, OKLA.—First Church of Christ, Scientist.—First Reader, Charles M. Myers.—Services: 11 A.M.; Wed., 7.45 P.M.—426 D Av.
Reading Room open daily, except Sunday, 2 to 4 P.M.; same address.

LEADVILLE, COL.—First Church of Christ, Scientist.—First Reader, Mrs. Ida Josephine Duncan.—Services: 11 A.M.; Wednesday, 8 P.M.—816½ Harrison Avenue.
Reading Room open daily, 2 to 4 P.M.

LEAVENWORTH, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Anna C. Wyeth.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Church Edifice, 6th & Spruce Sts.
Reading Room in Times Building.

LEEDS, ENGLAND.—First Church of Christ, Scientist.—First Reader, John W. Doorly.—Services: 11 A.M., 6.30 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Cavendish Rooms, Cavendish Road.
Reading Room, Monday, 3 to 5 P.M.; Wednesday, 3 to 8 P.M.; same address.

LE MARS, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Jessie A. Diehl.—Service: 10.45 A.M.—Columbia Hall.

LEWISTON, IDAHO.—First Church of Christ, Scientist.—First Reader, Mrs. Mary C. O'Neill.—Services: 11 A.M.; Wed., 8 P.M.—At Church, corner 7th Ave. and 9th St.
Reading Room, Weisgerber Blk., Room 310.

LEXINGTON, KY.—First Church of Christ, Scientist.—First Reader, Miss Florence Hood.—Services: 11 A.M.; Wednesday, 7.30 P.M.—137 Market Street.
Reading Room open 10 A.M. to 5 P.M.; same address.

LEXINGTON, MO.—First Church of Christ, Scientist.—First Reader, Miss Charlotte Morath.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Taubman Building.
Reading Room, same address.

LIMA, O.—First Church of Christ, Scientist.—First Reader, Mrs. Claire Michael.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Christian Science Hall, Masonic Temple.
Reading Room, same place; open from 2 to 5 P.M. week days. Take elevator.

LINCOLN, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Julia L. Day.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Marshall Block.
Reading Room, same address.

LINCOLN, NEB.—First Church of Christ, Scientist.—First Reader, Elon W. Nelson.—Services: 10.30 A.M.; Wednesday, 8 P.M.—Church Edifice, corner 12th and L Streets.
Reading Room, 203 The Funke Building.

LITTLE ROCK, ARK.—First Church of Christ, Scientist.—First Reader, Mrs. Hattie P. Reaves.—Services: 11 A.M.; Wed., 8 P.M. —Hollenberg Hall, corner 7th and Main Sts.
Reading Room, same address.

LITTLE ROCK, ARK.—Second Church of Christ, Scientist.—First Reader, Mrs. Lessie H. Peay.—Services: 11 A.M., 7.30 P.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Masonic Temple, fifth floor, corner 5th and Main Streets.
Reading Room, same address.

LIVERMORE FALLS, ME.—First Church of Christ, Scientist.—First Reader, Mrs. Eliza A. Dow.—Service: 10.30 A.M.—O. F. Block.

LIVERPOOL, ENGLAND.—First Church of Christ, Scientist.—First Reader, Lieut. Col. George Hobart.—Services: 11 A.M., 6.30 P.M.—Wed., 7.30 P.M.—27 Leece Street.
Reading Room, Monday, Tuesday, Thursday, and Friday, 11 A.M. to 5 P.M.; Wednesday, 11 A.M. to 7 P.M.; same address.

LOCK HAVEN, PA.—First Church of Christ, Scientist.—First Reader, George W. Probst. —Services: 11 A.M.; Wednesday, 7.45 P.M.—109½ East Main Street.

LOCKPORT, N. Y.—Second Church of Christ, Scientist.—First Reader, A. Ford Michael.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Christian Science Chapel, 36 East Avenue.
Reading Room in Chapel; open daily.

LODI, CAL.—First Church of Christ, Scientist.—First Reader, Chester B. Welch.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Atwood Building.
Reading Room, same address.

LOGANSPORT, IND.—First Church of Christ, Scientist.—First Reader, Harry G. Tucker.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.30 P.M.—Christian Science Chapel, North and Ninth Streets.
Reading Room open daily; Stettiner Building, Broadway, 2d floor.

LONDON, ENGLAND.—First Church of Christ, Scientist.—First Reader, Algernon Hervey Bathurst.—Services: 11.30 A.M. and 7 P.M.; Wednesday, 8 P.M.—Sloane Terrace, S. W.
Reading Room, same address; 10 A.M. to 9.30 P.M. Telephone, 6893 Gerrard; telegram, Scienziale, London.

LONDON, ENGLAND. — Second Church of Christ, Scientist.—First Reader, Mrs. Mary Notcutt.—Services: 11.30 A.M. and 7 P.M.; Wednesday, 8 P.M.—Aeolian Hall, 135-137 New Bond Street, W.
Reading Room, 14 Hanover Sq. (entrance in Harewood Place), near Oxford Circus Tube Station. Open every week day 10 A.M. to 5.30 P.M.; Saturday, 10 A.M. to 1 P.M.

LONDON, ENGLAND. — Third Church of Christ, Scientist.—First Reader, Mrs. Katherine White.—Services: 11.30 A.M. and 7 P.M.; Wednesday, 8 P.M.—Portman Rooms, Baker Street, West. Telephone, 3204 Mayfair. Telegram, Scientol, London.
Reading Room, 39 Baker Street, West; open daily.

LONDON, ONT.—First Church of Christ, Scientist.—First Reader, William H. Huyck.—Services: 11 A.M., 7 P.M.; Wednesday, 8 P.M.—Cor. Richmond St. Park and Princess Ave.
Reading Room adjoining Church Edifice.

LONG BEACH, CAL.—First Church of Christ, Scientist.—First Reader, Miss Nell Green.—Services: 11 A.M. and 7.45 P.M.; Sunday School, 11 A.M. in Reading Room; Wednesday, 7.45 P.M.—Chapel Hall, 313 W. 3d St.
Reading Room open daily, 2 to 5 P.M. 307 Cedar Avenue.

LONGMONT, COL.—First Church of Christ, Scientist.—First Reader, ——— ——— Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—Donovane Building.
Reading Room, 2 to 5 P.M. Tues. and Sat.

LORAIN, O.—First Church of Christ, Scientist.—First Reader, Mrs. Harriet V. Monroe.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Corner Woodland and Dexter Streets.

LOS ANGELES, CAL.—First Church of Christ, Scientist.—First Reader, Porter Bolles Jordan.—Services: 11 A.M. and 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 635-639 West 17th Street, between Figueroa and Georgia Streets.
Reading Room open 9.30 A.M. to 5 P.M. 406 Union Trust Building, 4th and Spring Sts.

LOS ANGELES, CAL. — Second Church of Christ, Scientist.—First Reader, George Monroe Giffen.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.30 A.M.; Wed., 8 P.M.—Simpson Auditorium, 734 So. Hope Street.
Reading Room, Rms. 510-511 Hellman Blg. Cor. 4th and Spring; open 9 A.M. to 9 P.M.

LOS GATOS, CAL.—First Church of Christ, Scientist.—First Reader, John J. Haring.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Montezuma Block.
Reading Room, afternoons; same address.

LOUISVILLE, KY.—First Church of Christ, Scientist.—First Reader, Mrs. Jennie H. Duvall.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—The Rossmore, 748 Fourth Avenue.
Reading Room, open daily, 10 A.M. to 5 P.M.

LOWELL, MASS.—First Church of Christ, Scientist.—First Reader, Paul B. Wesson.—Services: 10.45 A.M.; Sunday School, 12 M.; Colonial Hall, Pollard Building, Palmer St.; Wed., 7.45 P.M.—Middlesex Hall, same Bldg.
Reading Room, same building. Room 4; open 2 to 5 P.M. daily, except Sunday, and 7 to 9 P.M. Monday, Thursday, and Saturday.

LUDINGTON, MICH.—First Church of Christ, Scientist.—First Reader, Mrs. Harriet V. Olney.—Service: 10.45 A.M.—Corner Delia and Filer Streets.

LYNN, MASS.—First Church of Christ, Scientist.—First Reader, Howard D. Kenyon.—Services: 10.45 A.M.; Sunday School at same hour; Wednesday, 7.45 P.M.—Burdett College Hall, Mt. Vernon St., opposite B. & M. Sta.
Reading Room, 113 Munroe St., 3 to 5 P.M.

MACON, GA.—First Church of Christ, Scientist.—First Reader, Mrs. Mary Lee B. Findlay.—Services: 11 A.M.; Wednesday, 8 P.M.—Public Library, Mulberry Street.
Reading Room, same address.

MADISON, MINN.—First Church of Christ, Scientist.—First Reader, Mrs. Josie F. Jacobson.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.
Reading Room open Wed., 2 to 5 P.M.

MADISON, WIS.—First Church of Christ, Scientist.—First Reader, Mrs. L. Pettit Goodnow.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M.—Jewish Synagogue, West Washington Avenue.
Reading Room open daily from 10 A.M. to 4.30 P.M. Room 306, Wisconsin Building.

MALDEN, MASS.—First Church of Christ, Scientist. — First Reader, John W. Lane.—Services: 10.30 A.M.; Sunday School, 10.30 A.M.; Wednesday, 7.45 P.M.—Assembly Hall, Auditorium Building, Pleasant Street.
Reading Room, Room 1, Auditorium Bldg.

MANCHESTER, ENGLAND.—First Church of Christ, Scientist.—First Reader, B. Tatham Woodhead. — Services: 11 A.M. and 6.30 P.M.; Sunday School, 2.30 P.M.; Wednesday, 7.30 P.M.—Daisy Bank Road, Victoria Park, (Upper Brook Street entrance).
Reading Room open daily, except Saturday and Sunday, from 9.30 A.M. to 6.30 P.M.; Sat. 9.30 A.M. to 12.30 P.M. 13 Victoria St.

MANCHESTER, N. H. — First Church of Christ, Scientist.—First Reader, Mrs. Lela M. E. Everett.—Services: 11 A.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—Chapel Edifice, Harrison Street, near Elm.
Reading Room, open week days, 2 to 5 P.M.

MANHATTAN, KAN.—First Church of Christ, Scientist. — First Reader, Mrs. Lillian M. Greene.—Services: 10.30 A.M., 7.30 P.M.; Sunday School, 11.40 A.M.; Wed., 7.30 P.M.—German Church, Poynts Ave. and Sixth St.
Reading Room, open afternoons. Manhattan State Bank Building.

MANITOWOC, WIS.—First Church of Christ, Scientist. — First Reader, Mrs. Zuma N. Soule Todt.—Services: 10.30 A.M.; Wednesday, 8 P.M.—Frazier Hall, 708 York Street.
Reading Room open Tuesday and Thursday from 2 to 4 P.M.; same address.

MANKATO, MINN.—First Church of Christ, Scientist.—First Reader, Mrs. Allie Hatch.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Richards Block.
Reading Room, same address; open 2 to 5 P.M., except Sunday.

MANSFIELD, O.—First Church of Christ, Scientist.—First Reader, Miss Anna L. Moser.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Dickson Building, Room 53.
Reading Room, same address.

MARINETTE, WIS.—First Church of Christ, Scientist.—First Reader, Mrs. Hessie E. Watson.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Church Edifice, corner Stephenson and Liberty Streets.
Reading Room in rear of Church.

MARION, IND.—First Church of Christ, Scientist.—First Reader, Mrs. Alberta Raynor.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Conservatory of Music.
Reading Room, same address.

MARION, IND.—Second Church of Christ, Scientist.—First Reader, Mrs. Gertrude Mumford. — Services: 11 A.M.; Wednesday, 8 P.M.—Indiana College of Music (opposite Public Library), 112 West 6th Street.
Reading Room, same address.

MARION, O.—First Church of Christ, Scientist.—First Reader, Mrs. Mary L. Britton.—Services: 10.30 A.M.; Sunday School, 9 A.M.; Wednesday, 7 P.M.—East Church Street, corner of Baker Street.
Reading Room open daily, 1 to 4 P.M.; same address.

MARLBORO, MASS.—First Church of Christ, Scientist.—First Reader, Charles H. Welch.—Services: 10.45 A.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—G. A. R. Hall.
Reading Room open daily, except Sunday, 2.30 to 5 P.M. Room 10, Corey Building.

MARQUETTE, MICH. — First Church of Christ, Scientist.—First Reader, Mrs. Fannie W. Sackrider.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—Felix Hall, Room 2, Opera House Block, West Washington Street.
Reading Room open daily.

MARSHALL, MICH.—First Church of Christ, Scientist.—First Reader, Albert H. Whitaker.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Church Building, 109 Mansion Street.
Reading Room, same address.

MARSHALL, TEX.—First Church of Christ, Scientist.—First Reader, Mrs. Sallie Starr McGee.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M. — Church Building, N. W. corner Houston Avenue and La Fayette Street.
Reading Room, Wed. and Sat. 2 to 4 P.M.

MARSHALLTOWN, IA. — First Church of Christ, Scientist.—First Reader, Mrs. Eliza J. Wickersham.—Services: 10.45 A.M.; Wed., 7.30 P.M.—Church Bldg., cor. Main & 5th Sts.
Reading Room, 203 W. Main Street.

MARYSVILLE, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Lillie D. Burkitt.—Services: 11 A.M.; Wednesday, 8 P.M.
Reading Room in White Building.

MASON CITY, IA.—First Church of Christ, Scientist.—First Reader, James E. E. Markley.—Services: 11 A.M.; Wednesday, 7.30 P.M.—119 West 8th Street.
Reading Room, same address.

MASSILLON, O.—First Church of Christ, Scientist.—First Reader, Mrs. Ann Delia Pease.—Services: 10.30 A.M.; Sunday School, 9.30 A.M.; Wed., 7.30 P.M.—Cor. Main & East Sts.
Reading Room, same address.

McALESTER, OKLA.—First Church of Christ, Scientist.—First Reader, William E. Browne.—Services: 11 A.M.; Wednesday, 8 P.M.—221 East Choctaw Avenue, up-stairs.
Reading Room open every day, except Sunday, from 2 to 5 P.M.

McGREGOR, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Barbara Ramage.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Barron Block.

McKENZIE, TENN.—First Church of Christ, Scientist.—First Reader, Mrs. Ada Collier.—Services: 10.45 A.M.; Wednesday, 2.30 P.M.

McPHERSON, KAN.—First Church of Christ, Scientist.—First Reader, ——— ——— Services: 11 A.M.; Wednesday, 7.30 P.M.—Corner Elm and Elizabeth Streets.

MEADVILLE, PA.—First Church of Christ, Scientist.—First Reader, Mrs. Maria E. Tallman.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.
Reading Room in connection with Church Edifice; open daily from 2 to 4 P.M.

MECHANICSBURG, O. — First Church of Christ, Scientist.—First Reader, Miss Ella Evans.—Service: 10.30 A.M.

MELBOURNE, VICTORIA, AUSTRALIA.—First Church of Christ, Scientist. — First Reader, Miss Adelaide Burkitt.—Services: 11 A.M. and 7.15 P.M.; Sunday School, 11 A.M.; Wed., 8 P.M.—The Athenæum, Collins St.
Reading Room, Royal Bank Chambers.

MEMPHIS, TENN.—First Church of Christ, Scientist.—First Reader, Edward F. Stapleton.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M. —The Woman's Building, Jefferson Avenue.
Reading Room open daily, except Sunday, from 9.30 A.M. to 4.30 P.M. 42-44 Southern Express Building, N. Court Avenue.

MERIDEN, CONN.—First Church of Christ, Scientist.—First Reader, Mrs. Melissa H. Barber.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Room 8, Wilcox Block, Colony Street.
Reading Room open daily, 8 to 5 P.M.

MERRILL, ORE.—First Church of Christ, Scientist.—First Reader, Thomas Malcom Durham.—Services: 11.30 A.M.; Sunday School, 12.30 P.M.; Wednesday, 7.30 P.M.
Reading Room over furniture store.

MEXICO, MO.—First Church of Christ, Scientist.—First Reader, Charles Wade.—Services: 10.45 A.M.; Wednesday, 8 P.M.—113A W. Monroe Street.

MEXICO, (City of) MEXICO.—First Church of Christ, Scientist.—First Reader, Mrs. Kate C. Rider.—Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 8 P.M.—Cinco de Mayo 28.
Reading Room, week days; same address.

MICHIGAN CITY, IND.—First Church of Christ, Scientist.—First Reader, ——— ——— Services: 11 A.M.; Wednesday, 7.45 P.M.—118½ West 5th Street.
Reading Room open Monday, Wednesday, and Friday from 3 to 5 P.M.; same address.

MILACA, MINN.—First Church of Christ, Scientist.—First Reader, Mrs. Eva T. Colburn.—Services: 2.30 P.M.; Wednesday, 8 P.M.—Congregational Church.

MILFORD, N. H.—First Church of Christ, Scientist.—First Reader, Thomas B. Beach.—Services: 11 A.M.; Wednesday, 8 P.M.—Christian Science Chapel, South Street.
Reading Room open Wednesday and Friday, 3 to 5 P.M.; same address.

MILFORD, UTAH.—First Church of Christ, Scientist.—First Reader, M. Catherine Smithson.—Services: 11 A.M.; Wednesday, 8 P.M.; Sunday School, 10 A.M.—Opera House.

MILWAUKEE, WIS.—First Church of Christ, Scientist.—First Reader, Francis G. Underwood.—Services: 10.30 A.M.; Sunday School, 9.15 A.M., at Pabst Theatre; Wednesday, 8 P.M., at Plymouth Church, corner Oneida and Van Buren Streets.
Reading Room open daily from 10 A.M. to 5 P.M. 413-416 Wells Building, corner Wisconsin and Milwaukee Street.

MILWAUKEE, WIS. — Second Church of Christ, Scientist.—First Reader, Mrs. Mary B. Morgan.—Services: 10.45 A.M.; Wednesday, 8 P.M.—470 Farwell Avenue.
Reading Room, same address.

MINNEAPOLIS, MINN. — First Church of Christ, Scientist.—First Reader, George Lawther.—Services: 10.45 A.M., 7.45 P.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—15th Street, near Portland Avenue.
Reading Room, 736 Andrus Building.

MINNEAPOLIS, MINN. — Second Church of Christ, Scientist.—First Reader, William H. Grant.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, corner Second Avenue, South and Eleventh Street.
Reading Room, Church Edifice, entrance on Eleventh Street; 10 A.M. to 5 P.M.

MINNEAPOLIS, MINN. — Third Church of Christ, Scientist.—First Reader, Arthur T. Himes.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—6 W. Lake St.
Reading Room, same address.

MINNEAPOLIS, MINN. — Fourth Church of Christ, Scientist.—First Reader, Abbot Edes Smith.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Corner Second Avenue, South, and Fourteenth Street.
Reading Room, 33 South 10th Street.

MISSOULA, MONT.—First Church of Christ, Scientist.—First Reader, Mrs. Mary A. Beck.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.
Reading Room open daily, except Sunday, from 2 to 4 P.M. Christian Science Church, corner Pine and Pattee Streets.

MOBILE, ALA.—First Church of Christ, Scientist.—First Reader, Mrs. Carrie McGill Dickens. — Services: 11 A.M.; Wednesday, 7.30 P.M.—59 St. Joseph Street.
Reading Room, 10 A.M. to 4 P.M.; same pl.

MOLINE, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Alice C. Walker.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Unitarian Church, corner 6th Avenue and 16th Street.
Reading Room open daily, 2 to 4 P.M., except Sunday; same address.

MONMOUTH, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Ella Jared.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—402 South 1st Street.
Reading Room, same address.

MONTCLAIR, N. J.—First Church of Christ, Scientist.—First Reader, Ivan S. Somerville.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Unity Hall.
Reading Room, open daily, 10 A.M. to 12 M., 2 to 5 P.M. 12 South Fullerton Avenue.

MONTEVIDEO, MINN. — First Church of Christ, Scientist.—First Reader, Theodore W. Keithley.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—2d Street entrance Chippewa County Bank Building.

MONTGOMERY, ALA. — First Church of Christ, Scientist.—First Reader, Mrs. Elisabeth E. Winter Watts.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—16½ South Perry Street.
Reading Room, same address; open daily, 10 A.M. to 1 P.M.

MONTREAL, P. Q.—First Church of Christ, Scientist.—First Reader, Mrs. Sarah J. D. Fisher.—Services: 11 A.M. and 7 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, 41 Closse St., Western Sq.
Reading Room daily; also 8 to 9 P.M. Fri.

MONTREAL, P. Q.—Second Church of Christ, Scientist.—First Reader, Mrs. Charlotte E. F. Lovell.—Services: 11 A.M. and 7 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—194 Peel Street.
Reading Room open daily.

MONTROSE, COL.—First Church of Christ, Scientist.—First Reader, Charles M. Remington.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—Thomas Block.
Reading Room open Wed., 2 to 4 P.M.

MORRIS, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Annie M. Claypool.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Baum Building.

MORRISON, COL.—First Church of Christ, Scientist. — First Reader, Mrs. Hattie B. Ewan.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—Bank Bldg.

MORRISON, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Anna M. Trye.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.
Reading Room over Smith's Bank.

MOSCOW, IDAHO.—First Church of Christ, Scientist. — First Reader, Mrs. Amelia Oppenheim. — Services: 11 A.M.; Wednesday, 7.30 P.M.—Browne Block, 112 Main Street.
Reading Room open Wednesday and Saturday, 2 to 5 P.M.; same address.

MT. PLEASANT, IA.—First Church of Christ, Scientist. — First Reader, Mrs. Mary V. Northrop.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—C. S. Chapel, No. Jefferson Street.

MT. VERNON, IND.—First Church of Christ, Scientist.—First Reader, Mrs. Carrie Reister.—Service: 10.30 A.M.—Pythian Hall.

MT. VERNON, N. Y.—First Church of Christ, Scientist.—First Reader, John M. Goodwin.—Services: 8 P.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Church Edifice, corner Valentine Street and North 9th Avenue.
Reading Room, 3 to 5 P.M.; same address.

MUNCIE, IND.—First Church of Christ, Scientist.—First Reader, Greeley Price.—Services: 10.45 A.M.; Sunday School, 12 M.; Wed., 7.45 P.M.—106 W. Washington St.
Reading Room, daily. 309 Wysor Block.

MUSCATINE, IA.—First Church of Christ, Scientist.—First Reader, Charles Howard.—Services: 11 A.M. and 8 P.M.; S. S., 9.30 A.M.; Wed., 8 P.M.—Cor. 6th & Walnut Sts.
Reading Room, 2 to 5 P.M. 116 Iowa Avenue, 2d floor.

MUSKEGON, MICH.—First Church of Christ, Scientist. — First Reader, Mrs. Jennie E. Newell.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Woman's Club Building.
Reading Room open daily, except Sunday, 2 to 5 P.M. 6 Francis Smith Block.

MUSKOGEE, OKLA.—First Church of Christ, Scientist.—First Reader, Mrs. A. Cora Jones.—Services: 11 A.M.; Wednesday, 7.45 P.M. Corner 7th and Court Streets.
Reading Room, same address.

MYSTIC, CONN.—First Church of Christ, Scientist.—First Reader, Charles H. Latham.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.

NAPA, CAL.—First Church of Christ. Scientist.—First Reader, Mrs. Mary A. McDougall.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Church Edifice, Franklin and Polk Streets.
Reading Room, same address.

NASHUA, N. H.—First Church of Christ, Scientist.—First Reader, Mrs. Janet C. Rice.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Whiting Building.
Reading Room open daily; same address.

NASHVILLE, TENN.—First Church of Christ, Scientist.—First Reader, Henry M. Mason.—Services: 11 A.M.; Wednesday, 7.45 P.M.—135 8th Avenue, North.

NEBRASKA CITY, NEB.—First Church of Christ, Scientist.—First Reader, Mrs. Jennie D. Hohaus. — Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—817 Central Avenue.
Reading Room open Wednesday, 2 to 4 P.M.

NEEDHAM, MASS.—First Church of Christ, Scientist.—First Reader, Arthur H. Terrell. —Services: 10.45 A.M.; Sunday School, 12 M.; Wed., 7.45 P.M.—Christian Science Hall.
Reading Room open daily, except Sunday, from 3 to 5 P.M. and Sat. evenings 7 to 9.

NELIGH, NEB.—First Church of Christ, Scientist.—First Reader, Mrs. Effa May Lawson.—Services: 11 A.M.; Wednesday, 8 P.M.

NEW ALBANY, IND.—First Church of Christ, Scientist. — First Reader, Mrs. Amelia S. Korfhage.—Services: 11 A.M.; Wed., 8 P.M. —Church Edifice, Main and Bank Streets.
Reading Room open 2 to 4 P.M.

NEWARK, N. J.—First Church of Christ, Scientist.—First Reader, Mrs. Agnes Green Sigler.—Services: 10.45 A.M.; Sunday School, 12 M.; Wed., 8 P.M.—Harmony Hall, 655 Broad.
Reading Room, same address.

NEWARK, O.—First Church of Christ, Scientist.—First Reader, Miss Sarah Acenia Price. —Services: 10.30 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.30 P.M.—Memorial Hall.
Reading Room open daily, except Sunday, 2 to 4.30 P.M.

NEW BEDFORD, MASS. — First Church of Christ, Scientist.—First Reader, George S. Taber.—Services: 3 P.M.; Sunday School, 2.15 P.M.; Wednesday, 8 P.M.—Universalist Church, 173 William Street.
Reading Room open daily, except Sunday, 2 to 5 P.M. Cushing Bldg., 36 Pleasant St.

NEW BERN, N. C.—First Church of Christ, Scientist.—First Reader, Miss Emily C. Ferebee.—Services: 10.30 A.M. and 7.30 P.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M. —Church Edifice, Middle Street.
Reading Room, same address.

NEW BRITAIN, CONN. — First Church of Christ, Scientist.—First Reader, Joseph G. Mann.—Services: 10.45 A.M. and 7 P.M.; Wednesday, 8 P.M.—Chapel, West Main St.
Reading Room, 2 to 5 P.M.

NEWBURYPORT, MASS. — First Church of Christ, Scientist.—First Reader, George C. Morrill. — Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 7.30 P.M.— Chase and Lunt Block, Pleasant Street.
Reading Room, same address.

NEW HAVEN, CONN.—First Church of Christ, Scientist.—First Reader, Frank J. Linsley. —Services: 10.30 A.M. and 7.30 P.M.; Wednesday, 8 P.M.—Republican Hall, corner Crown and Temple Streets; entrance on Temple Street.
Reading Room open daily, except Sunday, 10 A.M. to 5 P.M.; Wednesday, 10 A.M. to 7.30 P.M.; Tuesday and Saturday evenings, 7.30 to 9. 601 Malley Bldg., 902 Chapel St.

NEW HAVEN, CONN. — Second Church of Christ, Scientist.—First Reader, Rev. Severin E. Simonsen.—Services: 10.30 A.M. and 7.30 P.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—Warner Hall, 1044 Chapel St.
Reading Room open week days, 11 A.M. to 5 P.M. Chase Building, 1016 Chapel Street.

NEW LONDON, CONN. — First Church of Christ, Scientist.—First Reader, Mrs. Rosemary O. Anderson: Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wed., 7.45 P.M.—Corner Granite and Hampstead Sts.
Reading Room open daily, except Sundays, from 11 A.M. to 4 P.M.; same address.

NEWMAN, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Kate Goldman. —Services: 11 A.M. and 7.30 P.M.; Wednesday, 7.30 P.M.—Christian Science Hall.
Reading Room open Wed., 2 to 5 P.M.

NEW ORLEANS, LA.—First Church of Christ, Scientist.—First Reader, Miss Helen G. McConnell.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, corner Coliseum and Melpomene Streets.
Reading Room, 502 Perrin Building, 305 Baronne Street.

NEWPORT, R. I.—First Church of Christ, Scientist.—First Reader, Mrs. Anna Eggert.— Services: 10.45 A.M.; Wednesday, 8 P.M.— 18 Bellevue Avenue.

NEW ROCHELLE, N. Y.—First Church of Christ, Scientist.—First Reader, Carl Barkhausen.—Services: 11 A.M. and 8 P.M.; Sunday School, 12 M.; Wed., 8 P.M.—250 Main St.
Reading Room open daily, except Sunday, 46 Lawton Street.

NEW YORK, N. Y.—First Church of Christ, Scientist.—First Reader, Edwin F. Hatfield. —Services: 11 A.M. and 8 P.M.; Sunday School, 12.30 P.M.; Wednesday, 8 P.M.—96th Street and Central Park, West.
Reading Room in Church Edifice; open daily, except Sundays, 10 A.M. to 5 P.M.

NEW YORK, N. Y.—Second Church of Christ, Scientist.—First Reader, William Delevan Baldwin.—Services: 11 A.M. and 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.— Church Edifice, Central Park W., at 68th St.
Christian Science Reading Rooms, 23 West 23d Street and 123 West 125th Street; open daily, except Sunday, from 9 A.M. to 5 P.M. 125th Street Reading Room also open evenings from 8 to 10.

NEW YORK, N. Y.—Third Church of Christ, Scientist.—First Reader, Fred C. House.— Services: 11 A.M. and 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 125th Street, near Madison Avenue.
Christian Science Reading Rooms, 23 West 23d Street and 123 West 125th Street; open daily, except Sunday, from 9 A.M. to 5 P.M. 125th Street Reading Room also open evenings from 8 to 10.

NEW YORK, N. Y.—Fourth Church of Christ, Scientist. — First Reader, Mrs. Mabel P. Smith.—Services: 11 A.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—In Christian Science Chapel, 82d Street, between Broadway and West End Avenue.
Christian Science Reading Rooms, 23 West 23d Street and 123 West 125th Street; open daily, except Sunday, from 9 A.M. to 5 P.M. 125th Street Reading Room also open evenings from 8 to 10.

NEW YORK, N. Y.—Fifth Church of Christ, Scientist.—First Reader, Mrs. Rosalind Roberts.—Services: 11 A.M. and 8 P.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.— Church Edifice, 228-230 West 45th Street.
Reading Room in Church Edifice; open daily, 10 A.M. to 4 P.M.

NEW YORK, N. Y.—Sixth Church of Christ, Scientist.—First Reader, Robert Bruce Pegram, — Services: 11 A.M.; Wednesday, 8 P.M.—At Church Rooms, 131 East 34th St.
Christian Science Reading Room, 23 West 23d Street and Harlem Branch 123 West 125th Street; open daily, except Sunday, 9 A.M. to 5 P.M.

NIAGARA FALLS, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. Josephine C. Owen.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Room 100A Gluck Building.
Reading Room open Tuesday, Thursday, Friday, and Saturday, 2.30 to 4.30 P.M.; same address.

NORFOLK, VA.—First Church of Christ, Scientist.—First Reader, William Main.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 261 Freemason Street.
Reading Room, same address; entrance on Boush Street.

NORRISTOWN, PA.—First Church of Christ, Scientist.—First Reader, Mrs. Frances L. Shoemaker.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—318 De Kalb Street.
Reading Room, Mon., Wed., Sat., 3 to 5 P.M.

NORTH ADAMS, MASS. — First Church of Christ, Scientist.—First Reader, ——— ——— Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M. — Christian Science Chapel, Chestnut Street.
Reading Room, same address.

NORTHAMPTON, MASS. — First Church of Christ, Scientist.—First Reader, Miss Louise DeLisle Radzinski. — Services: 10.45 A.M.; Wednesday, 7.30 P.M.—15 State Street.
Reading Room open 3 to 5 P.M.

NORTH YAKIMA, WASH.—First Church of Christ, Scientist.—First Reader, Harvey C. Plum,—Services: 11 A.M.; Wed., 7.30 P.M.
Reading Room at Church, 107 No. 3d St.

NYACK, N. Y.—First Church of Christ, Scientist.—First Reader, Charles L. Plunkett.—Services: 11 A.M.; Sunday School, 10.15 A.M.; Wednesday, 8 P.M.

OAKLAND, CAL. — First Church of Christ, Scientist.—First Reader, Nathan F. Whipple.—Services: 11 A.M. and 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Church Edifice, Franklin and 17th Streets.
Reading Room, same address; open daily.

OAKLAND (EAST), CAL.—Second Church of Christ, Scientist.—First Reader, Charles E. Hatch.—Services: 11 A.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—362 E. 15th St.
Reading Room, same address; open daily.

OAK PARK, ILL.—First Church of Christ, Scientist.—First Reader, Miss Jessie Day.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Church Edifice, John and Lake Streets.
Reading Room open daily; Masonic Hall.

OCEAN PARK, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Isabel Lee.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Masonic Temple, Marine Street and Trolley Way.
Reading Room open daily, except Sunday, 10 A.M. to 4 P.M. 114 Trolley Way, between Navy and Ozone Avenues.

OCONTO, WIS.—First Church of Christ, Scientist.—First Reader, Mrs. Camilla Thrall.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Church Edifice.
Reading Room, same address.

OKLAHOMA CITY, OKLA.—First Church of Christ, Scientist.—First Reader, Mrs. Anna Boyd-Rupley.—Services: 11 A.M.; Wednesday, 8 P.M.—At Church Edifice, corner of 11th and Robinson Streets.
Reading Room open daily, except Sunday, 9 A.M. to 5 P.M. 220½ West Main Street.

OLEAN, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. Alice L. Randolph.—Services: 10.30 A.M.; Sunday School, 11.40 A.M.; Wednesday, 7.45 P.M.—Church Edifice, corner E. State and Barry Street.
Reading Room open daily, except Sunday, from 2.30 to 4.30 P.M.

OMAHA, NEB.—First Church of Christ, Scientist.—First Reader, Allen L. Clark.—Services: 11 A.M. and 8 P.M.; Wednesday, 8 P.M.—Auditorium Hall, Chambers Building, 25th and Farnam Streets.
Reading Room, 10 A.M. to 5 P.M. 888 Brandeis Building.

ONEIDA, N. Y.—First Church of Christ, Scientist.—First Reader, David R. Coe.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—25 Spring Street, opposite Stone.
Reading Room, same place.

ONEONTA, N. Y.—First Church of Christ, Scientist.—First Reader, Julian B. Gardner.—Services: 10.30 A.M. and 7.30 P.M.; Wednesday, 8 P.M.—25 Chestnut Street.
Reading Room open from 2 to 5 P.M.

ORANGE, N. J.—First Church of Christ, Scientist.—First Reader, Theodore D. Warren.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—At Church Edifice, Cleveland St., near Main St.
Reading Room, 188 Main St., opposite Cleveland Street; daily, except Sunday, 9 A.M. to 5 P.M., and 7.30 to 9.30 P.M. Tel. 451 Orange.

ORANGEVILLE, ONT. — First Church of Christ, Scientist.—First Reader, Charles R. Wheelock.—Services: 11 A.M.; Wednesday, 8 P.M.—Jackson Block.

OREGON CITY, ORE.—First Church of Christ, Scientist.—First Reader, Mrs. Cora L. Huyck.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Williamette Building.
Reading Room open Tuesday, Thursday, and Saturday from 2 to 4 P.M.

OSHKOSH, WIS. — First Church of Christ, Scientist.—First Reader, Miss Daisy Dell Rumery.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—The Century on High Street.
Reading Room, 5 Webster Block.

OSKALOOSA, IA.—First Church of Christ, Scientist.—First Reader, Amos P. Spencer.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Over 218-220 High Avenue, East.
Reading Room open Wednesday and Saturday from 3 to 5 P.M.; same address.

OSWEGO, N. Y.—First Church of Christ, Scientist. — First Reader, Mrs. Elizabeth M. Phelps.—Services: 10.45 A.M. and 8 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—172 West Second Street.
Reading Room open daily, except Sunday, 3 to 5 P.M.; same address.

OTTAWA, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Clara E. Selberling.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, Lafayette St., next to Reddick Library.
Reading Room open Tuesdays, Thursdays, and Saturdays from 2.30 to 5 P.M.

OTTAWA, ONT. — First Church of Christ, Scientist.—First Reader, Evelyn Y. Steele.—Services: 11 A.M. and 7 P.M.; Wednesday, 8 P.M.—251 Metcalfe Street.
Reading Room, same address; open daily, except Sunday.

OTTUMWA, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Emily T. Merrill.—Services: 11 A.M.; Sunday School, 10.15 A.M.; Wednesday, 8 P.M.—Church Edifice, 4th and Market Streets.
Reading Room open daily, except Sunday, 2 to 4 P.M.; same address.

OWOSSO, MICH.—First Church of Christ, Scientist.—First Reader, Miss M. Ethelyn Gilson.—Services: 10.15 A.M.; Wed., 7.15 P.M.
Reading Room open daily, except Sunday, from 2 to 4 P.M. Over 107 North Ball St.

OXFORD, MICH. — First Church of Christ, Scientist.—First Reader, ——— ——— Services: 11 A.M.; Wednesday, 7.45 P.M.
Reading Room, Washington Avenue.

PACIFIC GROVE, CAL. — First Church of Christ, Scientist.—First Reader, Miss Lois M. Estabrook.—Services: 11 A.M.; S. S., 10 A.M.; Wed., 8 P.M.—167 Fountain Ave.
Reading Room, 2 to 4 P.M., except Sunday.

PAINESVILLE, O.—First Church of Christ, Scientist.—First Reader, Mrs. Alfa Hatch.—Services: 10.30 A.M.; Wednesday, 7.30 P.M. Reading Room at Church, Park Place.

PALM BEACH (WEST), FLA.—First Church of Christ, Scientist.—First Reader, Elwyn N. Moses.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—Masonic Temple, west of Bank.
Reading Room, same address; open daily.

PALO ALTO, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Emma C. Bentley.—Services: 11 A.M.; Wednesday, 8 P.M.—Room 17, 156 University Avenue.
Reading Room, 1.30 to 4.30 P.M. 452 University Avenue.

PANA, ILL.—First Church of Christ, Scientist.—First Reader, ——— ——— Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Glassgow Block.
Reading Room, 1 to 4 P.M., Wed. and Sat.

PARIS, FRANCE.—First Church of Christ, Scientist.—First Reader, Mrs. Maude O. Clark.—Services: 11 A.M.; Wednesday, 8 P.M.—Washington Palace, 14 rue Magellan, Champs Elysee.
Reading Room, 3 to 5 P.M. 194 Rue de Rivoli.

PARIS, TEX.—First Church of Christ, Scientist.—First Reader, Mrs. Elizabeth B. Weaver.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Hall, corner Kaufman and Wall Sts.
Reading Room, 2 to 5 P.M.; same address.

PARKERSBURG, W. VA.—First Church of Christ, Scientist.—First Reader, Chester D. Kraft.—Services: 11 A.M. and 8 P.M.; Wednesday, 8 P.M.—1300 Market Street.
Reading Room, Union Trust; open daily.

PARK RIDGE AND EDISON PARK, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Jennie Willis.—Services: 11.30 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice, Edison Park.
Reading Room, 2 to 4 P.M. Wed., Thurs., and Sat. Hotel Building, Edison Park.

PARSONS, KAN.—First Church of Christ, Scientist.—First Reader, Ralph R. Hibben.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Excelsior Hall, East Forest Avenue.
Reading Room open daily, except Sunday, 2 to 5 P.M. Suite 321, White Bldg., Main St.

PASADENA, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Elizabeth M. Macneil.—Services: 11 A.M. and 7.45 P.M.; Sunday School, 9.30 A.M.; Wednesday, 7.45 P.M.—Chapel, corner Oakland Avenue and East Colorado Street.
Reading Rooms, Slavin Building, corner Fair Oaks Avenue and Colorado Street; open 9 A.M. to 5 P.M.

PASSAIC, N. J.—First Church of Christ, Scientist.—First Reader, H. Coulson Fairchild.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Room 36, People's Bank Building, 185 Main Avenue.
Reading Room, same address.

PATERSON, N. J.—First Church of Christ, Scientist.—First Reader, Mrs. Lydia Durfee.—Services: 10.30 A.M., 8 P.M.; Wednesday, 8 P.M.—National Building, 112 Ellison Street.

PATERSON, N. J.—Second Church of Christ, Scientist.—First Reader, Miss Daisy S. Modemann.—Services: 11 A.M., 8 P.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Orpheus Hall, Broadway and Carroll Sts.
Reading Room, 2 to 4 P.M.; same address.

PAYNESVILLE, MINN.—First Church of Christ, Scientist.—First Reader, Mrs. Mary Carrie Van Vorst.—Services: 10.45 A.M. and 8 P.M.; Wednesday, 8 P.M.—Church.

PENSACOLA, FLA.—First Church of Christ, Scientist.—First Reader, Miss Kate McCord Smith.—Services: 11 A.M.; Wednesday, 8 P.M.—Masonic Temple.
Reading Room, same address.

PEORIA, ILL.—First Church of Christ, Scientist.—First Reader, Darius D. Hall.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Church Edifice, 1001 Hamilton Boulevard.
Reading Room open 10 A.M. to 5 P.M., except Sunday. 213 So. Jefferson Avenue.

PETERSBURG, IND.—First Church of Christ, Scientist.—First Reader, Solomon Cupps.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.

PHILADELPHIA, PA.—First Church of Christ, Scientist.—First Reader, Thomas E. Boland.—Services: 11 A.M., 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Church Edifice, N. W. corner Broad and Spruce Sts.
Reading Room open daily, 10 A.M. to 5 P.M., except Sunday. Perry Building, southeast corner 16th and Chestnut Streets.

PHOENIX, ARIZ.—First Church of Christ, Scientist.—First Reader, Mrs. Sarah Nye.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Post Office Building, Monroe Street.
Reading Room, same address.

PIPESTONE, MINN.—First Church of Christ, Scientist.—First Reader, ——— ——— Service: 11 A.M.—In Syndicate Block.

PIQUA, O.—First Church of Christ, Scientist.—First Reader, William M. Knox.—Service: 10.45 A.M.—East Green Street, by Canal.

PITTSBURGH, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Carrie Gaskill.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Church Edifice, 505 North Walnut Street.
Reading Room, Room 7, Improvement Blg.

PITTSBURG, PA.—First Church of Christ, Scientist.—First Reader, William J. Robinson.—Services: 11 A.M. and 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Church Edifice, Clyde St., near 5th Ave.
Reading Room, 9.30 A.M. to 6 P.M., except Sunday. Rooms 503-504 German National Bank Bldg., corner 6th Ave. and Wood St.

PITTSBURG, PA.—Second Church of Christ, Scientist.—First Reader, ——— ——— Services: 11 A.M.; Sunday School, 10.15 A.M.; Wednesday, 8 P.M.—McKnight's Hall, corner Federal and Lacock Sts., Allegheny.
Reading Room, 9.30 A.M. to 6 P.M., except Sunday. Rooms 503-504 German National Bank Bldg., corner 6th Ave. and Wood St.

PITTSFIELD, MASS.—First Church of Christ, Scientist.—First Reader, Archie E. Van Ostrand.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Church Edifice, 131 South Street.
Reading Room, same address; 2 to 4 P.M.

PLATTSMOUTH, NEB.—First Church of Christ, Scientist.—First Reader, Silas Long.—Services: 11 A.M.; Wed., 8 P.M.—Coates Blk.
Reading Room open daily, 2 to 4 P.M.

PLYMOUTH, MASS.—First Church of Christ, Scientist.—First Reader, Herbert A. Stockbridge.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—93 Court St.
Reading Room, same address.

PLYMOUTH, MICH.—First Church of Christ, Scientist.—First Reader, Miss Sophia Hassinger.—Services: 10 A.M.; Sunday School, 11.15 A.M.—Wed., 7 P.M.—Church Edifice.
Reading Room, same address.

PLYMOUTH, WIS.—First Church of Christ, Scientist.—First Reader, Mrs. Bessie Wiggin.—Service: 11 A.M.—Over Public Library.
Reading Room, 2 to 5 P.M.; same address.

POCATELLO, IDAHO.—First Church of Christ, Scientist.—First Reader, Carl Nilsson. Services: 11 A.M.; Wednesday, 8 P.M.—At Church, 159 South Main Street.
Reading Room, same addrgss.

POLO, ILL.—First Church of Christ, Scientist. —First Reader, Mrs. Mary B. Trumbauer.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.
Reading Room open Wednesday afternoon.

POMONA, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Bessie Hull Baker.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.45 P.M.—Center Street, near Main.
Reading Room, 13 to 15 Hansler-Rutan Block, corner of Second Street and Garey Avenue. Open from 1 to 4.30 P.M.

PORT HURON, MICH.—First Church of Christ, Scientist.—First Reader, Mrs. Mary White.—Services: 10 A.M.; Wed., 7.15 P.M. —Society Hall, White Bldg., Water St.
Reading Room, 2 to 5 P.M., also Monday evening, 7 to 9. Suite 2, White Building.

PORT HURON, MICH.—Second Church of Christ, Scientist.—First Reader, Mrs. Grace T. Thompson.—Services: 10.30 A.M.; Wednesday, 7.30 P.M. (Standard time).—Masonic Temple.
Reading Room open daily, except Sunday, 10 A.M. to 5 P.M. 614-615 Meisel Block. 'Phone, 1015.

PORTLAND, ME.—First Church of Christ, Scientist.—First Reader, Frank C. Barrett.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 7.45 P.M.—Kotzschmar Hall, 627½ Congress Street.
Reading Room, Baxter Block, 562 Congress Street; open 10 A.M. to 1 P.M. and 2 to 5 P.M., daily, except Sunday.

PORTLAND, ORE.—First Church of Christ, Scientist.—First Reader, Miss Anna Friendlich.—Services: 11 A.M. and 8 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—At Scottish Rite Cathedral, Morrison and Lownsdale (15th) Streets.
Reading Room open daily, except Sunday, from 10 A.M. to 5 P.M. and every evening, except Sunday and Wednesday, from 7.30 to 9. Fenton Building, 84 6th Street.

PORTLAND, ORE.—Second Church of Christ, Scientist.—First Reader, Miss Luella C. Fanning.—Services: 11 A.M., 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Elks' Temple, corner Stark and Seventh Streets.
Reading Room, 208½ Third Street.

PORTSMOUTH, O.—First Church of Christ, Scientist.—First Reader, Mrs. Ruth Perry Hatton.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Dice Building.
Reading Room, same address.

PORTSMOUTH, O.—Second Church of Christ, Scientist.—First Reader, Joseph H. Smith.—Services: 10.30 A.M., 7.30 P.M.; Wednesday, 7.30 P.M.—Church Edifice, corner Bond and 3d Streets.
Reading Room open daily, 9 A.M. to 5 P.M.; same address.

POTTSVILLE, PA.—First Church of Christ, Scientist.—First Reader, George W. Blank. —Services: 10.45 A.M.; Wednesday, 8 P.M.—Baber Bldg., corner Center and Union Sts.

POUGHKEEPSIE, N. Y.—First Church of Christ, Scientist.—First Reader, Harold Cottam.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Church Edifice, Market Street, opposite Pine.
Reading Room open daily, except Sunday, from 10 A.M. to 12 M. and 2 to 5 P.M.

PRESCOTT, ARIZ.—First Church of Christ, Scientist.—First Reader, Homer R. Wood.—Services: 11 A.M.; Sunday School, 12.15 P.M.; Wed., 8 P.M.—Union Block, Gurley Street.
Reading Room open daily, 2 to 4 P.M.

PRINCETON, IND.—First Church of Christ, Scientist.—First Reader, Charles E. Paul.—Service: 3 P.M.—217 West Emerson Street.

PROVIDENCE, R. I.—First Church of Christ, Scientist.—First Reader, George I. Fiske.—Services: 10.45 A.M. and 4 P.M.; Wednesday, 8 P.M.—250 Bowen Street.
Reading Room open daily, except Sunday, from 10 A.M. to 5 P.M. 171 Westminster St.

PROVIDENCE, R. I.—Second Church of Christ, Scientist.—First Reader, Walter E. Mylod.—Services: 10.45 A.M.; Wednesday, 8 P.M.—49 Bridgham Street.
Reading Room, same address; open from 9 A.M. to 12 M. and 2 to 5 P.M.

PROVO CITY, UTAH.—First Church of Christ, Scientist.—First Reader, Mrs. Anna K. Craig. —Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—42 East Center Street.
Reading Room, same address.

PUEBLO, COL.—First Church of Christ, Scientist.—First Reader, Mrs. Mary F. Baldwin.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Corner 14th Street and Grand Avenue.
Reading Room open daily, except Sunday. 404-406 Central Block.

PUNXSUTAWNEY, PA.—First Church of Christ, Scientist.—First Reader, Lex N. Mitchell.—Services: 10.45 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Christian Science Hall, Eberhart Building.
Reading Room open daily, except Sunday, 3 to 5 P.M.; same address.

PUYALLUP, WASH.—First Church of Christ, Scientist.—First Reader, Mrs. Luella Lee.—Services: 11 A.M.; Wednesday, 8 P.M.—In Church Edifice.
Reading Room, same place; 2 to 4 P.M., except Sunday.

QUINCY, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Edith M. Hess.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Jewish Temple, 9th Street, near Spring.
Reading Room open daily, except Sunday, from 2 to 5 P.M. Fourth floor, Stearns Building, N. W. corner 5th and Hampshire Sts.

RACINE, WIS.—First Church of Christ, Scientist.—First Reader, Byron S. Hatherell.—Services: 10.45 A.M.; Sunday School, 12 M.; Wed., 8 P.M.—S. W. cor. Main and 7th Sts.
Reading Room, same address; 2d floor; open daily, except Sundays, from 2 to 4 P.M.

RANDOLPH, VT.—First Church of Christ, Scientist.—First Reader, Mrs. Elisabeth B. Messer.—Services: 11 A.M.; Wed., 7.30 P.M. —Christian Science Chapel, Randolph Ave.

READING, MASS.—First Church of Christ, Scientist.—First Reader, Herbert Linwood Campbell.—Services: 11 A.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Odd Fellows Hall, Woburn Street.
Reading Room, 185 Main Street; open daily, except Sunday, 2.30 to 4.30 P.M., also every week day evening, except Wed., from 7 to 9.

READING, PA.—First Church of Christ, Scientist.—First Reader, Miss Emma Hartz.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—429 Walnut Street.
Reading Room open daily, 10 A.M. to 12 M.; 2.30 to 5, 7.30 to 9 P.M. Colonial Trust Bldg.

REDFIELD, S. DAK.—First Church of Christ, Scientist.—First Reader, Mrs. Mildred Friedman.—Services: 11 A.M.; Wednesday, 7.45 P.M.—German American National Bank Bldg.
Reading Room open Wednesday and Saturday, from 2 to 4 P.M.; same address.

REDLANDS, CAL.—First Church of Christ, Scientist.—First Reader, ——— ——— Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.30 P.M.—Christian Science Hall, 14 West Citrus Avenue.
Reading Room, same address.

RENO, NEV.—First Church of Christ, Scientist.—First Reader, Mrs. Mary E. Turley.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Woman's Century Club, 1st and Chestnut Streets.
Reading Room, 26 Thoma-Bigelow Bldg.

REYNOLDS, GA.—First Church of Christ, Scientist.—First Reader, Mrs. Jeffie W. Harlow.—Services: 11 A.M.; Wednesday, 8 P.M.—Christian Science Hall.
Reading Room, same address.

RICE LAKE, WIS.—First Church of Christ, Scientist.—First Reader, Mrs. Lois Emnot.—Services: 11 A.M.; Wednesday, 7.30 P.M.
Reading Room open from 2 to 4.30 P.M.

RICH HILL, MO.—First Church of Christ, Scientist.—First Reader, Mrs. Martha Cole.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Church Edifice.
Reading Room, same address.

RICHMOND, IND.—First Church of Christ, Scientist.—First Reader, Miss Anna C. Evans.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Masonic Temple.
Reading Room, 10 No. Tenth Street, opposite Hotel Westcott.

RICHMOND, KY.—First Church of Christ, Scientist.—First Reader, Mrs. Florence G. Merrow.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Schlegel Building.

RICHMOND, SURREY, ENGLAND.—First Church of Christ, Scientist.—First Reader, Miss Sybil Bishop.—Services: 11.30 A.M. and 7 P.M.; Sunday School, 11.30 A.M.; Wednesday, 8 P.M.—Masonic Hall.
Reading Room open daily; same address.

RICHMOND, VA.—First Church of Christ, Scientist.—First Reader, Mrs. Alice M. Bernard.—Services: 11 A.M.; Wednesday, 8.30 P.M.—Church Edifice, corner Park Avenue and Meadow Street.
Reading Room open daily, except Sunday, from 10 A.M. to 2 P.M. Room 23, Chamber of Commerce.

RIDGEWOOD, N. J.—First Church of Christ, Scientist.—First Reader, Mrs. Agnes H. Griffin.—Services: 10.30 A.M.; Wednesday, 8 P.M.—First National Bank Building.
Reading Room, same address; open daily, except Sunday, 3 to 5 P.M.

RILEY, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Ella C. Walters.—Services: 11 A.M.; Wednesday, 2 P.M.—Christian Science Chapel.

RIVERSIDE, CAL.—First Church of Christ, Scientist.—First Reader, Miss Mildred Averill.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Corner 6th and Lemon Streets.
Reading Room open daily from 2 to 4 P.M. In Church Edifice.

RIVERSIDE, CAL.—Second Church of Christ, Scientist.—First Reader, Miss Edna M. Filkins.—Services: 3 P.M.; Sunday School, 1.45 P.M.; Wednesday, 8 P.M.—Universalist Church, corner 7th and Lemon Streets.
Reading Room open daily, except Sunday, 10 A.M. to 4 P.M. The New Glenwood, corner Orange and 6th Streets.

ROCHDALE, ENGLAND.—First Church of Christ, Scientist.—First Reader, Mrs. Kate Ashworth.—Services: 11 A.M., 6.30 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Lecture Room, Public Hall.
Reading Room open daily, except Wednesday and Sunday, 4 to 9 P.M. 122 Drake St.

ROCHESTER, N. Y.—First Church of Christ, Scientist.—First Reader, Elmer J. Smith.—Services: 10.45 A.M. and 7.30 P.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—In Church Edifice, cor. Alexander and Cobb Sts.
Reading Room, 2 Cobb Street; open daily, except Sunday, from 10 A.M. to 5 P.M.

ROCHESTER, N. Y.—Second Church of Christ, Scientist.—First Reader, Charles R. Frickey.—Services: 10.30 A.M. and 7.30 P.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—In Church Edifice, 81 So. Fitzhugh St.
Reading Room open daily, except Sunday, 10 A.M. to 5 P.M.

ROCKFORD, ILL.—First Church of Christ, Scientist.—First Reader, George E. Willis.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Mendelssohn Hall, 513 West State Street.
Reading Room, 114 N. Church Street; open daily, except Sunday, from 2 to 5 P.M.

ROCK ISLAND, ILL.—First Church of Christ, Scientist.—First Reader, George H. Sheldon.—Services: 10.45 A.M.; S. S., 12 M.; Wednesday, 7.30 P.M.—In Church Edifice, 825 23d St.
Reading Room open daily, except Sunday, 3 to 4 P.M.; same address.

ROCKLAND, ME.—First Church of Christ, Scientist.—First Reader, Frank A. Richardson.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Church Edifice, Cedar & Brewster Sts.
Reading Room, 1.30 to 4.30 P.M. 119 Limerock Street.

ROCKLAND, MASS.—First Church of Christ, Scientist.—First Reader, Mrs. Susan A. Clark.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—E. P. Torrey Blk.
Reading Room open Wednesday afternoon.

ROCK VALLEY, IA.—First Church of Christ, Scientist.—First Reader, Anna Louisa Gebhardt.—Services: 10.30 A.M.; Wednesday, 8 P.M.—Church Edifice.
Reading Room, same address.

ROCKVILLE CENTRE, L. I., N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. Mary W. Haring.—Services: 11 A.M.; Sunday School, 10.20 A.M.; Wed., 8 P.M.

ROME, GA.—First Church of Christ, Scientist.—First Reader, Mrs. Minnie Moreno Sledge.—Services: 11 A.M.; Wednesday, 8 P.M.—Masonic Temple.
Reading Room, 3 to 5 P.M.; same address.

ROME, N. Y.—First Church of Christ, Scientist.—First Reader, Earl A. Lamb.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Chapel, 409 North Washington Street.
Reading Room, 1 to 4 P.M.; same address.

ROXBURY, MASS.—First Church of Christ, Scientist.—First Reader, Louis N. Bennett.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M.—In Fauntleroy Hall, Wenonah Street, off Elm Hill Avenue.
Reading Room open daily, except Sundays, from 10 A.M. to 5 P.M., and Tuesday and Friday from 7 to 9 P.M. Bradley Building, 54 Warren Street, corner Dudley, Room 3.

RUSHVILLE, IND.—First Church of Christ, Scientist.—First Reader, William O. Freeman.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Court House Assembly Room.

RUTHERFORD, N. J.—First Church of Christ, Scientist. — First Reader, Mrs. Ethel M. Whittier.—Services: 11 A.M., 8 P.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Franklin Building.
Reading Room, same address.

RUTLAND, VT.—First Church of Christ, Scientist.—First Reader, Miss Fannie C. Wilcox.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M. — Gryphon Building, 118 West Street.
Reading Room open 10 A.M. to 5 P.M.

SACRAMENTO, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Emma W. Hayford.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, corner 14th and K Sts.
Reading Room, 1 to 4 P.M. 507 Bryte Building, corner of 7th and J Streets.

SAGINAW, MICH.—First Church of Christ, Scientist.—First Reader, Alfred E. Curry.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Avery Building, corner Genesee and Jefferson Avenue.
Reading Room, Rooms 15 & 16 Mason Blg.

ST. CLOUD, MINN.—First Church of Christ, Scientist.—First Reader, Walter Scott Day.—Services: 3 P.M.; Wed., 8 P.M.—Unity Church.
Reading Room, 3 to 5 P.M.; same address.

ST. JOHN. N. B.—First Church of Christ, Scientist.—First Reader, William K. Crawford.—Services: 11 A.M.; Wednesday, 8 P.M.
Reading Room open daily, 3 to 5 P.M. 15 Germain Street.

ST. JOHNSBURY, VT. — First Church of Christ, Scientist.—First Reader, Miss Kate D. Peck. — Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Pythian Hall.
Reading Room open daily, except Sunday, from 2.30 to 5 P.M. 29 Main Street.

ST. JOSEPH, MO.—First Church of Christ, Scientist.—First Reader, Oscar George Bauman.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice, corner 12th and Felix Streets.
Reading Room open daily from 9 A.M. to 5 P.M., except Sunday. Tootle Theatre Building, 512 Francis Street.

ST. JOSEPH, MO.—Second Church of Christ, Scientist.—First Reader, Le Ray D. Arnold.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—910 Edmond Street.
Reading Room, week days; same address.

ST. LOUIS, MO.—First Church of Christ, Scientist.—First Reader, Arthur P. DeCamp.—Services: 10.45 A.M. and 8 P.M.; Wednesday, 8 P.M.; Sunday School, 10.40 A.M.—Church Edifice, corner Kingshighway and Westminster Place.
Reading Room open daily, 9 A.M. to 5 P.M., except Sundays. Suite 300-304 Columbia Building, S. E. corner 8th & Locust Sts.

ST. LOUIS, MO.—Second Church of Christ, Scientist.—First Reader, Frank B. Nudderscher.—Services: 10.45 A.M.; Wed., 8 P.M.—Recital Hall, Odeon Bldg., Grand and Finney.
Reading Room, 10 A.M. to 4 P.M. Room 8, Odeon Building.

ST. LOUIS, MO.—Third Church of Christ, Scientist.—First Reader, John H. Cartmell.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Temple of the B'nai El Congregation, Flad and Spring Avenues.
Reading Room open daily, except Sunday and Thursday: 2 to 8 P.M.; open Thursday 2 to 5 P.M. 2239A South Grand Avenue.

ST. PAUL, MINN.—First Church of Christ, Scientist.—First Reader, Adolph Konants.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, corner Holly Avenue and St. Albans Street.
Reading Room, 9 A.M. to 5 P.M., except Sunday. Commercial Building, 47 E. 6th St., corner Cedar.

ST. PAUL, MINN.—Second Church of Christ, Scientist.—First Reader, Walter Holmes.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Masonic Hall, Laurel Avenue, near Mackubin Street.
Reading Room, 11 A.M. to 5 P.M., McClure Building, 61 East Sixth Street.

SALAMANCA, N. Y.—First Church of Christ, Scientist.—First Reader, W. Willard Rooks.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—9 River Street.
Reading Room, same address.

SALEM, MASS.—First Church of Christ, Scientist.—First Reader, George Peck Bonney.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—Church Edifice, Lynde Street.
Reading Room open daily, except Sunday, from 3 to 5 P.M.; same address.

SALEM, O.—First Church of Christ, Scientist.—First Reader, Mrs. Ellen D. Mayerhofer.—Services: 11 A.M.; Wednesday, 7.45 P.M.—2-3 Pioneer Block.

SALEM, ORE.—First Church of Christ, Scientist.—First Reader, Mrs. Jessie N. Waters.—Services: 10.30 A.M. and 7.30 P.M.; Wed., 7.30 P.M.—Church adjoining City Hall.
Reading Room in Church.

SALINA, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Mary E. Elston.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.
Reading Room, 2 to 5 P.M. Journal Bldg.

SALINE, MICH.—First Church of Christ, Scientist.—First Reader, Mrs. Myra Lawrence.—Services: 10 A.M.; Wed., 7 P.M.—Nissly Blg.
Reading Room, 2 to 4 P.M.

SALT LAKE CITY, UTAH.—First Church of Christ, Scientist.—First Reader, Warwick A. Tyler.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Church Edifice, 336 East Third South St.
Reading Room, 505, 506, 507, and 508 Scott Building, 168 Main Street.

SALT LAKE CITY, UTAH.—Second Church of Christ, Scientist.—First Reader, Mrs. Clara E. Stevens. — Services: 11 A.M.; Sunday School, 12.15 P.M.; Wed., 8 P.M.—Ladies' Literary Club Building, 20 So. 3d East St.

SAN ANTONIO, TEX. — First Church of Christ, Scientist.—First Reader, Albert Poston.—Services: 11 A.M.; Wednesday, 8 P.M.—501 Avenue D.
Reading Room, same address.

SAN BERNARDINO, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Ella Myrte Palmer.—Services: 11 A.M.; Wednesday, 7.45 P.M.—E St., between 7th & 8th Sts.
Reading Room, 10 A.M. to 4 P.M. 447 3d St.

SAN DIEGO, CAL.—First Church of Christ, Scientist. — First Reader, Charles Edwin Pierce. — Services: 11 A.M., 7.30 P.M.; Wednesday, 7.30 P.M.—Church Edifice, corner Ash and 3d Streets.
Reading Room, 10 A.M. to 12 M. and 2 to 4 P.M.; same address.

SANDUSKY, O.—First Church of Christ, Scientist.—First Reader, Oliver W. Marble.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Masonic Temple Building.
Reading Room, same address; 2 to 5 P.M.

SAN FRANCISCO, CAL. — First Church of Christ, Scientist.—First Reader, Mrs. Dora J. Stanton.—Services: 11 A.M. and 8 P.M.; Sunday School, 11 A.M.; Wed., 8 P.M.—Christian Science Hall, Sacramento and Scott Sts.
Reading Room, same address; 10 A.M. to 5 P.M.

SAN JOSE, CAL.—First Church of Christ, Scientist.—First Reader, Harry Alfred Loomis.—Services: 11 A.M.; Wed., 8 P.M.—Church Edifice, St. James Street, between First and Second Streets.
Reading Room, 1.30 to 4.30 P.M. 18 No. 2d Street.

SAN RAFAEL, CAL.—First Church of Christ, Scientist.—First Reader, Llewellyn F. Haskell.—Services: 11 A.M.; Wednesday, 8 P.M.—Masonic Hall, 440 Fourth Street.
Reading Room, same address; 3 to 5 P.M.

SANTA ANA, CAL.—First Church of Christ, Scientist.—First Reader, William M. Gregg.—Services: 11 A.M.; Wednesday, 7.45 P.M.—406 6th Street, corner Birch.
Reading Room, 2 to 5 P.M.; same address.

SANTA BARBARA, CAL.—First Church of Christ, Scientist.—First Reader, Edward W. Dickey.—Services: 11 A.M.; Wednesday, 7.45 P.M.—1228 State Street.
Reading Room, 2 to 4.30 P.M.; same address.

SANTA CRUZ, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Laura J. Robinson. — Services: 11 A.M.; Wednesday, 8 P.M.—Neary Block, 121 Pacific Avenue.
Reading Room, 2 to 4 P.M. O. F. Bldg.

SANTA MONICA, CAL. — First Church of Christ, Scientist.—First Reader, Mrs. Dora L. Gibson. — Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.45 P.M.—Church, corner Oregon Ave. and 7th St.
Reading Room, same address; 2 to 4.30 P.M.

SAVANNAH, GA.—First Church of Christ, Scientist.—First Reader, Mrs. Julia Lee Wilson.—Services: 11 A.M.; Wednesday, 8.30 P.M.—DeKalb Hall, 22 President Street, W.
Reading Room, open daily from 4 to 6 P.M.; same address.

SCHENECTADY, N. Y. — First Church of Christ, Scientist.—First Reader, George F. Boldt.—Services: 10.45 A.M., Public Library, entrance Seward Place; Wednesday, 8 P.M.
Reading Room, 505 State Street. Room 20.

SCRANTON, PA.—First Church of Christ, Scientist.—First Reader, Mrs. Effie J. Watres.—Services: 10.30 A.M. and 7.30 P.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—306 Jefferson Avenue.
Reading Room open daily from 9 A.M. to 12 M.; 2 to 4 and 7 to 9 P.M.; same address.

SEATTLE, WASH.—First Church of Christ, Scientist.—First Reader, William K. Sheldon.—Services: 11 A.M. and 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—812 6th Avenue.
Reading Room, 923 and 924 Alaska Bldg.

SEATTLE, WASH.—Second Church of Christ, Scientist.—First Reader, Charles J. Yoder.—Services: 11 A.M.; Sunday School, 12 M.; Wed., 8 P.M.—2011 W. 58th St., Ballard.
Reading Room, same address.

SEDALIA, MO.—First Church of Christ, Scientist.—First Reader, Mrs. Corrine C. Donnohoe.—Services: 11 A.M.; Wednesday, 8 P.M.—319 Ohio Street.
Reading Room open daily, except Sunday, 2 to 5 P.M.; same address.

SENECA, KAN.—First Church of Christ, Scientist.—First Reader, Elmore W. Murray.—Services: 11 A.M., 7.30 P.M.; Wed., 7.30 P.M.
Reading Room over Citizens' State Bank.

SHARON, PA.—First Church of Christ, Scientist.—First Reader, Thomas J. Holderness.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wed., 8 P.M.—Corner Irvine Ave. and A St.
Reading Room open daily, except Sunday, 10 A.M. to 5 P.M., also Monday and Friday evenings from 7.30 to 9. 315 East State St.

SHAWNEE, OKLA.—First Church of Christ, Scientist.—First Reader, William A. McClelland, M.D.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Carnegie Library Building, North Broadway.
Reading Room in rear of Church.

SHEBOYGAN, WIS.—First Church of Christ, Scientist. — First Reader, Miss Emma E. Hahn.—Services: 10.40 A.M.; Sunday School, 9.40 A.M.; Wednesday, 8 P.M.—At Church Edifice, 609-611 Niagara Avenue.
Reading Room in rear of Church Edifice.

SHELBYVILLE, IND.—First Church of Christ, Scientist.—First Reader, Harry S. Downey.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Room 22, Postoffice Block.
Reading Room open week days, 1 to 4 P.M.; same address.

SHELDON, IA.—First Church of Christ, Scientist.—First Reader, Miss Grace Thoburn.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Over Union Bank.
Reading Room open 2 to 5 P.M.

SHELLMAN, GA.—First Church of Christ, Scientist.—First Reader, William T. Saxon.—Service: 11 A.M.

SHENANDOAH, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Emily O. Andrews.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Universalist Church.

SHERBURN, MINN.—First Church of Christ, Scientist.—First Reader, Ann Maria Follett.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Gettler Brothers Hall.

SHERMAN, TEX.—First Church of Christ, Scientist.—First Reader, Mrs. Elizabeth Carraway.—Services: 10.45 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Church Edifice, corner Crockett and Jones Streets.
Reading Room, same address.

SILVER CREEK, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. Grace A. Starring. — Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Christian Science Room, Porter Block.
Reading Room open Saturday, 2 to 5 P.M.

SIOUX CITY, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Gladys E. G. Williams.—Services: 10.45 A.M. and 7.45 P.M.; Wed., 7.45 P.M.—10th and Jones Sts.
Reading Room, 208 American Block.

SIOUX FALLS, S. DAK. — First Church of Christ, Scientist. — First Reader, Will B. Thompson.—Services: 10.45 A.M.; Wednesday, 8 P.M.—627 South Main Street, between 14th and 15th Streets.
Reading Room, 210 Paulton Building.

SNOHOMISH, WASH. - First Church of Christ, Scientist.—First Reader, Mrs. Bertha L. Crossman.—Service: 11 A.M.

SOUTH BEND, IND.—First Church of Christ, Scientist.—First Reader, Frederick G. Eberhart, Jr.—Services: 11 A.M.; Wed., 7.45 P.M.—Church Edifice, corner Main and Madison.
Reading Room open daily, except Sunday, 1.30 to 5 P.M. 129 West Colfax Avenue.

SOUTH HAVEN, MICH.—First Church of Christ, Scientist.—First Reader, Mrs. Florence W. Chatfield.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Christian Science Hall, 548 Phoenix St.
Reading Room, same address.

SPOKANE, WASH.—First Church of Christ, Scientist.—First Reader, Mrs. Mabel C. Lucas.—Services: 11 A.M. and 8 P.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—In Church Edifice, corner 4th Ave. and Post St.
Reading Room open daily, except Sunday, from 10 A.M. to 5 P.M.; same address.

SPRINGFIELD, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Laura P. Van Hesley.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Room 402, Odd Fellows Building.
Reading Room open daily, except Sunday; same address.

SPRINGFIELD, MASS. — First Church of Christ, Scientist.—First Reader, Guy Smith Perkins.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Chapel, corner State and Orleans Sts.
Reading Room open daily, except Sunday, Wednesday, and legal holidays, from 10 A.M. to 5 P.M. and 7 to 9 P.M.; Wednesday, 10 A.M. to 5 P.M. Meekins, Packard, and Wheat Building, 351 Main Street.

SPRINGFIELD, MO.—First Church of Christ, Scientist.—First Reader, Mrs. Alice Otis Smythe.—Services: 11 A.M.; Wednesday, 8 P.M.—Masonic Temple, East Walnut Street.
Reading Room, same address.

SPRINGFIELD, O.—First Church of Christ, Scientist.—First Reader, Mrs. Ada Baker Baggott.—Services: 10.45 A.M. and 7.30 P.M.; Sunday School, 9.30 A.M.; Wednesday, 7.30 P.M.—15 South Fountain Avenue, Union Hall, second floor.
Reading Room open daily, except Sun. 9 A.M. to 12 M. and 2 to 5 P.M.; same address.

STAMFORD, CONN.—First Church of Christ, Scientist.—First Reader, ——— ——— Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Burlington Arcade.
Reading Room, 2 to 5 P.M.; same address.

STATEN ISLAND, N. Y. — First Church of Christ, Scientist.—First Reader, John Beach Tillotson.—Services: 11 A.M. and 8 P.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—25 Stuyvesant Place, St. George.
Reading Room open daily, except Sunday, 2 to 5 P.M.

STEPHEN, MINN.—First Church of Christ, Scientist.—First Reader, Mrs. Carrie Michelson Hagerty. — Services: 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.

STILLWATER, OKLA. — First Church of Christ, Scientist. — First Reader, John S. Wierman.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—At Church.
Reading Room, corner 9th and Main Sts.

STOCKTON, CAL.—First Church of Christ, Scientist.—First Reader, Miss Margaret G. Meehan.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.45 P.M.—W. C. T. U. Hall, North California Street.
Reading Room, Ruhl Bldg., Rooms 3 and 4.

SUMMIT, N. J.—First Church of Christ, Scientist.—First Reader, Mrs. Helen Carter Tiffany.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Room 2, National Bank Building.
Reading Room open daily, 10 A.M. to 5 P.M.; same address.

SUPERIOR, WIS. — First Church of Christ, Scientist.—First Reader, Edward Kennedy.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—8 Board of Trade Bldg.
Reading Room, same address.

SYDNEY, N. S. W., AUSTRALIA. — First Church of Christ, Scientist.—First Reader, Mrs. Harriet M. Virtue.—Services: 11 A.M. and 7.15 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Royal Chambers, corner Hunter and Castlereagh Streets.
Reading Room, same address; open Monday to Friday, 12 M. to 5 P.M.; Saturday, 10 A.M. to 1 P.M.; Wed., evening 6.30 to 7.45.

SYLVANIA, O.—First Church of Christ, Scientist.—First Reader, William H. Gibbs.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.—Corner Division St. and Indiana Ave.
Reading Room, same address.

SYRACUSE, N. Y.—First Church of Christ, Scientist.—First Reader, Virgil H. Clymer.—Services: 10.45 A.M. and 8 P.M; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—Church Edifice, 704 East Fayette Street.
Reading Room open 10 A.M. to 5 P.M.; same address.

TACOMA, WASH. — First Church of Christ, Scientist. — First Reader, Mrs. Mary P. Crocker.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice, corner Division and South I Street.
Reading Room open daily, except Sunday, 9.30 A.M. to 4.30 P.M. Rooms 305-306 Fidelity Building, corner 11th and C Streets.

TAUNTON, MASS.—First Church of Christ, Scientist.—First Reader, Mrs. Alice L. Putnam.—Services: 11 A.M.; Wednesday, 7.45 P.M.—38 Winthrop Street.
Reading Room at 38 Winthrop Street.

TERRE HAUTE, IND. — First Church of Christ, Scientist.—First Reader, Miss Ida B. Duncan.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—715 Ohio Street.
Reading Room, same address; 2 to 5 P.M.

TEXARKANA, TEX.—First Church of Christ, Scientist. — First Reader, Mrs. Mattie Wheeler.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Synagogue.
Reading Room open daily, except Sunday, 2 to 5 P.M. Rialto Building.

TIFFIN, O.—First Church of Christ, Scientist.—First Reader, Mrs. Margaret Shelly Frick.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.
Reading Room, Church Hall, 29 Court St.

TOLEDO, O.—First Church of Christ, Scientist.—First Reader, Mark Kuehn.—Services: 10.45 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.—At Church Edifice, corner Monroe Street, and Lawrence Avenue.
Reading Room, 625-6 The Ohio Building.

TOLEDO, O.—Second Church of Christ, Scientist.—First Reader, Arthur A. Hall.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M.—Corner Fulton and Prescott Streets.
Reading Room open daily, except Sunday, also Saturday evening. 826 Nicholas Bldg.

TOPEKA, KAN.—First Church of Christ, Scientist.—First Reader, Charles H. Dewar.—Services: 11 A.M.; Sunday School, 9 A.M.; Wednesday, 8 P.M.—Church Edifice, Huntoon and Polk Streets.
Reading Room open daily, 2 to 5 P.M., except Sunday; same address.

TOPEKA, KAN.—Second Church of Christ, Scientist.—First Reader, Miss Mercy P. Anderson.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—168 W. 9th St.
Reading Room open daily, 1.30 to 5 P.M.; same address.

TORONTO, ONT.—First Church of Christ, Scientist.—First Reader, J. Edgar Fielding.—Services: 11 A.M. and 7 P.M.; Wednesday, 8 P.M.—Corner Queen's Avenue and Caer Howell Street. Sunday evening service discontinued during July and August.
Reading Room open 10 A.M. to 4.30 P.M., except Sunday. Third floor Manning Chambers, 70 Queen Street.

TOWANDA, PA.—First Church of Christ, Scientist.—First Reader, Mrs. Lurana Van Loon Davis.—Services: 11 A.M.; Sunday School, 11.45 A.M.; Wed., 7.30 P.M.—Ontario Bldg.
Reading Room, same address.

TRENTON, N. J.—First Church of Christ, Scientist.—First Reader, ——— ——— Services: 11 A.M.; Wednesday, 8 P.M.—216 Academy Street.

TROY, N. Y.—First Church of Christ, Scientist.—First Reader, Frederic W. Sim.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Junction River Street, Second Avenue and First Street, North.
Reading Room, 15 Second Street. Open 10 A.M. to 5 P.M. and 7 to 9 P.M.

TUCSON, ARIZ.—First Church of Christ, Scientist. — First Reader, Mrs. Edna Horstmann.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Hotel Hall, 33 West Broadway Street.
Reading Room, same address.

TURNER, ME.—First Church of Christ, Scientist.—First Reader, Mrs. Ann E. Bradford. —Service: 11 A.M.—Merrill's Hall.

TWEED, ONT.—First Church of Christ, Scientist.—First Reader, John Shaw.—Services: 11 A.M.; Wednesday, 7.30 P.M.—C. S. Hall.

URBANA, O.—First Church of Christ, Scientist.—First Reader, Mrs. Kittie Van Meter.—Services: 10.30 A.M.; Wednesday, 7.30 P.M. —433 South Main Street.

UTICA, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. Fanny E. Roberts. —Services: 10.45 A.M.; Sunday School, 12.15 P.M.—Wednesday, 8 P.M.—New Century Auditorium, Hopper Street.
Reading Room open from 9 A.M. to 5 P.M.

VANCOUVER, B. C.—First Church of Christ, Scientist.—First Reader, Charles A. Varey.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Christian Science Hall, 1166 Georgia Street.
Reading Room, same address.

VICTOR, COL.—First Church of Christ, Scientist. — First Reader, Charles Walden.—Services: 11 A.M. and 7.45 P.M.; Sunday School, 10 A.M.; Wednesday, 7.45 P.M.—Fox Building, 4th and Portland.
Reading Room, same address.

VINALHAVEN, ME.—First Church of Christ, Scientist.—First Reader, Mrs. Sallie P. Boda. —Services: 11.30 A.M.; Wednesday, 7.30 P.M.—Christian Science Hall, Main Street.
Reading Room, same address.

VIRDEN, MAN.—First Church of Christ, Scientist.—First Reader, Mrs. Nellie McDougall. —Services: 11 A.M. and 7 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Fire Hall.
Reading Room over Post Office.

WABASH, IND.—First Church of Christ, Scientist.—First Reader, Mrs. Mary Latchem.—Services: 10.45 A.M.; Wednesday, 7.30 P.M. —Over 2 East Hill Street.
Reading Room open Tuesday, Thursday, and Saturday, 2 to 4 P.M.; same address.

WAGONER, OKLA.—First Church of Christ, Scientist. — First Reader, Mrs. Lydia E. Brown.—Services: 11 A.M.; Wednesday, 8 P.M.—Development Building, Room H.
Reading Room, same address.

WALLA WALLA, WASH.—First Church of Christ, Scientist.—First Reader, Miss M. Rosamond Wright.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Corner 3d and Poplar Streets.
Reading Room, same address; open daily, except Sunday, 1.30 to 4.30 P.M.

WARSAW, IND.—First Church of Christ, Scientist.—First Reader, Jacob Shield. — Services: 10.45 A.M.; Wednesday, 7.30 P.M.
Reading Room open 2 to 4 P.M. Monday, Wednesday, and Friday.

WASHINGTON, D. C.—First Church of Christ, Scientist.—First Reader, W. Holman Jennings.—Services: 11 A.M. and 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 15th and R Streets, N. W.
Reading Room open daily, except Sunday, Suite 601-608 Colorado Building, 14th and G Streets, N. W.

WASHINGTON, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Emeline W. Morrison.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Corner Iowa and Jefferson Sts.

WATERBURY, CONN. — First Church of Christ, Scientist.—First Reader, George L. Riggs.—Services: 10.45 A.M.; Wed., 8 P.M.—Buckingham Bldg., Cottage Place entrance.
Reading Room open 9 A.M. to 12 M. and 2 to 5 P.M. Buckingham Building, Grand Street entrance.

WATERLOO, IA. — First Church of Christ, Scientist. — First Reader, Emmor Clark Stevens.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Church Edifice, West 5th Street.
Reading Room open daily, 2 until 4 P.M.

WATERTOWN, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. Adelaide C. Farmer.—Services: 11 A.M.; Wednesday, 8 P.M.—4 Lansing Building, State Street.
Reading Room, same address.

WATERTOWN, S. DAK. — First Church of Christ, Scientist.—First Reader, Mrs. Lucy E. Mather. — Services: 11 A.M. and 7.30 P.M.; Sunday School, 9.45 A.M.; Wed.; 8 P.M.
Reading Room open Wednesdays and Saturdays from 2 to 4 P.M. 128 Maple Street, So.

WATERTOWN, WIS.—First Church of Christ, Scientist.—First Reader, Mrs. Mary C. Swift. —Services: 10.30 A.M.; Wednesday, 8 P.M. —500 5th Street.
Reading Room, 109 Main Street.

WATERVILLE, KAN.—First Church of Christ, Scientist. — First Reader, Mrs. Mary S. Thomas.—Services: 11 A.M.; Wed., 8 P.M.

WATSONVILLE, CAL. — First Church of Christ, Scientist.—First Reader, Miss Dora B. Nistetter. — Services: 11 A.M.; Wednesday, 7.45 P.M.—14A East Lake Avenue.
Reading Room, same address.

WAUKEGAN, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Anna Norman. —Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 8 P.M.—K. of P. Hall, 122 Wash. St.

WAUPUN, WIS.—First Church of Christ, Scientist.—First Reader, Miss Eva D. Jones. — Services: 10.30 A.M.; Wednesday, 8 P.M.

WAUSAU, WIS.—First Church of Christ, Scientist.—First Reader, Clyde L. Warren.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wed., 7.45 P.M.—Church Edifice, McClellan St., between 2d and 3d Sts.
Reading Room open daily from 9 A.M. to 5 P.M., also Tuesday and Saturday evenings from 7 to 9. 519 3d Street.

WAVERLY, NEB.—First Church of Christ, Scientist.—First Reader, Mrs. Flora Beale. —Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.
Reading Room open Wednesday and Saturday, 2 to 4 P.M., Auderton Building.

WEBSTER CITY, IA.—First Church of Christ, Scientist.—First Reader, Harting M. Sparboe.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Chapel.
Reading Room open daily, 2 to 5 P.M.

WEEPING WATER, NEB.—First Church of Christ, Scientist.—First Reader, Amandus W. Beach.—Services: 11 A.M.; Sunday School, same hour; Wednesday, 8 P.M.—At Christian Science Church.
Reading Rooms open daily from 2 to 6 P.M.; Sheldon Building.

WELLINGTON, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Anna E. Fetters.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Seventh and Jefferson Avenues.

WEST CHESTER, PA.—First Church of Christ, Scientist.—First Reader, Mrs. Irene A. Williams.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—117 North High Street.

WHEATON, ILL.—First Church of Christ, Scientist.—First Reader, Harry E. Crankshaw. —Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice, Wesley Street, near Main.
Reading Room open Wednesday, 2 to 5 P.M.; same address.

WHEELING, W. VA.—First Church of Christ, Scientist.—First Reader, Miss Bertha M. Parce.—Services: 11 A.M.; Wednesday, 8 P.M.—Room 401, Schmulbach Building.
Reading Room, same address.

WHITE PLAINS, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. Clara A. Farrington.—Services: 11 A.M.; Wednesday, 8 P.M.—Realty Building, Railroad Avenue, opposite Court House.
Reading Room open daily, 2 until 4 P.M.

WHITEWATER, WIS.—First Church of Christ, Scientist.—First Reader, Mrs. Merin D. Wood.—At Universalist Church.

WHITTIER, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Mary L. Moore. —Services: 11 A.M.; Wed., 7.30 P.M.—Chapel, corner Bailly Street and Newlin Ave.
Reading Room, Thursday, 2 to 4 P.M.; same place.

WICHITA, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Madeleine Taylor Jocelyn.—Services: 11 A.M.; Wednesday, 8 P.M.—Corner Lawrence and 2d Streets.
Reading Room open daily, except Sunday, 1.30 to 5 P.M. Barnes Building, Room 500.

WILLIAMSPORT, PA.—First Church of Christ, Scientist.—First Reader, Miss Alice B. Hodges.—Services: 11 A.M.; Wed., 8 P.M.
Reading Room open daily, 244 W. 4th St.

WILLMAR, MINN.—First Church of Christ, Scientist.—First Reader, Charles W. Odell.—Service: 10.45 A.M.—Odd Fellows Building.
Reading Room, Rabley Block.

WILMETTE, ILL.—First Church of Christ, Scientist.—First Reader, Henry A. Hall.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, corner Central Avenue and 10th Street.
Reading Room, same address.

WILMINGTON, DEL.—First Church of Christ, Scientist.—First Reader, Mrs. May Burns John.—Services: 11 A.M., 8 P.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice, cor. Park Place and Van Buren St.
Reading Room, same address; 9 A.M. to 1 P.M. and 3 to 5 P.M. daily.

WILMINGTON, N. C.—First Church of Christ, Scientist.—First Reader, Mrs. Ella Weill. —Services: 11 A.M. and 8 P.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—Church Edifice, Carolina Place, corner 17th and Market Streets.
Reading Rooms, Church Edifice; open daily.

WINCHESTER, KY.—First Church of Christ, Scientist.—First Reader, George D. Fox.—Services: 11 A.M., 7 P.M.; Sunday School, 10 A.M.; Wed., 7 P.M.—I. O. O. F. Bldg.
Reading Room open daily; same address.

WINCHESTER, MASS.—First Church of Christ, Scientist.—First Reader, Henry C. Nickerson.—Services: 10.30 A.M.; Sunday School after service; Wednesday, 7.45 P.M. —In Church Building, opposite Town Hall.
Reading Room open daily, except Sunday, 3 to 5 P.M.; same address.

WINFIELD, KAN.—First Church of Christ, Scientist.—First Reader, Miss Belle M. Light.—Services: 11 A.M.; Wed., 8 P.M.—Hudson Building, 110 E. 9th Ave., upstairs.

WINLOCK, WASH.—First Church of Christ, Scientist.—First Reader, Mrs. Martha Leonard.—Services: 11 A.M.; Sunday School, 10.15 A.M.; Wednesday, 7.30 P.M.—Church Edifice.
Reading Room open daily, except Sat. and Sun., from 2 to 5 P.M.; same address.

WINNIPEG, MAN.—First Church of Christ, Scientist.—First Reader, Lewis Henry Jordan.—Services: 11 A.M. and 7 P.M.; Wednesday, 8 P.M.—310 Notre Dame Avenue.
Reading Room, 11 A.M. to 5 P.M. 445-7 Somerset Block. 294 Cottage Avenue.

WINONA, MINN.—First Church of Christ, Scientist.—First Reader, Miss Carrie J. Darby. —Services: 11 A.M.; Wednesday, 8 P.M.—Christian Science Hall, 213 Johnson Street.
Reading Room, same address.

WOBURN, MASS.—First Church of Christ, Scientist.—First Reader, Mrs. Sara Clark Mendum.—Services: 10.45 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M.—Savings Bank Building.
Reading Room open from 2.30 to 4.30 P.M., except Sunday and Thursday.

WOODSTOCK, ONT.—First Church of Christ, Scientist.—First Reader, William Melville Shoebotham.—Services: 11 A.M., 7 P.M.
Reading Room, 3 to 5 P.M., Grafton Bldg.

WORCESTER, MASS.—First Church of Christ, Scientist.—First Reader, Rev. William G. Schoppe.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Worcester Woman's Club House, Salisbury Street.
Reading Room open 2 to 5 P.M. daily, except Sunday. 35 Pearl Street, Room 4.

YANKTON, S. DAK.—First Church of Christ, Scientist.—First Reader, Mrs. Mary E. Sargent.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Sixth and Douglas Avenue.
Reading Room, same address.

YATES CENTER, KAN. — First Church of Christ, Scientist.—First Reader, Mrs. Hattie Holcomb.—Services: 11 A.M; Wed., 8 P.M.

YONKERS, N. Y. — First Church of Christ, Scientist. — First Reader, Mrs. Louise Y. Whitney.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wed., 8 P.M.—12 N. Broadway. Reading Room, daily, 10 A.M. to 5 P.M.

YOUNGSTOWN, O.—First Church of Christ, Scientist. — First Reader, Mrs. Mabel A. Warner. — Services: 10.30 A.M.; Sunday School, 9.15 A.M.; Wednesday, 7.30 P.M.—Gibson Hall, corner East Federal and Champion Streets, entrance on Champion Street. Reading Room daily, 2.30 to 4.30 P.M.; same address.

LIST OF CHRISTIAN SCIENCE SOCIETIES

WITH NOTICE OF REGULAR SERVICES

ABILENE, KAN.—First Reader, Mrs. Emma B. Westcott.—Services: 11 A.M.; Wed., 8 P.M. Reading Room, corner 3d and Cedar Sts.

AKRON, IA.—First Reader, Mrs. Clara Raish. —Services: 11 A.M.; Wednesday, 7.30 P.M.—Tremaine's Hall.

ALBIA, IA.—First Reader, Albert Oswald.—Services: 11 A.M.; Wednesday, 8 P.M.—Yeoman Hall, East Side of Square.

ALBUQUERQUE, N. M.—First Reader, Mrs. Mary A. Phelan. — Services: 11 A.M.; Wednesday, 8 P.M.—Room 25, Grant Building, Central Avenue and Third Street.

ALDERSHOT, HANTS, ENGLAND. — First Reader, Mrs. Ada H. E. Carter.—Services: 11 A.M. and 6.30 P.M.—Masonic Hall. Reading Room, same address.

ALLIANCE, O.—First Reader, Miss Maude Bailey.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—223 East Main Street. Reading Room, 2 to 4 P.M.

ALTUS, OKLA.—First Reader, Mrs. Lou Ella Moore.—Service: 11 A.M.

AMES, IA.—First Reader, Mrs. Addie L. Dunham.—Service: 7.30 P.M.—Odd Fellows Hall.

ASBURY PARK, N. J.—First Reader, Robert L. Weed.—Services: 11 A.M.; Wednesday, 8 P.M.—Room 23, Post Office Building. Reading Room, daily, except Sunday, 10 A.M. to 4 P.M. Appleby Bldg., Mattison Ave.

ASTORIA, ORE.—First Reader, Mrs. Emily N. Stokes. — Services: 10 A.M.; Sunday School, 11.15 A.M.—634 Grand Avenue.

ATLANTIC CITY, N. J.—First Reader, Mrs. Martha B. White. — Services: 11 A.M.; Wednesday, 8 P.M.—Room 22, Real Estate and Law Building, Atlantic Avenue, between New York and Tennessee Avenues. Reading Room, 10 A.M. to 4 P.M.; same pl.

ATLANTIC CITY, N. J.—First Reader, Mrs. Josephine H. Roberts.—Services: 11 A.M.; Wednesday, 8 P.M. — Room 5, Champion Building. Reading Room open daily, 10 A.M. to 4 P.M.; same address.

AUGUSTA, ME.—First Reader, Mrs. M. Emma Ellis.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Woodmen's Hall, 207 Water Street.

AYER, MASS.—First Reader, Mrs. Carrie E. Harlow.—Service: 3 P.M.—Savings Bank Blg.

BAKERSFIELD, CAL.—First Reader, Mrs. Charlotte A. Pennington.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M. —Producers Bank Building, 19th and H Sts. Reading Room, 2 to 4 P.M.; same address.

BALLSTON SPA, N. Y.—First Reader, William T. Gray.—Service: 11 A.M.—Residence W. H. Gray, 20 Blood Street.

BANCROFT, NEB.—First Reader, Mrs. Abbie A. Ward.—Service: 11 A.M.—C. S. Hall.

BARRINGTON, R. I.—First Reader, Mrs. Evelyn M. Bosworth.—Service: 10.45 A.M.—Town Hall.

BEDFORD, ENGLAND.—First Reader, Mrs. Lucy Hammond.—Services: 11 A.M., 6.30 P.M.; 2d & 4th Wed., 8 P.M.—49A Conduit Rd. Reading Room, same address.

BELFAST, ME. — First Reader, Mrs. Maud Fernald Follett.—Services: 11 A.M.; Wednesday, 7.30 P.M.—127 Main Street. Reading Room, same address.

BELVEDERE, CAL. — First Reader, Miss Emily Ruth Becker.—Services: 8 P.M.; Sunday School, 11 A.M.—Land Company Block.

BELVIDERE, ILL.—First Reader, Mrs. Susie F. Morrison.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—2d floor, 130 N. State Street.

BELLEVUE, MICH.—First Reader, Miss Elizabeth Mason. — Services: 11 A.M.; Sunday School, 12 M.; Wed., 8 P.M.—K. of P. Hall. Reading Room, same address.

BERLIN, WIS.—First Reader, Mrs. Ella Hamilton.—Services: 11 A.M.; Wednesday, 8 P.M. —Ladies Club Room, Library Building.

BEVERLEY, YORKSHIRE, ENGLAND. — First Reader, Walter J. Marson.—Service: 2.30 P.M.—Odd Fellows Hall, Walkergate.

BIGGSVILLE, ILL. — First Reader, August Wiegand. — Services: 11 A.M.; Wednesday, 8 P.M.—Main Street. Reading Room, same address.

BILOXI, MISS.—First Reader, Mrs. Lucy H. Greaves.—Service: 11 A.M.—Christian Science Hall, 115 E. Howard Avenue.

BLOOMINGTON, ILL.—First Reader, Frank P. Casey.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Hoblit Hall.

BLOOMFIELD, IA.—First Reader, Mrs. Belle C. Henderson. — Services: 11 A.M.; Wed., 7.45 P.M.—Second floor, Trimble House Blk.

BLOOMSBURG, PA. — First Reader, ——— ——— Service: 11 A.M.—155 W. Fifth St.

BLUE RAPIDS, KAN.—First Reader, Mrs. Carrie Stocks Holmes.—Service: 11 A.M.—Residence C. D. Holmes.

BOWLING GREEN, O.—First Reader, Mrs. Netta H. Lane.—Service: 10.45 A.M. Reading Room, 21 W. Wooster.

BOYNE, MICH.—First Reader, Mrs. Orpha L. Gilson.—Services: 10.30 A.M.; Wednesday, 8 P.M.—Residence Mrs. E. L. Crane.

BOZEMAN, MONT.—First Reader, Mrs. Hattie Bulen.—Service: 11 A.M.—Martins Hall.

BRAINERD, MINN. — First Reader, ——— ——— Services: 11 A.M.; Wednesday, 8 P.M. —Cales Hall, Front Street.

BREMERTON, WASH.—First Reader, Elmer A. Tucker.—Services: 11 A.M.; Wednesday, 8 P.M.—Corner 4th and Warren Streets.

BRISTOL, ENGLAND.—First Reader, John E. G. Sandford.—Services: 6.30 P.M., Colston Hall; Wed., 7.15 P.M.—88 Park Street. Reading Room, 88 Park Street.

BROMLEY, KENT, ENG.—First Reader, Ernest W. van der Beeck.—Services: 11.30 A.M., 6.30 P.M.; First Wednesday in each month, 8 P.M.—Gymnastic Hall, College Slip.
Reading Room open daily, 2.30 to 5.30 P.M., except Wednesday and Saturday; also Tuesday evening, 7.30 to 9.30. 71 High St.

BUENOS AIRES, ARGENTINA, S. A.—First Reader, Frank R. Kinsley.—Services: 10.30 A.M.; Wed., 8.45 P.M.—1680 Santa Fe.
Reading Room, 2 to 6 P.M.; same address.

BUTTE CITY, MONT.—First Reader, Mrs. Mary Denton Platt.—Services: 11 A.M.; Wednesday, 8 P.M.—Jewish Temple corner Washington and Galena.
Reading Room, 10 A.M. to 4 P.M., except Sunday. 86 Owsley Block, 4th floor.

CALDWELL, IDAHO.—First Reader, Mrs. Daisy F. Vinson.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice.

CALDWELL, KAN.—First Reader, Mrs. Rosa F. Shelley.—Service: 11 A.M.—Over Tel. office.

CALGARY, ALBERTA, CANADA.—First Reader, Mrs. Elizabeth J. Tuckey.—Services: 11 A.M., 7.30 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—117A Eighth Ave., W.
Reading Room, same address.

CAMBRIDGE, ENG.—First Reader, Mrs. Annie Charles Smith.—Services: 11.30 A.M. and 6.30 P.M.; Wednesday, 6.30 P.M.—Southgate Lodge, Emmanuel Street.
Reading Room open Monday and Wednesday, 3 to 4 P.M.; same address.

CAMBRIDGE, IDAHO.—First Reader, Mrs. Eva Barber.—Service: 11 A.M.—Artisans Hall.

CANAJOHARIE, N. Y.—First Reader, Miss Emma Abel.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Church Street.

CANTON, ILL.—First Reader, Howard B. Heald.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Church Edifice, corner East Chestnut Street and Third Avenue.

CARTERVILLE, ILL.—First Reader, Oscar Peyton.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—K. of P. Hall.

CENTERVILLE, IA.—First Reader, Miss Ida M. Sandahl.—Services: 11 A.M.; Wed., 8 P.M.—Up-stairs, Lammars Bldg., West Side Sq.

CENTERVILLE, S. DAK.—First Reader, William Higinbotham.—Service: 11 A.M.—Noble Building.

CENTRAL CITY, NEB.—First Reader, Mrs. Anna E. Clark.—Service: 11 A.M.

CHAMPAIGN, ILL.—First Reader, Mrs. Florence M. Ferguson.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Illinois Hall.

CHARLESTON, ILL.—First Reader, Mrs. Emma Scott.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Library.
Reading Rooms, Odd Fellows Block.

CHARLOTTE, N. C.—First Reader, Mrs. Mary Low Templeton.—Services: 11 A.M.; Wednesday, 7.30 P.M.

CHATHAM, ONT.—First Reader, Mrs. Christina Wickham.—Service: 11 A.M.—I. O. O. F. Block.

CHESTER, N. H.—First Reader, Miss Anna L. Hazelton.—Service: 11 A.M.—Town Hall.

CHICKASHA, OKLA.—First Reader, Fayette Copeland.—Services: 11 A.M.; Wednesday, 7.30 P.M.—619 Iowa Avenue.
Reading Room open afternoons, except Sunday; same address.

CHICO (Butte Co.), CAL.—First Reader, Mrs. Frieda H. Lloyd.—Service: 11 A.M.—Third floor, Elks Building.

CHRISTIANIA, NORWAY.—First Reader, Mrs. Bessie A. Ludt.—Services: 12 M.; Wednesday, 7.30 P.M.—Frogner School.

CINCINNATI, O.—First Reader, Winfield W. Thiesing.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Assembly Hall, fourth floor, Mercantile Library Building.

CLAREMONT, N. H.—First Reader, Mrs. Etta A. Clark.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Union Block.

COCOANUT GROVE, FLA.—First Reader, Mrs. Jessie S. Moore.—Services: 3 P.M.; Sunday School, 2.30 P.M.—Congregational Church.

COLUMBUS, GA.—First Reader, Mrs. Mary Alice Brigham.—Services: 11 A.M.; Wednesday, 8 P.M.—Garrard Building.

COLUMBUS, O.—First Reader, Harry Howard Butler.—Services: 11 A.M.; Wednesday, 8 P.M.—The Parsons, 140 Parson Avenue.

CONCORD, MASS.—First Reader, Henry Joseph Hosmer.—Services: 3.30 P.M.; first Wednesday in each month, 8 P.M.—Insurance Hall, Monument Square.
Reading Room, 3 to 5 P.M. Thursday.

CONNEAUT, O.—First Reader, Mrs. Azubah J. Williams.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 7.30 P.M.—Church Edifice, State Street.
Reading Room, 2 to 4 P.M.; same address.

CONNERSVILLE, IND.—First Reader, William Everett Lowe.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—820 Northeastern Av.

CORONADO, S. CAL.—First Reader, Mrs. Jessie H. Roberts.—Services: 11 A.M.; Wed., 7.30 P.M.—Christian Science Hall, Park Pl.
Reading Room open from 9 A.M. to 6 P.M.; same address.

COUNCIL GROVE, KAN.—First Reader, Mrs. Matilda S. Conn.—Services: 11 A.M.; Wednesday, 8 P.M.—Over Leader Dry Goods Store.

CRAWFORDSVILLE, IND.—First Reader, Mrs. Laura E. Hughes.—Services: 11 A.M.; Wednesday, 7.45 P.M.—123½ So. Green St.

CUSHING, OKLA.—First Reader, Mrs. Ellen E. J. Bell.—Service: 10.30 A.M.—Masonic Blg.

DANBURY, CONN.—First Reader, Mrs. Loraine B. Hayes.—Services: 11 A.M.; Sunday School, 12 M.; Wed., 8 P.M.—203 Main St.
Reading Room, same address.

DANIELSON, CONN.—First Reader, Arthur A. Dean.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Residence Mr. Dean.

DAYTONA, FLA.—First Reader, Mrs. Margaret A. Barnes.—Services: 11 A.M.; Wednesday, 7.30 P.M.—40 Beach Street.

DEANSBORO, N. Y.—First Reader, Benjamin L. Foote.—Service: 11 A.M.—Residence of John B. Barker.

DICKINSON, N. DAK.—First Reader, Mrs. Carrie E. Goodall.—Service: 11 A.M.—Press Building.

DOUDS, IA.—First Reader, William W. Jackson.—Service: 10.30 A.M.—Res. W. W. Jackson.

DOVER, ENG.—First Reader, Maj. Robert H. F. Standen.—Service: 11.30 A.M.—Arthurs Pl.

DOVER, N. J.—First Reader, Miss Agnes E. Grimes.—Services: 11 A.M.; Wednesday, 8 P.M.—Palmer Building, Blackwell Street.

DU BOIS, PA.—First Reader, Mrs. Helena Wilson.—Services: 11 A.M.; Wednesday, 8 P.M.—Moore Building.

DUNFERMLINE, SCOT.—First Reader, Miss Euphemia R. Dalrymple.—Services: 11 A.M., 6.30 P.M.; first Wednesday in month, 8 P.M.—Masonic Hall.

DURHAM, N. C.—First Reader, Mrs. Annie C. Bridgers.—Services: 11 A.M.; Wednesday, 8 P.M.—Odd Fellows Hall, corner Main and Market Streets.
Reading Room, 901 Mangum Street.

EASTBOURNE, SUSSEX, ENG.—First Reader, Miss Margaret Harley.—Services: 11.30 A.M.; Sunday School, 11 A.M.; Wednesday, 8.15 P.M.—2 Terminus Buildings.
Reading Rooms, daily, except Sunday, 3 to 5 P.M.; Wednesday, to 8 P.M., also Tuesday and Friday evenings, 8 to 9.

ELDORA, IA.—First Reader, Mrs. Sarah J. Burlingame.—Service: 11 A.M.—Universalist Church.
Reading Room, same address.

ELKHORN, WIS.—First Reader, Miss Emma A. Jewell.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Universalist Church.

ELKO, NEV.—First Reader, Miss Mildred Reinken.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—Mayer Blk.
Reading Room, same address.

ELROY, WIS.—First Reader, Miss Lelah B. Searles.—Service: 10.30 A.M.—Residence of Mrs. R. A. Searles.

ESSEX JUNCTION, VT.—First Reader, Mrs. Clara F. Drury.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Res. H. D. Drury.

EUREKA, KAN.—First Reader, Miss Madella Smith.—Service: 11 A.M.—Christian Science Hall.

EWING, NEB.—First Reader, Miss Vinnie L. Brion.—Service: 10.45 A.M.—Res. D. Brion.

FARMER CITY, ILL.—First Reader, Otto McConkey.—Service: 10.30 A.M.—Old Presbyterian Church.

FARNHAM, QUE.—First Reader, John R. Gough.—Services: 11 A.M., 7 P.M.; Wednesday, 7.30 P.M.—Residence of G. E. Loud.

FAYETTEVILLE, N. C.—First Reader, Mrs. Sallie MacRae.—Services: 11 A.M. and 8 P.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—McCaskill Building, Hay Street.
Reading Room open daily, except Sunday, 3 to 5 P.M.; same address.

FENNVILLE, MICH.—First Reader, Mrs. Wilhelmina C. Young.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.

FERGUS FALLS, MINN.—First Reader, ——— ——— Services: 11 A.M.; Wednesday, 8 P.M.—Schacht Block, Lincoln Avenue.

FLANDREAU, S. DAK.—First Reader, Mrs. Cora R. Bennett.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Nat. Bank Bldg., 1st floor.

FLUSHING, L. I., N. Y.—First Reader, Mrs. Louise B. Kirby.—Services: 11.20 A.M.; Sunday School, 10 A.M.; Wednesday, 8.15 P.M.—Marx Building, Amity Street, near Main.
Reading Room, 12.30 to 4.30 P.M.

FOREST GROVE, ORE.—First Reader, Miss Sylva L. Baker.—Service: 11 A.M.

FT. EDWARD, N. Y.—First Reader, Miss A. Elisabeth Davis.—Services: 10.45 A.M.; S. S., 12 M.; Wed., 7.30 P.M.—120 Broadway.

FT. SCOTT, KAN.—First Reader, Mrs. Mary Dillard Michel.—Services: 11 A.M.; Wednesday, 8 P.M.—G. A. R. Hall.

FOSTORIA, O.—First Reader, ——— ——— Services: 10.45 A.M.; Wednesday, 7.30 P.M.
Reading Room, open Tuesday, Wednesday, and Thursday afternoons. 175 Sandusky St.

FOWLER, COL.—First Reader, Mrs. Nellie Curtis.—Service: 11 A.M.—City Hall.

FRANKFURT, a. M., GERMANY.—First Reader, Miss Ellen Bentinck-Beach.—Services: German, 10 A.M.; English, 11.15 A.M.; Wednesday, 8 P.M.—Kettenhofweg 22.
Reading Room, forenoons; same address.

FRANKLIN, MASS.—First Reader, Francis Moore.—Service: 10.45 A.M.—I. O. O. F. Hall.

FREDONIA, N. Y.—First Reader, Miss Jennie Sweet.—Services: 11 A.M.; Wednesday, 7.30 P.M.—16 Barker Street.

GALION, O.—First Reader, John J. Boyer.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—First National Bank Building, Public Sq.

GARDENA, CAL.—First Reader, Miss Claudine M. Jeffers.—Services: 11 A.M.; Sunday School, 10 A.M.—Jeffers Hall.

GARDEN CITY, KAN.—First Reader, Mrs. M. Emma Oldfield.—Services: 11 A.M.; Wednesday, 7.30 P.M.

GENEVA, N. Y.—First Reader, Mrs. Ida M. Gates.—Services: 10.45 A.M.; Sunday School, 11.45 A.M.—Prouty Block, Seneca Street.
Reading Room Tues. & Thurs. 3 to 5 P.M.

GENEVA, SWITZ.—First Reader, ——— ——— Services: 11.15 A.M.; Wednesday, 8.15 P.M.—4 Cour St. Pierre, 1st floor.

GLOVERSVILLE, N. Y.—First Reader, Mrs. Emma Newell.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—8 Middle Street.
Reading Room open daily, 3 to 5 P.M.

GOLDEN, COL.—First Reader, Moses Wyman.—Services: 11 A.M.; Wednesday, 7.30 P.M.

GOLDFIELD, NEV.—First Reader, Mrs. L. Gertrude L. Robertson.—Services: 11 A.M.; 7.30 P.M.; Wednesday, 7.30 P.M.—Northeast corner Euclid and Myers Avenues.

GORGONA, CANAL ZONE, PANAMA.—First Reader, Mrs. Lettie M. St. Clair.—Service: 8.15 A.M.—House 114 B.

GRAND RAPIDS, WIS.—First Reader, Edmund P. Arpin.—Services: 10.30 A.M.; Wednesday, 8 P.M.

GRANTON, WIS.—First Reader, Mrs. Clara Zwick.—Service: 11 A.M.—At the Union Church.

GREELEY, COL.—First Reader, Miss Carrie F. Lyman.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—800 9th St.

GREENFIELD, MASS.—First Reader, Mrs. Jennie A. Wright.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Elm House Building.
Reading Room, 3 to 5 P.M.; same address.

GREENVILLE, MISS.—First Reader, Mrs. Helen C. Jones.—Services: 11 A.M.; Wednesday, 8 P.M.—Wilcsinski Building.

HAILEY, IDAHO.—First Reader, Mrs. Bertha Herrick Black.—Services: 11 A.M.; Wednesday, 8 P.M.—Baugh Block.

HAMILTON, MONT.—First Reader, Mrs. Augusta E. Thompson.—Service: 11 A.M.

HAMPTON, IA.—First Reader, Mrs. Minnie Lane.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Schlesinger Building.

HAMPTON, VA.—First Reader, Marvin B. Wornham.—Services: 11 A.M.; Wednesday, 8 P.M.—43 Hope Street.

HASTINGS, MICH.—First Reader, Mrs. Effie P. Goodyear.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—110 Jefferson Street.
Reading Room, same address.

HAVANA, ILL.—First Reader, Miss Virginia E. Walsh.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Holzgrafe Building, Main Street.
Reading Room, Wed. and Sat., 2 to 5 P.M.

HIAWATHA, KAN.—First Reader, Mrs. Laura E. Wheelock.—Services: 11 A.M.; Wednesday, 8 P.M.—Pottenger Hall.

HILLSDALE, MICH.—First Reader, Mrs. Belle Fairbank Wagner.—Service: 11 A.M.

HONG KONG, CHINA.—First Reader, ——— ——— Services: 11.15 A.M.; Wednesday, 5.30 P.M.—York Building, Chater Road.
Reading Room, 11 A.M. to 12 M. daily, also Monday 5.30 to 6.30 P.M.; same address.

HONOLULU, H. T.—First Reader, Mrs. Edna K. Scott.—Services: 11 A.M.; Wednesday, 8 P.M.—164 Hotel Street, Room 1.

HOUGHTON, MICH.—First Reader, Arthur L. Carnahan.—Services: 10.45 A.M.; Wednesday, 8 P.M.—162 Shelden Street.

HUMBOLDT, IA.—First Reader, Mrs. Nancy E. McLaughlin.—Service: 11 A.M.—G. A. R. Hall.

HUNTINGTON, IND.—First Reader, Mrs. Ellen K. de Cew.—Services: 10.45 A.M.; Wednesday, 7.35 P.M.—Christian Science Hall, 55 North Jefferson Street.

HURON, S. DAK.—First Reader, Mrs. Lelia L. Smith.—Service: 11 A.M.

IDA GROVE, IA.—First Reader, Mrs. Caroline O. Bradshaw.—Services: 10.45 A.M.; Wednesday, 4 P.M.—I. O. O. F. Hall.

IRONWOOD, MICH.—First Reader, Mrs. Jessie A. Hager.—Service: 11 A.M.—Finnish Temperance Hall, Aurora Street.

JACKSON, MISS.—First Reader, Cyrus Carleton Warren.—Service: 11 A.M.—108½ South State Street.
Reading Room open daily, 2.30 to 4.30 P.M.

JENNINGS, LA.—First Reader, Mrs. Ella D. Oaksmith.—Services: 11 A.M.; Wednesday, 8 P.M.—Blackshere Building.
Reading Room open 3 to 5 P.M.

JOHNSTOWN, N. Y.—First Reader, Mrs. Dorothy N. Camm.—Service: 10.45 A.M.—137 West Main Street.

KALISPELL, MONT.—First Reader, John H. Montgomery.—Services: 11 A.M.; Sunday School, 12 M., Lodge Room, Opera Block; Wednesday, 8 P.M.—In Reading Room.
Reading Room 2 to 4 P.M. daily; same Blk.

KALKASKA, MICH.—First Reader, James Greacen.—Services: 10.30 A.M.; Wed., 7.30 P.M.—Second stairway south of City Bank.

KENNEBUNK, ME.—First Reader, ———.—Service: 10.30 A.M.—Room 8, Ross Block, Main Street.
Reading Room, Saturday, 2.30 to 4.30 P.M.

KENTON, O.—First Reader, John Thomas.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Corner Market and North Streets.

KEWANEE, ILL.—First Reader, ——— ——— Services: 11 A.M.; Wednesday, 8 P.M.—108 Tremont Street.

KLAMATH FALLS, ORE.—First Reader, Mrs. Rebecca Ellen Nickerson.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Klamath Conservatory of Music.

LA GRANDE, ORE.—First Reader, Mrs. Lydia A. Page.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Buzzin Building.
Reading Room, same place.

LAKE CHARLES, LA.—First Reader, Mrs. Mary E. Cheatham.—Services: 11 A.M.; Wednesday, 8 P.M.—325 Broad Street.
Reading Room open daily, 2 to 5 P.M.

LANCASTER, N. H.—First Reader, Mrs. Emma B. Streeter.—Services: 11 A.M.; Wednesday, 8 P.M.—Bank Block.
Reading Room, same address.

LARAMIE, WYO.—First Reader, Mrs. Maude S. Buffum.—Services: 11 A.M.; Wednesday, 8 P.M.—Swedish Church, Garfield and 7th St.

LAS VEGAS (EAST), N. MEX.—First Reader, James M. Ireland, Jr.—Services: 11 A.M.; Sunday, School, 9.45 A.M.; Wed., 8 P.M.—913 7th Street.
Reading Room, daily, except Sunday, 2 to 4 P.M.; same address.

LAWRENCEBURG, IND.—First Reader, Miss Jennie S. Fischman.—Services: 10.45 A.M.; Wed.,7.45 P.M.—Res. W. Schultz, 119 Walnut St.

LEAD, S. DAK.—First Reader, Mrs. Helen Bard Clark.—Services: 10.45 A.M. and 7.30 P.M.; Wednesday, 7.30 P.M.—Corner Main and Selver Streets.

LEAMINGTON, ONT.—First Reader, Mrs. Rebecca Z. Boles.—Services: 11 A.M., Foresters' Hall; Wed., 8 P.M.—Res. W. A. White.

LEXINGTON, MASS.—First Reader, Lester Earle Smith.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Kindergarten Hall, Forest Street, foot of Muzzey.

LIBBY, MONT.—First Reader, Mrs. Sarah Anderson.—Services: Sunday and Wednesday at 8 P.M.—Main Street, South Libby.

LIME SPRINGS, IA.—First Reader, Mrs. Bertha L. Roberts.—Services: 10.45 A.M.; S. S., 10 A.M.; Wed., 8 P.M.—Res. J. G. Roberts.

LISBON, N. H.—First Reader, George S. Prince.—Services: 10.45 A.M.; Wed., 7.45 P.M.
Reading Room open Tuesday and Friday from 2 to 5 P.M. C. S. Hall, Parker's Block.

LITTLETON, N. H.—First Reader, Mrs. Jennie S. Green.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Rounsevel's Blk., Jackson St.

LOCKPORT, ILL.—First Reader, Mrs. Augusta R. McDonald.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—Alexander Building.
Reading Room, same address; Wednesday from 2 to 4 P.M.

LOMPOC, CAL.—First Reader, Miss Emma Robinson.—Service: 11 A.M.—Dimock Hall.

LONDON, ENGLAND.—First Reader, Albert J. Clark.—Services: Sunday, 7 P.M.; first Wednesday in each month, 8 P.M.—Benthal Hall, Benthal Road, Stoke Newington, N.
Reading Room, same address.

LOWVILLE, N. Y.—First Reader, Mrs. Sarah C. Abell.—Service: 11 A.M.—350 State Street.

LUVERNE, MINN.—First Reader, Mrs. Violet M. Barck.—Services: 11 A.M.; Wednesday, 8 P.M.—Workmen Hall, Main Street.

LYNCHBURG, VA.—First Reader, Mrs. Annie M. W. Marshall.—Services: 11 A.M.; Wednesday, 8 P.M.—Hill City Lodge.

LYNDONVILLE, VT.—First Reader, Edwin G. Parker.—Services: 10.45 A.M.; Sunday School, 11.45 A.M.—Masonic Block.

LYONS, KAN.—First Reader, Mrs. Nora L. Puterbaugh.—Services: 11 A.M.; Wednesday, 8 P.M.—West Side of Square.

LYONS, N. Y.—First Reader, Miss Magdalena Pfeiffer.—Service: 10.45 A.M.—Sturges Blk.

MALONE, N. Y.—First Reader, Mrs. Olive F. Humphreys.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—159 East Main Street.
Reading Room, 2 to 4 P.M.; same address.

MANCELONO,, MICH.—First Reader, Mrs. Hattie B. Brooks.—Service: 10.45 A.M.—At residence T. P. Brooks, Michigan Street.

MANCHESTER, IA.—First Reader, Mrs. Ella F. Cooley.—Service: 11 A.M.—Universalist Church.

MANILA, PHILIPPINE ISLANDS.—First Reader, Mrs. Anna M. Campbell.—Services: 10.45 A.M.; Wednesday, 8.30 P.M.—13 Calle Mercado.

MANSFIELD, MASS. — First Reader, Mrs. Annie S. Boyden.—Service: 11 A.M.—Opposite First National Bank, N. Main Street.

MANTON, MICH.—First Reader, ——— ——— Services: 10.30 A.M.; Wednesday, 2 P.M.—Residence C. M. Bumps.

MAQUOKETA, IA.—First Reader, Mrs. Lucy Ringlep.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Rice Building.
Reading Room, 2 to 4 P.M.; same address.

MAQUON, ILL. — First Reader, Edna L. Hughes.—Service: 10 A.M.—Residence Mrs. Ann Elisa Houshes.

MARIETTA, O. — First Reader, Miss Lizzie Belts.—Service: 10.30 A.M.—Law Building.

MARION, IA.—First Reader, Mrs. Lora Young Olney.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Wilson Building.
Reading Room, 2 to 5 P.M.; same address.

McCOOK, NEB. — First Reader, Charles H. Meeker.—Services: 11 A.M.; Wed., 8 P.M.—Christian Science Hall, Diamond Building.

McKEESPORT, PA. — First Reader, Jacob Lewis Hershey.—Services: 11 A.M.; Wednesday, 8 P.M.—Masonic Temple, Room 309.

McMINNVILLE, ORE. — First Reader, Mrs. Minnie P. Olds.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Union Block.

MERRILL, WIS.—First Reader, Mrs. Russie Arries.—Services: 10.45 A.M.; Wednesday, 8 P.M.—110 Logan Street.

MIAMI, I. T.—First Reader, Mrs. Carrie V. Wilson.—Services: 10.30 A.M.; Wed., 8 P.M.

MIDDLETOWN, N. Y.—First Reader, Mrs. Ida M. Hill.—Services: 11 A.M.; Wednesday, 7.45 P.M.—150 North Street.

MILLER, S. DAK.—First Reader, Mrs. May P. Ghrist.—Services: 11 A.M.; Wed., 7.30 P.M.; Sunday School, 12 M.—Reading Room. Reading Room, Whitcomb Block.

MILL VALLEY, CAL. — First Reader, Mrs. Flora Davis.—Services: 11 A.M.; Sunday School, 10 A.M. — Christian Science Hall, Keystone Block.
Reading Room open daily; same address.

MINDEN, NEB.—First Reader, Mrs. Mary J. Canaday.—Service: 10.30 A.M.—One block east of Postoffice.

MITCHELL, IA.—First Reader, Miss Sophie M. Ebbesen.—Service: 11 A.M.—G.A.R. Hall.

MITCHELL, S. DAK. — First Reader, Mrs. Kate F. Dodd.—Services: 10.45 A.M.; Wed., 7.45 P.M.—Christian Science Hall.

MOMENCE, ILL.—First Reader, Mrs. Sadie E. Barsalon.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Christian Science Hall.

MONROE, MICH.—First Reader, Miss Katharine V. Ilgenfritz, — Services: 10.30 A.M.; Wednesday, 7.30 P.M.—204 2d Street.

MONTICELLO, ARK. — First Reader, Mrs. Theodora Dickson.—Services: 11 A.M., 7.30 P.M.; Wednesday, 7.30 P.M.—Curry Hall
Reading Room, same address.

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Weymouth, Mrs. Laura N., C.S. 2325 Blake St.

CORONA, CAL.
French, Mrs. Alix H., C.S. 2 to 4 P.M. Mon., Wed., and Fri. Kellogg Ave. Home Tel. 454.
Oakes, Mrs. Julia L., C.S. Romona Avenue. Home Telephone 284.

CORONADO, CAL.
Roberts, Mrs. Jessie Hughes, C.S.B. 9 A.M. to 1 P.M. Park Place.

EUREKA, CAL.
Elsemore, Mrs. Ada F., C.S. Tuesdays.
Foster, Miss Elizabeth L., C.S. 416 K Street.
Georgeson, Mrs. Ella T., C.S. 1225 G St. Hours, 10 A.M. to 12 M., 5 to 7.30 P.M. Tel. Main 464.
Speegle, Mrs. Cora A. T., C.S. 1113 G Street.

FAIR OAKS, CAL.
Johnstone, Mrs. Mary L., C.S. San Juan Hall.

FILLMORE, CAL.
Anderson, Mrs. Hettie L., C.S. 2 to 5 P.M.

FORTUNA, CAL.
Jarvis, Mrs. Florence E., C.S. Main Street.

FRESNO, CAL.
Church, Miss Hattie L., C.S. 306 Forsyth Blg.
Hagan, Miss Elizabeth, C.S. 1457 J Street.
Rowland, Mrs. Eleanora M., C.S. 2045 Belmont Avenue.

HANFORD, CAL.
Hodge, Mrs. Adell J., C.S. 9 A.M. to 3 P.M. The Central, 108½ West 7th Street.

HEMET, CAL.
Metcalfe, Mrs. Mary B., C.S.

HOLLYWOOD, CAL.
Campbell, Mrs. Chloe E., C.S. 555 Rose Street. Telephone, E 7419.

LA JOLLA, CAL.
Easton, Mrs. Jane F., C.S. 10 A.M. to 12 M.

LODI, CAL.
Bales, Mrs. Maria N., C.S. 10 A.M. to 12 M. 112 Walnut Street.
Gifford, Mrs. Alice J., C.S. Hours, 2 to 5 P.M., except Sat. 205 No. School St. Tel. 11.

LONG BEACH, CAL.
Douglas, Mrs. Lucy, C.S. 10 A.M. to 3 P.M. 1244 Elm Avenue. Telephone, Home 162.
Foyle, Mrs. Mabel J., C.S. 10 A.M. to 3 P.M. 549 West 3d Street. 'Phone, Home 1314.
Goddard, Mrs. Bertha H., C.S. 10 A.M. to 12 M., 4 to 6 P.M. 330 Chestnut St. Tel. Home 1744.
Gray, Mrs. Louise, C.S. 9 A.M. to 12 M. 323 Cedar Avenue. Telephone, Home 288.
Green, Miss Nell L., C.S. 10 A.M. to 4 P.M. 527 1st Nat. Bank Bldg. Tels. 1490; Res. 1711.
Johnson, Mrs. Harriet C. H., C.S. 12 M. to 3 P.M., except Saturday. 323 Cedar Avenue.
Lathrop, Mrs. Emma M., C.S. "The Kennebec."
Nichols, Mrs. Elizabeth Wadsworth, C.S. 1344 American Avenue. Telephone, Home 1725.

LOS ANGELES, CAL.
Alexander, Mrs. Mary Lizzie, C.S. 9 A.M. to 12 M. 1429 South Flower Street.
Alexander, Mrs. Selena, C.S. 706 E. 18th St.
Allen, Mrs. Harriet B., C.S. 9 A.M. to 12 M. 1100 West 8th Street.
Backus, Mrs. Mary E., C.S. Rms. 532-533 Hellman Bldg. Hours, 9 A.M. to 5 P.M. Res. 1141 W. 21st St. Tel. West 1498; Home B. 5838.
Backus, Miss Viola K., C.S. 9 A.M. to 1 P.M. H. W. Hellman Building. Both Telephones.
Baldwin, Mrs. Mary E., C.S. 9 A.M. to 4.30 P.M. 1410 E. 46th St. Tel. South 386.
Bass, Mrs. Mary E., C.S. 9 A.M. to 4.30 P.M. 126 West Pico Street. 'Phone, B 3055.

LOS ANGELES, CAL.
Behrens, Mrs. Johanna, C.S. 9 A.M. to 2 P.M. 742 West Lake Avenue.
Benedict, Charles, C.S. 912 West 7th Street.
Benedict, Mrs. Neuta L., C.S. 912 W. 7th St.
Binney, Mrs. Harriet M., C.S. Rooms 1 and 2 321 South Hill Street. Home 'Phone, 4133.
Boggis, Mrs. Cora E., C.S. 779 Ottawa Street.
Boggis, William E., C.S. 315 F. P. Fay Bldg.
Bolton, Mrs. Ella J., C.S. 226 W. 31st St. Tel. B 2018.
Brown, Mrs. Mary E. Young, C.S.B. 9 A.M. to 1 P.M., except Sat. 745 Whittier St. Tel. E.1926.
Bruner, Mrs. Katherine, C.S. 945 S. Flower St.
Burton, Edmund F., M.D., C.S. 535 H. W. Hellman Building.
Carpenter, Mrs. Frances E., C.S. 412 Union Trust Building. 'Phone, Boyle 2188.
Clark, Mrs. Alice H., C.S.B. Normal Course Graduate. Practitioner and Teacher. 2005 So. Union Avenue. Telephone, Home 23932.
Cole, James R., C.S. 623 H. W. Hellman Bldg.
Cole, Mrs. Mary E., C.S. 1513 Girard Street.
Cooke, Mrs. Caroline A., C.S. 11 A.M. to 2 P.M. 217 West 21st Street.
Cooke, Richard A., C.S. 10 A.M. to 2 P.M. 217 West 21st Street.
Corby, Mrs. Blanche K., C.S.B. Normal Course Graduate. Teacher and Practitioner. 10 A.M. to 3 P.M. 624 Herman W. Hellman Bldg.
Cox, Miss Mary E., C.S. 951 W. 37th Street.
Douglass, Mrs. Emma S., C.S. 1031 W. 7th St.
Downing, Mrs. Nancy, C.S. 1350 Maryland St.
Earl, Miss Adeline M., C.S. 2 to 5 P.M. 2418 Folsom Street. 'Phone, Boyle 246.
Filbert, Mrs. Lizzie L., C.S.B. Graduate of Massachusetts Metaphysical College. Teacher and Practitioner. 10 A.M. to 3 P.M. 2515 Romeo Street and West Adams. 'Phones, West 2242; Home, 22181.
Fish, Mrs. Isabella H. L., C.S. 1502 E. 30th St.
Frackelton, Mrs. Alice E., C.S.B. 9 A.M. to 3 P.M. 1832 Manhattan Place. Both 'Phones.
Frick, Mrs. Elizabeth W., C.S. 10 A.M. to 4 P.M. Room 206 Delta Bldg., 426 So. Spring St. Home Tel. F. 2670. Res. 779 Ottawa St.
Fuller, Mrs. Alice W., C.S. 2226 Leoti Avenue. Telephone, 21461.
Gabbert, Mrs. Daisy B., C.S. 10 A.M. to 12 M. 1516 Essex St. 'Phones, B 2420; South 1907.
Gay, Mrs. Rebecca Parker, C.S. 1 to 5 P.M. 525 Herman W. Hellman Building.
Gee, Mrs. Sarah T., C.S. 1 to 4 P.M. 2313 Ocean View Avenue. Both telephones.
Gentry, Mrs. Myra, C.S. 9 A.M. to 2 P.M. 831 S. Flower Street. Telephone, F. 5507.
Gilmore, Mrs. Annie H., C.S. 1043 W. 17th St.
Gilmore, John J., C.S. 9 A.M. to 3 P.M. Office, 711 Grant Bldg., cor. 4th & Broadway.
Greppin, Mrs. Kate S., C.S. Hours by appointment. 1657 St. Andrews Pl. Both 'Phones.
Griffith, Mrs. Mattie, C.S. 1 to 5 P.M. 1508 West 17th Street. Home 'Phone, 28533.
Gruber, Mrs. Minnie, C.S. 9 A.M. to 4 P.M. 348 West 56th Street. 'Phone, South 4.
Hall, Miss Lulu B., C.S. 9 A.M. to 1 P.M. 1126 So. Grand Avenue. Kaiser Apartments.
Harrison, Mrs. Lena W., C.S. 10 A.M. to 4 P.M. 602 S. Alvarado St. H. 'Phone, E. 1660.
Hawes, Mrs. Ida M., C.S. Hours, 9 A.M. to 3 P.M. 2111 Bonsallo Ave. Both telephones.
Heath, Mrs. Ursula W., C.S. 433 S. Hope St.
Holcomb, Mrs. Hattie A., C.S. 1.30 to 4.30 P.M. 1832 Arlington Avenue.
Holt, Mrs. Mary B., C.S. 1049 W. 21st Street.
Jones, Mrs. Elma P., C.S.B. 9 A.M. to 2 P.M. 1638 West 24th Street. Telephones, B 1251; West 1447.
Justus, Mrs. Flora A., C.S. 9 A.M. to 1 P.M. 1906 Estrella Ave. Sunset 'Phone, W. 5311.
Kimball, Mrs. Salena, C.S. 1 to 5 P.M. 413 Union Trust Building. Tel. Broadway 1759.
Kraner, Mrs. A. Frances, C.S. Normal Course Graduate. Teacher and Practitioner. 1201 West 7th Street.

LOS ANGELES, CAL.

Lee, Mrs. M. Eleanor, C.S. 12 M. to 5 P.M. 820 Whittier Street. West 8th or 9th Street car. Telephones, E. 2530 and Main 3545.
Lewis, Mrs. Mary J., C.S.D. 9 A.M. to 2 P.M. 665 West 23d Street. Home 'Phone 21143.
Lumpkin, Mrs. Anna, C.S. 653 Bixel Street.
McCrea, Mrs. Ann M., C.S. 9 A.M. to 1 P.M. 428-429 H. W. Hellman Building.
Marsters, Mrs. C. Lona, M.D., C.S. 1632 W. 37th Street. 'Phone, Sunset West 1579.
Meadows, Mrs. S. Carrie, C.S. 1 to 5 P.M. 792 E. 46th St. Take San Pedro St. car. Both Tels.
Morgan, Mrs. Adelia G., C.S. 10 A.M. to 3 P.M. 528 H. W. Hellman Bldg. Both 'Phones.
Muller, Mrs. Sadie E., C.S. 10 A.M. to 5 P.M. 527 H. W. Hellman Bldg., 4th & Spring Sts.
Nones, Mrs. Mary C., C.S. "The Burlington," 1723 W. 9th Street. Both 'Phones.
Normecutt, Mrs. Ella B., C.S. 2129 W. 30th St.
Nye, Mrs. Carrie E., C.S. 10 A.M. to 1 P.M. 948 Central Avenue. 'Phone, Main 7607.
Peckham, Mrs. Evangeline L., C.S. 10 A.M. to 4 P.M. 1345 West 5th Street. Both 'Phones.
Poole, Mrs. Austa L., C.S. 10 A.M. to 1 P.M. 2347 Thompson St. Tel. Home B 3715.
Read, Frank P., C.S. 529 H. W. Hellman Blg.
Sanborne, Mrs. Emma J., C.S. 2284 W. 28th St.
Showers, Mrs. Clara C., C.S. Office hours, 1 to 5 P.M. Room 410, Union Trust Building, corner 4th and Spring Streets.
Smith, Mrs. Zaidee V., C.S. 11 A.M. to 4 P.M. 524 Hellman Blg., Spring & 4th St. Tel. 52415.
Snodgrass, Mrs. Flora O., C.S. 1903 West 22d Street. 'Phone. B 5849.
Spring, Mrs. Marguerite N., C.S. 1 to 5 P.M. Rooms 428-429 Hellman Building.
Stoneman, Miss Jane D., C.S. 2656 Orchard Av.
Taylor, Miss Clara B., C.S. Hours, 9 A.M. to 12 M. 1509 Ingraham Street.
Tennant, Mrs. Kate E., C.S. 9 A.M. to 1 P.M. 413 Union Trust Bldg. Tel. Broadway 1759.
Todd, Mrs. Ella, C.S. 1761 East 21st Street.
Tracy, Mrs. Alameda Norcross. C.S. 453 E 31st St.
Trahn, Miss Atlanta, C.S. 1021 W. 24th Street.
Trahn, Mrs. Ladora D., C.S.D. 10 A.M. to 3 P.M. 509 H. W. Hellman Bldg. Res. 'Phone, B 4172.
Trahn, Peter N., C.S.D. Practitioner and Teacher. Hours, 9 A.M. to 4 P.M. Office, 509 H. W. Hellman Bldg., cor. 4th & Spring
Van Derslice, Samuel I., C.S. 10 A.M. to 1 P.M. 1832 West 12th Street.
Weiand, Mrs. Abbie, C.S. 1001 S. Los Angeles.
Whitaker, Hattie L., C.S.D. 9 A.M. to 1 P.M. 1351 West 20th Street. 'Phone, 22786.
Whitaker, Mrs. Helen E., C.S. 2.30 to 5 P.M., except Fri. 1279 W. 38th St. Tel. Home B. 5297.
Whitaker, Reuben, C.S.D. Teacher and Practitioner. Hours, 9 A.M. to 1 P.M. 1351 West 20th Street. Home 'Phone 22786.
Wielgman, Mrs. Mary E., C.S. 1 to 3 P.M. 1838 South Flower Street. 'Phone B 5426.
Wildermuth, Mrs. Jennie B., C.S. 12 M. to 3 P.M. 916 Kensington Road. 'Phone, E. 3693.
Wilsey, Mrs. Katie A.. C.S. Office hours, 10 A.M. to 4 P.M. 336 Security Building. Home telephone. Residence 1049 So. Flower Street.
Wing, Mrs. Jennie F., C.S. 9 A.M. to 3 P.M. Hotel Chickasaw, 626 S. Hill St. Priv. Ex. 602.
Works, Mrs. Harriet W., C.S. 10 A.M. to 3 P.M. Room 520, H. W. Hellman Building. Telephone, Home 23787.
Yates, Miss Ethel, C.S. 9 A.M. to 1 P.M. 153 West 22d Street. Both telephones.
Yates, Mrs. Ida Downs, C.S. "The Burlington," 9th and Burlington Sts. Both 'Phones.
Young, Mrs. Emma, C.S. 10 A.M. to 3 P.M. 840 South Hope Street. Tel. Home F 7013.
Young, Mrs. Lila A., C.S. 10 A.M. to 3 P.M. 512 Hellman Bldg., cor. 4th and Spring Sts.

LOS GATOS, CAL.

Haring, John J., C.S. Montezuma Block.
Haring, Mrs. Lucy J., C.S. Montezuma Block.

MONROVIA, CAL.

Ressler, Mrs. Carrie E., C.S. Hours, 1 to 4 P.M. Wild Rose Avenue, near Jasmine.

NAPA, CAL.

Hutchinson, Mrs. Irma G., C.S. 110 Calistoga Avenue.
McDougall, Mrs. Mary A., C.S. Hours, 9 A.M. to 1 P.M. 120 Polk Street.

OAKLAND, CAL.

Barton, Mrs. Louise S., C.S. 547 Telegraph Av.
Bray, Mrs. Eva J., C.S. 823 34th Street.
Brereton, Mrs. Katherine S., C.S. 1418 Telegraph Avenue.
Divoll, Mrs. Lydia A., C.S. 947 Poplar Street.
Dunn, Mrs. Priscilla Myers, M.D., C.S. 1 to 5 P.M. 1401 Franklin St. Tel. Oakland 7581.
Fairchild, Mrs. Hester A., C.S. 1 to 4 P.M. 566 24th Street.
Fluno, Mrs. Ella V., C.S.B. 1368 Franklin St.
Fluno, Francis J., M.D., C.S.D. Hours, 1 to 5 P.M. 1368 Franklin Street.
Haly, Mrs. E. Madelilene Standish, C.S. 610 Vernon Street.
Haskell, Mrs. Kate R., C.S. 1 to 5 P.M. Mon., Wed., and Fri. 121 New Monte Vista Ave.
Hatch, Mrs. Sarah C., C.S. 1372 Harrison St.
Joseph, Mrs. Julia, C.S. 4 P.M. 566 24th St.
Lyon, Mrs. Alice E., C.S. 4291 Howe Street, corner John. 'Phone, Piedmont 2464.
Marshall, Mrs. Julia E., C.S. 1903 Telegraph Avenue, corner 35th.
McBurney, Rev. Elmer, C.S. 1503 Franklin St.
McBurney, Mrs. Lizzie H., C.S. 1503 Franklin.
Morgan, Mrs. Kittie K., C.S. 9 A.M. to 3 P.M. Mon., Wed., and Fri. 1386 Alice Street.
Shannon, William W., C.S. 1 to 5 P.M. "The Roslyn," Telegraph Avenue at 19th Street. Telephone, Oakland 4962.
Watson, Mrs. Venie Evelyn, C.S. 10 A.M. to 2 P.M. 1373 Harrison Street.
Whipple, Mrs. Laura B., C.S. 760 10th Street.

OAKLAND (EAST), CAL.

Hatch, Charles Edwin, C.S. 10 A.M. to 2 P.M. 362 East 15th Street.
Hatch, Charles R., C.S. 2 to 5 P.M. 362 E. 15th Street.

OCEANPARK, CAL.

Barnard, Mrs. Mary E., C.S. 9 A.M. to 1 P.M. 27 Kinney Street. Telephone, 4144.
Ferree, Mrs. Jessie Ewart, C.S. 10 A.M. to 1 P.M. 130 Fraser Avenue.
Lee, Mrs. Isabel, C.S. 10.30 A.M. to 3 P.M. Hotel Decatur. Telephone, Home 4853.
Miller, Charles Hunter, C.S.B. Normal Course Graduate. Hours, 10 A.M. to 3 P.M., except Saturday. 140 Grand Avenue. Telephone, 4252.

ORANGE, CAL.

Gregg, Mrs. Elizabeth M., C.S. 10 A.M. to 12 M. 909 East Chapman Ave. Tel. Sunset 483.

OROVILLE, CAL.

Tucker, Miss Kate M., C.S. 1215 Bird Street.

PACIFIC GROVE, CAL.

Ayers, Miss Minnie P., C.S. 687 Spruce Street.

PALO ALTO, CAL.

Howe, Miss Mollie A., C.S. 2 to 5 P.M. 254 University Avenue. 'Phone, 80 Main.
Kimball, Mrs. Mary A., C.S. 833 Emerson St.

PASADENA, CAL.

Blackler, Mrs. Elizabeth, C.S. 10 A.M. to 3 P.M. 342 North Mentor Ave. Tel. Main 412.
Campbell, Miss Maurine, C.S. 10 A.M. to 1 P.M. 144 No. Euclid Ave. Both 'Phones.
Church, Miss Cornelia C., C.S.B. Normal Course Graduate. Teacher and Practitioner. Hours, 10 A.M. to 3 P.M. 430 The Chamber of Commerce Blg., Colorado St. & Broadway.
Denton, Mrs. Harriet. C.S. 186½ E. Colorado St.
Denton, John J., C.S. Hours 8 A.M. to 12 M. 546-548 Chamber of Commerce Building.

PASADENA, CAL.
Gatch, Mrs. Emma G., C.S.B. Normal Course Graduate. Hours, 10 A.M. to 1 P.M., except Wed. 745 N. Raymond Ave. Both 'Phones.
Hegeman, Mrs. Mary L., C.S. 567 North Los Robles Avenue. Both telephones.
Hodges, Mrs. Belle Goodyear, C.S.B. 325 South Grand Avenue.
Hopkins, Mrs. Mary Bensley, C.S. 227 Boston Bldg. 'Phones, Home 1360; Sunset Main 332.
Macneil, Mrs. Elizabeth M., C.S.B. 133 North Orange Grove Avenue.
McClelland, Mrs. Sara L., C.S. 156 Carlton Av.
Morse, Mrs. Lena P., C.S. Hours, 9 A.M. to 12 M. 40 Oakland Avenue. Both telephones.
Oliver, Mrs. Ermina G., C.S. 10 A.M. to 2 P.M. 465 E. Orange Grove Avenue. Both 'Phones.
Sells, Mrs. Sadie L., C.S. 9 A.M. to 3 P.M. 431-3 Chamber of Commerce Bldg. Both 'Phones.
Stephens, Miss Kate W., C.S. 10 A.M. to 3 P.M. 426 Chamber of Commerce Building.
Williams, Mrs. Mary E., C.S. 29 N. Euclid Av.
Wilson, George W., C.S. 9 A.M. to 4 P.M. 507 Slavin Building. Home 'Phone 1496.

PASADENA (SOUTH), CAL.
Carlson, Mrs. Millie Jean, C.S. 2 to 4 P.M. 1706 Mission Street.

POMONA, CAL.
Cooper, Mrs. Sophie C., C.S. 25 Hansler Block.
Weller, Mrs. Mary C., C.S. 148 W. Holt St.

PORTERSVILLE, CAL.
Thorn, Joseph Camp, C.S. 'Phone, 181.
Thorn, Mrs. Mary H., C.S. 'Phone.

RED BLUFF, CAL.
Sewell, Mrs. Mahala A., C.S. 213 Hickory St.

REDLANDS, CAL.
McManigal, Mrs. Elizabeth, C.S. 614 Orange St.
Pohl, Mrs. Kate D. Grant, C.S.B. 9 to 11 A.M. 30 Grant Street.

REDONDO BEACH, CAL.
Lindsley, Mrs. Olga, C.S. 407 N. Domingues.

RIVERSIDE, CAL.
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Hall, Mrs. Agnes O., C.S.B. Normal Course Graduate. Teacher and Practitioner. Hours, 1 to 4 P.M., except Saturday. The New Glenwood, corner 6th and Orange.
Herdeg, Mrs. Anna L., C.S. 9 to 11 A.M., except Thursday. 1185 Eldorado Street. Home 'Phone, 1257.
Kimball, Mrs. Anna, C.S. 445 Custer Avenue.
Lawton, Miss Ida, C.S. 2 to 4 P.M., except Thursday. 387 Lime Street.
Parsons, Mrs. Sarah E., C.S. 378 6th Street.
Spaulding, Mrs. Alpha D., C.S. 10 A.M. to 1 P.M. The New Glenwood, cor. 6th and Orange.
Suits, Mrs. Mary B., C.S. 9 to 11 A.M. 1394 West 7th Street. Home 'Phone, 1801.
Sulcer, Abraham A., M.D., C.S.B. 1062 9th St.

ROHNERVILE, CAL.
Crabtree, Mrs. Emeline Helen, C.S.

SACRAMENTO, CAL.
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Beck, Mrs. Zebuline H., C.S. Hours, 1 to 4 P.M. 41 Ochsner Bldg. Res. Tel. Oak 3771.
Bradner, Mrs. Clara H., C.S. 2 to 4 P.M., except Sat. 1423 O St. Tel. Oak 6701.
Fisch, Mrs. Emma Holt, C.S. 619 12th Street.
Hayford, Mrs. Emma W., C.S. 2 to 4 P.M. 1613 K Street.
Jones, Mrs. Alice M., C.S. 716 11th Street.

SAN BERNARDINO, CAL.
Kendall, Mrs. Martha M., C.S. 3d and G Sts.
Lord, Mrs. Lusina, C.S. Hours, 2 to 4 P.M. 1073 Mt. Vernon Avenue.
Reed, Mrs. Rosa, C.S. 1 to 5 P.M., except Thursday. 455 Second Street.

SAN DIEGO, CAL.
Baldwin, Mrs. Emma, C.S. 1468 Third Street.
Blackwell, Miss Miriam C., C.S. 912 20th St.
Bowler, Mrs. Esther Kidd, C.S. 631 12th St.
Buchanan, Mrs. Hannah M., C.S. 2040 D Street. Home 'Phone, 4557.
Buser, Mrs. Clara G. Brandt, C.S. 9 A.M. to 12 M. 643 6th St. 'Phone, Sunset 1708 Main.
Carraway, James C., C.S. 10 A.M. to 12 M., and 2 to 5 P.M. 1629 5th St., Home 'Phone 3100.
Churcher, Mrs. Mittie M., C.S. 1345 3d Street.
Churchill, Mrs. Elizabeth F., C.S. 3820 Richmond Street. Home 'Phone 3538.
Cochran, Miss E. Gertrude, C.S. 1422 5th St.
Conklin, Mrs. Myra I., C.S. 2167 5th Street.
Fitzgerald, Mrs. Grace Fuller, C.S. Columbia and Nutmeg Sts. Tels. Home 4544; Sunset.
Halley, Mrs. Margaret E., C.S.B. Normal Course Graduate. Teacher and Practitioner. Rm. 510, Granger Blk. Res. Tel. Home 1355.
Henderson, Mrs. Anna E., C.S. 912 20th Street.
Journeay, Mrs. Ernestine, C.S. 670 20th St.
McCutcheon, Mrs. Alma T., C.S. Pacific Block, corner 5th and F Streets, entrance 1424 F Street. 'Phone, Sunset 1448; Home 2467.
McKoon, Mrs. Fannie M., C.S. 9 A.M. to 12 M. 620 D St. 'Phones, Sunset 1090; Home 3090.
Paton, Mrs. Avaline A., C.S.B. 1424 F Street.
Pierce, Charles Edwin, C.S. 8 A.M. to 12 M. 1041 7th St. 'Phones, Sunset 686; Home 2109.

SAN FRANCISCO, CAL.
Bauer, Mrs. Edna R., C.S. Hours, 9.30 A.M. to 1 P.M. The Marson Building, 1390 Sutter St., corner Franklin. Res. 'Phone, West 6635.
Bender, Mrs. Ada M., C.S. Hours, 9 A.M. to 12 M. 2231 O'Farrell St. 'Phone, West 5501.
Boukofsky, Mrs. Selina, C.S. Hours, 9.30 A.M. to 1 P.M. 1911 Devisadero Street.
Bradshaw, Miss Sue Ella, C.S.D. Hours 2 to 5 P.M. 2063 Bush Street. 'Phone, West 31.
Breyman, Mrs. Mame, C.S. 9.30 A.M. to 12.30 P.M. Rm. 300, 406 Sutter St. Tel. West 4241.
Burque, Mrs. Mary J., C.S. Hours, 2 to 4 P.M. 2048 Union Street. 'Phone, West 6584.
Chamberlin, Mrs. Kathryn S., C.S. Mornings. 2052 Bush Street. Telephone, West 5781.
Cornish, Mrs. Lorraine A., C.S. Hours, 9.45 A.M. to 2.30 P.M. 1261 Octavia Street.
Farwell, Albert B., C.S. Hours, 2 to 5 P.M. 734 Central Avenue. 'Phone, West 7764.
Gale, Frank W., C.S.D. Hours, 10 A.M. to 12 M. 2063 Bush St. Telephone, West 31.
Goodsell, Mrs. Virginia, C.S. 9 A.M. to 12 M. 702 Broderick Street. 'Phone, West 5061.
Haine, Mrs. Maude, C.S. 1 to 3 P.M. 2162 Pine Street. 'Phone West 2461.
Haskell, Olcott, C.S. 2 to 4.30 P.M. 2935 Sacramento Street. 'Phone West 6494. San Rafael mornings and evenings.
Hill, Mrs. Mabel P., C.S. 10 A.M. to 12 M., except Saturday. 2721 Pierce Street. Telephone, 2044 West.
Howe, Charles M., C.S.B. Normal Course Graduate. 10 A.M. to 2 P.M. The Marbert, northwest corner of Jackson and Webster Streets. Telephone.
Howe, Mrs. Sarah D., C.S.D. 11 A.M. to 4 P.M. The Marbert, northwest corner of Jackson and Webster Streets. Telephone.
Kilgrove, William T., C.S. Hours, 2 to 4 P.M. 135 Central Avenue. Telephone.
Kridler, Mrs. Jean de F., C.S. 8 A.M. to 12 M. 894 Fair Oaks Street.
McCollum, Mrs. Ida Lee, C.S. 1932 Pierce St.
McGregor, Mrs. Mary O. Allen, C.S. 8 A.M. to 12 M. 1929 California Street.
Mocker, Mrs. Mary T., C.S. 2 to 4 P.M. 2047 Pine Street. Telephone, West 7360.
Nichols, Mrs. Helen M., C.S. 1 to 4 P.M. 1938 Scott Street.
Paddison, Mrs. Mary B., C.S. 1 to 5 P.M. 1776 Post Street. Telephone, West 4996.
Pierce, Harry C., C.S. 9 A.M. to 1 P.M. McCloud Bldg., 406 Sutter St., corner Stockton.

SAN FRANCISCO, CAL.
Putnam, George L., C.S. 1 to 4 P.M. 1218 Weller St., near Masonic. New Tel. N. Fell 9571.
Rosengarden, Mrs. Henrietta, C.S. Hours, 1.30 to 5 P.M. Marson Building, 1380 Sutter St., corner Franklin. Res. 'Phone, West 6635.
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Newhall, Mrs. Minnie L., C.S. Mornings. The Marion, 457 Washington St. Tel. 241-4 N. N.

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House, Mrs. Annie M., C.S. 10 A.M. to 12 M. except Sat. 60 Crescent Ave. 'Phone, 309-2.

NEWTONVILLE, MASS.
Adams, Mrs. Grace S., C.S. Mornings, except Thurs. & Sat. 963 Washington St. Tel. 917-3.
Chase, Mrs. Aaronette R., C.S. 10 A.M. to 12 M., except Tuesday and Saturday. 8 Birch Hill Road. Telephone, Newton West 35-3.
Willis, Mrs. Ella Lance., M.D., C.S.B. 2 to 4 P.M., except Wed. and Sat. 487 Watertown. Tel.

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Woods, Mrs. Bertha H., C.S. Hours, Mon., Tues., and Thurs. 3 to 5 P.M.; Wed., 10 A.M. to 12 M. 41 Berkeley Street. Tel. 430.

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NORTH ADAMS, MASS.
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Clark, Robert M., C.S. 9 A.M. to 2 P.M., except Sunday. 61 Summer Street. Tel. 234.
Orr, Mrs. Alice L., C.S. 29 Holbrook Street

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Radzinski, Miss Louise DeLisle, C.S.B. 9 A.M. to 12 M. 77 Masonic Street.
Warner, Mrs. Amelia P., C.S. 236 South St.

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Baker, Mrs. Helen A., C.S.B.

NORWELL, MASS.
Evans, Mrs. Mary A., C.S. Central Street.

PITTSFIELD, MASS.
Van Ostrand, Archie E., C.S.B. Residence, 214 East Street. 'Phone.
Van Ostrand, Mrs. Ellen N., C.S.B.

PLYMOUTH, MASS.
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Morgan, Mrs. Harriet R., C.S. 9 to 11 A.M., except Friday. 2 Alleyn Terrace. 'Phone.
Tirrell, Mrs. Harriet W., C.S.B. At office Tues. and Thurs. 109 Franklin St. Tel. 137-3.

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Jones, Mrs. Susan K., C.S. 113 Pleasant St.

READING, MASS.
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Prescott, Mrs. Julia E., C.S.D. Teacher and Practitioner. Hours, 1 to 3 P.M., except Friday. 21 Pleasant St. 'Phone, Reading 139.

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ROXBURY, MASS.
Arnold, Mrs. Addie T., C.S. 10 A.M. to 12 M., except Thurs. 151 Stanwood St. Tel. Rox. 766-1.
Cook, Mrs. Clara L., C.S. 12 Rockville Park. Office, 100 Boylston St., Room 927, Boston.
Cotton, Miss Elizabeth L., C.S. 9 A.M. to 12 M. 26 Holborn St. 'Phone, 1548-3 Roxbury.
Davis, Mrs. Etta M., C.S. 2 to 5 P.M., except Thursday. 15A Holborn Street.
Foster, Miss Edith P., C.S. 10 A.M. to 12 M., except Wed. and Sat. 3 Ruthven St. Tel.
Haddock, George S., C.S. 9 A.M. to 1 P.M. 9 Crawford Street. Telephone, Roxbury 1690.
Hiscock, Mrs. Mary B., C.S. The Warren. Telephone, Roxbury 716-4.
Knox, Mrs. Nellie H., C.S. 2 to 4 P.M. Mon., Wed., Fri. 69 Munroe St. Tel. 511 Roxbury.
Lakin, Mrs. Susie B., C.S. 4 Carlisle Street. Telephone, 2237-1 Roxbury.
Manning, Mrs. Almira E., C.S. 12 Copley St. Tel.
Pree, Mrs. Adelaide M., C.S. 2 to 4 P.M., except Fri. 10 Elm Hill Park. Tel. 972-3 Rox.
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Seeley, Mrs. Lillie E., C.S. 10 A.M. to 12 M., except Sat. 94 Harrishof St. Tel. Rox. 1396-3.
Sholes, Mrs. Adelaide T., C.S. 9 A.M. to 12 M. 17 Maywood Street. Telephone, 893-5 Rox.
Stephens, Miss Dora W., C.S. 9 A.M. to 12 M., 202 Townsend Street. Tel. Roxbury 747-1.
Stone, Mrs. Eldie E., C.S. 9 to 11 A.M., except Wed. 128 Howard Ave. Tel. Rox. 1647-1.
Viall, Mrs. Kate L., C.S.B. Hours, 9 A.M. to 1 P.M. The Dartmouth, 53 Warren Street. Telephone, 562-2 Roxbury.
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Whitcomb, Miss H. May, C.S.B. Hours, 10 A.M. to 12 M., except Fridays. 34 Maple Street.
Williams, Mrs. May Storey, C.S. 2 to 4 P.M., except Wed. 32 Hartwell St. Tel. 598 Rox.
Wilson, Mrs. Gertrude, C.S. 2047 Columbus Av.

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Bonney, George Peck, C.S. 1 to 5 P.M. 101 Washington Street, Room 28. Tel. 1189. Residence, Y. M. C. A. Building. Tel. 941-11.
Delano, Mrs. Maria G., C.S. 9 A.M. to 12 M. Mon., Wed., Fri. 146A North St. Tel. 559-3.
Marvin, Mrs. Emma J., C.S. 2 to 5 P.M. 39 Church St. Res. 6 Nursery St. Tel. 322-11.
Shepard, Mrs. Sarah W., C.S. Hours, 2 to 5 P.M. 183 Lafayette Street. Tel. 492.

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Edwards, Mrs. Elsie E., C.S. 2 to 4 P.M., except Monday. 47 Bow Street.
Furber, Mrs. Mabel M., C.S. 9 A.M. to 1 P.M. 36 Albion Street. 'Phone, 213-2 Somerville.
Holm, Mrs. Josephine S., C.S. 12 Concord Ave.
Lane, Mrs. Adelaide L., C.S. 3 to 5 P.M. Litchfield Bldg., Gilman Sq. Marshall St.

SOMERVILLE, MASS.
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Smith, Moses, C.S. 19 Prospect Hill Avenue.

SOMERVILLE (WEST), MASS.
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Haas, Rev. Gustave, C.S. 10 A.M. to 12 M., 2 to 4 P.M. Rm. 24, Besse Bldg., Besse Pl. Tel.
Perkins, Mrs. Lillian F., C.S. Hours by appointment. Room 2, Besse Bldg. Tel. 2529-12.
Taylor, Henry Church, C.S. 2 to 4 P.M. 5 Besse Building. Residence, 60 Temple Street.

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Hall, Miss Lena M., C.S. 78 High Street.
Willis, Mrs. Rosina B., C.S. Highland Terrace. Telephone, 648-2.

WARE, MASS.
Hitchcock, Mrs. Lina Ford, C.S. 9 to 11 A.M.

WATERTOWN, MASS.
Howard, Mrs. Helen G., C.S. 43 Common St.

WELLESLEY, MASS.
Selfe, Mrs. Clara, C.S. Grove St. Tel. 286-4.

WESTFIELD, MASS.
Herrick, Mrs. Loiva A., C.S. 9 to 11 A.M. 3 Sherman Street.

WESTON, MASS.
Smale, Miss Winifred C. C.S. See Boston.

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Nickerson, Mrs. Dora Mayo, C.S.D. 18 Grove Street. Telephone, Winchester 139-2.

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WINTHROP CENTRE, MASS.
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WOBURN, MASS.
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Reed, Mrs. Cora C., C.S. Hours, 9 A.M. to 12 M. 582 Main Street.

WOLLASTON, MASS.
Sprague, Mrs. Anne J., C.S. 3 to 5 P.M. Wednesday. 131 So. Central Ave. 'Phone.

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Cooke, Mrs. Alice C., C.S. 2 to 5 P.M. Mon., Wed., and Fri. 5 La Grange St. Tel. 3627-4.
Crossman, Mrs. Flora E., C.S. Hours, 2 to 4 P.M., except Thurs. 49 Fountain St. Tel. 3994-2.
Drury, Mrs. Cynthia S., C.S. 24 Crown Street.
Gates, Miss Lilla F., C.S. 851 Millbury Street.
Knowles, Mrs. Evelyn Sylvester, C.S. 3 to 10 P.M. Mon., Wed. (evening excepted), and Fri. 42 Shattuck Street. 'Phone, 2147.
Merritt, Mrs. Stella T., C.S. 2 to 4 P.M., except Wednesday. 5 Shepard St. Tel. 4259.
Schoppe, Mrs. Nellie E., C.S. 3 to 5 P.M. Mon., Wed., and Fri. 7 Gilman St. Tel. 2484-12.

WORCESTER, MASS.
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Smith, Mrs. Maude Corbett, C.S. 10 A.M. to 12 M. Tuesday, Thursday, and Saturday. 7 Forest Avenue. Telephone, 6224.
Sylvester, Harry, C.S. Hours, 2 to 5 and 7 to 10 P.M. daily, Wednesday and Sunday evenings excepted. 115 Lincoln Street. Tel. 330.
Sylvester, Mrs. Marie, C.S. 115 Lincoln St.

Michigan.

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Howlett, Mrs. Sarah C., C.S. 623 Mich. Ave.

ALMA, MICH.
Ellison, Mrs. Ella F., C.S.

ALPENA, MICH.
Heald, Mrs. Elisabeth, C.S. 167 First Street.
Roberts, Miss Maria, C.S. 167 First Street.

ANN ARBOR, MICH.
Boardman, Mrs. Mary A., C.S.B. The Cutting, 706 Monroe Street, Suite 16. 'Phone, 428.
Goodrich, Mrs. Elizabeth N., C.S. 709 S. 12th St.
Henne, Miss Lydia, C.S. 717 W. Liberty St.
Seeley, Miss Orel F., C.S. 406 So. 4th Avenue.
Winn, Charles V., C.S. 8 A.M. to 12 M. 804 Monroe Street. 'Phone, 666 J.

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Adams, Mrs. Narcissa F., C.S. 17 Fremont St.
Bottomley, Mrs. Villa N., C.S. 2 to 5 P.M. 206 Post Avenue. Citizens' 'Phone, 2108.
Healy, Miss Mina A., C.S. 66 Hanover Street.
Joyce, Mrs. Mary C., C.S. 182 Fremont St.
Ketchum, Mrs. Alice E., C.S. 9 A.M. to 5 P.M. 280 Marshall Street. Citizens' 'Phone, 1819.
Robertson, Miss Clara B., C.S. 5 Bartlett St.

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Smith, Mrs. Kate McC., C.S. 812 N. Sherman St.
Wright, Mrs. Maria C., C.S. 709 Grant Place.

BAY CITY (West Side), MICH.
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BELLAIRE, MICH.
Leavitt, Mrs. Florence W., C.S. 2 to 4 P.M.

BELLEVUE, MICH.
Vaughan, Mrs. Jennie B., C.S. 400 South St.

BENTON HARBOR, MICH.
Potter, Miss Helen C., C.S. 1 to 4 P.M. 127 High Street.

BOYNE, MICH.
Gilson, Mrs. Orpha L., C.S. Telephone, 213.

CADILLAC, MICH.
Geer, Miss Mary Louise, C.S. 132 Spruce St.

CHARLOTTE, MICH.
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Spencer, Mrs. Agnes E., C.S. 9 A.M. to 12 M. 403 South Cochran Avenue.

COLDWATER, MICH.
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Stowe, Mrs. Belle W., C.S. 33 N. Monroe St.
Wells, Mrs. Florence Doane, C.S. 97 E. Pearl.

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Babillion, Miss Gertrude S., C.S. 32 Erskine Street. 'Phone, Grand 2181.
Beaubien, Mrs. Ella H. A., C.S. 165 Smith Av.
Bogue, Mrs. Martha Harris, C.S.D. 8 A.M. to 12 M. 697 Cass Avenue.
Burt, Miss Jennie, C.S. 8 to 11 A.M., 2 to 5 P.M. 583 Woodward Ave. Tel. Grand 1621.

DETROIT, MICH.
Dagg, Miss Lena, C.S. 640 2d Avenue. Telephone, G. 1167 L.
Doty, Mrs. Ella Holbrook, C.S.B. Normal Course Graduate. Practitioner and Teacher of Christian Science. 49 Parsons Street.
Emmons, Mrs. Lottie C., C.S. 8 to 11 A.M. 238 E. Warren Ave. Tel. Ridge 885 L.
Fay, Miss Mary R., C.S. 144 W. Hancock Ave.
Griffith, Mrs. Helen I., C.S. 687 4th Avenue. Telephone, Grand 377.
Leigh, Mrs. Elizabeth L., C.S. 9 A.M. to 12 M. 14 Brainard Street. Telephone, G. 764.
Moore, Mrs. Mary S., C.S. 2 to 4 P.M., except Sat. 326 Cadillac Ave. Tel. East 1936.
Nebe, Mrs. Alice Thrall, C.S. 1055 Jefferson Avenue. 'Phone, East 1996.
Pierce, Mrs. Kate H., C.S. 2 to 5 P.M. 29 Parsons Street. Telephone, Grand 3254.
Prophet, Edward P., C.S.B. Normal Course Graduate. Practitioner and Teacher. 578 John R. Street. 'Phone, Grand 2784.
Prophet, Mrs. Magdalene M., C.S.B. Normal Course Graduate. 578 John R. Street.
Skinner, Mrs. Abbie H., C.S. 47 Parsons St.
Skinner, Charles K., C.S. 47 Parsons Street. Tel. 1781 G. Michigan State Line Service.
Smith, Mrs. Alice Cheney, C.S. Jefferson Avenue, Grosse Pointe. 'Phone, East 163 J.
Starr, Miss Bertha E., C.S. 421 2d Avenue. Telephone, Grand 1050 L.
Tinker, Mrs. Eliza, C.S. 673 4th Avenue.
Tryon, Mrs. Marion G., C.S. The Woodward, 2 Forrest Avenue, E. 'Phone, Grand 2559 J.
Van Leuven, Mrs. Lora B., C.S. The Alhambra Apts., cor. Park and Bagg Sts. Tel. 2008 G.
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Woodall, Mrs. Blanche G., C.S. 81 Haigh Avenue. Telephone, North 1002.

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Denton, Miss Mabelle A., C.S. 35 Waverly Place. Telephone, 4668.
Ellis, Miss Carrie M., C.S. 9 A.M. to 12 M. 105 Livingston St. Citizens' 'Phone, 2749.
Field, Mrs. Henrietta A., C.S. 9 A.M. to 12 M. Suite 15, The Loraine. 'Phone, C. 6641.
Field, Luman A., C.S. 1 to 4 P.M. 15 The Loraine. 'Phones, Cit. 6641; Bell Main 922.
Furber, Miss Isabel A., C.S. 44 Ransom St.
Hofma, Mrs. Ella A., C.S. 9 to 11 A.M. 679 Wealthy Avenue. 2463 Citizens' 'Phone.
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Panigot, Mrs. Ida H., C.S. 41 Lawn Court. Telephone, 8114.
Rock, Mrs. Alice P., C.S. 182 Oakes Street.
Studley, Miss Helen E., C.S. 64 N. Prospect St.
Studley, Mrs. Ida M., C.S.B. Normal Course Graduate. Practitioner and Teacher of Christian Science. 64 N. Prospect Street. Citizens' 'Phone, 5009.
Utley, Mrs. Frances E., C.S. 9 A.M. to 12 M. 401 Cherry Street. Citizens' 'Phone, 2492.
Van Dam, Mrs. Mina L., C.S. 117 Livingston.
Wilmot, Mrs. Grace H., C.S.B. Normal Course Graduate. Practitioner and Teacher. 91 Madison Avenue. Citizens' 'Phone, 1623; Bell Main 2289.
Wolcott, Mrs. Carrie B., C.S. Hours, 9 A.M. to 12 M. 'Phone, C. 5935. 406 Lyon Street.

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HASTINGS, MICH.
Goodyear, Mrs. Effie P., C.S. 420 W. Center St.

IRON MOUNTAIN, MICH.
Evans, Mrs. Nancy A., C.S.B. 411 East C St.

IRONWOOD, MICH.
Hager, Mrs. Jessie A,. C.S. 648 McLeod Ave.

JACKSON, MICH.
Bright, Miss Edna, C.S. 8 to 11.30 A.M. 723 W. Washington Street. Bell 'Phone, 1743.
Higdon, Waland D., C.S. 7 to 11 A.M. Coopear Street. Both telephones.
Holton, Mrs. Ella M., C.S.B. 333 High Street.
Sykes, Mrs. Anna I., C.S. 126 Garfield Street.

JONESVILLE, MICH.
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Green, Mrs. Mercy A., C.S. W. Chicago Street. Rural telephone.

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Loveland, Mrs. Irene C., C.S. 2 to 4.30 P.M. 814 Kalamazoo Nat. Bank Bldg. 'Phone, 2528.
Miller, Mrs. Marie L., C.S. 742 Main St., W.

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Hay, Mrs. E. Marion, C.S. 524 Ionia St., W.
McGill, Mrs. Stella Stark, C.S. 214 Seymour Street, N.

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Treat, Miss Louise M., C.S. 305 E. Filer St.

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Fisher, Mrs. Jennie, C.S. Green Street, West.
Lockwood, Mrs. Amelia, C.S. 222 N. Eagle St.

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Ilgenfritz, Miss Katherine V., C.S. 9 A.M. to 12 M. 778 Elm Avenue. 'Phone, Bell 152.

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Nelson, Mrs. Mary L., C.S. 226 S. Main St.

MUSKEGON, MICH.
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Lowe, Mrs. Nancy C., C.S.

OXFORD, MICH.
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PLYMOUTH, MICH.
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Johnstone, Mrs. Frankie M., C.S. 729 Pine Street. 'Phone, 997.
Thompson, Mrs. Grace T., C.S. 9 to 11 A.M. 707 Huron Street. 'Phone, 799.

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Lepper, Mrs. Emma C., C.S. 428 So. Weadock.
Lepper, Myron E., C.S. 11-12 Mason Building. 'Phones, Valley 684; Bell 1134 L; House 621.
LeValley, Mrs. Laura A. W., LL.B., C.S. 539 South Weadock Avenue. Valley 'Phone, 239-3 R; Country Home 648-4 R.
McAvoy, Mrs. Anis, C.S. Genesee Rd. R.F.D. 6.
Mitts, Mrs. Mary M., C.S. 1248 South Jefferson Avenue. Bell telephone, 479.
Symons, Mrs. Mary Smart, C.S. 547 So. Weadock Ave. Valley Tel. 603; Bell Tel. 374.

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ST. JOSEPH, MICH.
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Potter, Mrs. Nellie B., C.S. 1 to 3 P.M. 1402 Niles Avenue.

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Wulff, Mrs. Nellie Hazelton, C.S. 205 Adams.

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Green, Mrs. Mary E., C.S. 311 Chatham St.

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Coventry, Mrs. Lottie, C.S. 1520 East 2d St.
Field, Mrs. Cora Estella, C.S. 715 East 1st Street. Flat 2, Adams Flat. Telephones, Zenith 2006 and Old 733 R.
Gibson, Mrs. Mary, C.S. 924½ E. 2d Street.
Gujers, Mrs. Mabel, C.S. 1482 London Road.
Hammond, Mrs. Adeline, C.S. Hunters Park.
Heney, Mrs. Anna D., C.S. 2138 22d Street, Park Point.
La Vaque, Mrs. Mary J., C.S. 1216 E. 1st Ave.
Nelson, Mrs. Amanda, C.S. 9 A.M. to 12 M. 12 W. 1st Street. Old 'Phone, 2054 M.
Quimby, Mrs. Mary L., C.S. 1005 E. 2d Street
Peck, Mrs. Harriet Gray, C.S. 2120 Woodland Avenue.
Powell, Mrs. Kate, C.S. 2109 E. Jefferson St.
Sherwood, Miss Marion R., C.S. 9 A.M. to 12 M. 2235 Woodland Avenue. Telephones, Old 1182 L.; New 1483 D.
Skinner, Mrs. Jean McLane, C.S. 419 N. 15th Av., E.
Williams, Mrs. Lucy A., C.S. 1 to 5 P.M. Park Hill, Flat 5. 'Phone, 1349 R.

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Wright, Mrs. Hattie L., C.S.

FAIRMONT, MINN.
Haines, Mrs. Phebe L., C.S.B.
Sherwood, Miss Esther M., C.S. 10 A.M. to 12 M., 2 to 4 P.M. Church Building.

HOPKINS, MINN.
McDonald, Mrs. Mary, C.S.

KASSON, MINN.
Cornell, Mrs. Ella Harriet, C.S.

LUVERNE, MINN.
Armstrong, Mrs. Harriet M., C.S. 115 Kniss Av.

MANKATO, MINN.
Hatch, Mrs. Allie, C.S. 1 to 5 P.M. Office, Richards Block.

MERRIAM PARK, MINN.
Thayer, Mrs. Kate, C.S. 1917 Waltham Ave.

MINNEAPOLIS, MINN.
Barnard, Mrs. Lillian Thorp, C.S. 4414 Wentworth Avenue.
Bingham, Elizabeth, M.D., C.S. 3712 Grand Av.
Bradford, Mrs. Elizabeth P., C.S. 524 8th Avenue, S. E.
Brandt, Mrs. Carrie, C.S. 2931 Aldrich Ave., S.
Brookins, Miss Mary, C.S.B. 925 New York Life Building.
Bros, Miss Margaret, C.S. 2401 8th Street, So.
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Gilbert, Miss Mary E., C.S. 9 A.M. to 12 M. 1311 Yale Place. T. C. 'Phone, 2040.
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Faling, Mrs. Lucy J., C.S. 1500 No. 27th St.
Hohmann, Mrs. Helen C., 325 Burr Block.
Korner, Mrs. Ella M., C.S. 326 No. 17th St.
Macdougall, Mrs. Isola J., C.S. 1836 S. 26th St.
McVicker, Mrs. Lauretta A., C.S. 1302 D St.
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Ogden, Mrs. Hettie N., C.S. 1237 F Street.
Sheldon, Mrs. Mary F., C.S. 1 to 4 P.M. 346 North 29th Street. Telephone, Auto. 3562.
Ziemer, Arthur C., C.S. Office hours, 9 A.M. to 4 P.M., except Sunday. Rooms 204-205 Funke Building. Four Long Distance 'Phones.

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Housh, Mrs. Hannah, C.S. Box 151.

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Brownlee, Mrs. Mary V., C.S. 10 A.M. to 1 P.M. 889 Brandeis Blg. Res.4228 Harney. Tel.
Byrne, Mrs. Alida A., C.S. 1 to 5 P.M. 2401 South 13th Street.
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Chadwick, Mrs. Ida F., C.S.B. 9 A.M. to 1 P.M. 316 N. Y. Life Bldg Res. 2824 Capitol Ave.
Chadwick, Mrs. Emma W., C.S. Hours, 9 to 11 A.M. 2824 Capitol Avenue. Telephone.
Clark, Allen L., C.S. Hours, 10 A.M. to 4 P.M. 402 Bee Bldg. 'Phone, Res. 2936; Office, 5860.
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Langdon, Mrs. Annie E., C.S. 9 to 11 A.M. 130 So. Elliott Place. 'Phone, 1659 J. Prospect.
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Parker, Mrs. Jennie, C.S. Hours, 2 to 5 P.M. Tues. and Fri. 531 Eastern Parkway. Tel. 5287 Bedford. May to Oct. Tynemouth, N. B.
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Casler, Mrs. Florence C., C.S. 225 Norwood Av.
Channen, Mrs. Cora H., C.S. 332 Hampshire St.
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Kline, Harry B., C.S. 58 Arlington Place.
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Moderwell, Robert, C.S. 156 Cottage Street.
More, Mrs. Nettie N., C.S. 83 14th Street.
Morgan, Mrs. Harriet Rowell, C.S. 8 to 10 A.M. and 1 to 6 P.M. 131 Crescent Avenue.
Phelps, Mrs. Anna, C.S. 103 Anderson Place.
Phelps, William J., C.S. 103 Anderson Place.
Pomeroy, Miss Ruby L., C.S. 293 Hoyt Street.
Rockwood, Miss Sarah H., C.S. 456 Niagara St.
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Bernard, Mrs. Alice, C.S.B. Normal Course Graduate. Practitioner and Teacher. 1303 Grove Avenue.
Libby, Mrs. Mabelle, C.S. The Bellevue, corner 5th and Cary Streets.
Ream, Miss Frances M., C.S. 3 to 5 P.M. 1303 Grove Avenue. 2181 Bell telephone.
Williams, Miss Hattie P., C.S. 1208 Park Ave.

Washington.

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Anderson, Mrs. Ida, C.S. 10 A.M. to 12 M. 111 West Market Street. Telephone, 1953.
Weatherwax, Mrs. Margaret E., C.S. 9 A.M. to 12 M. 116 E. Market Street. 'Phone, 3041.

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Yoder, Mrs. E. Nora, C.S. 2 to 4 P.M., except Friday. 104 E. North St. 'Phone, 470 Ballard.

BELLINGHAM, WASH.
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Chaffin, Mrs. Belle S., C.S. Sehome Hotel.
Shriver, Miss Anna, C.S. 203 Exchange Building. Residence, Sehome Hotel.

COLFAX, WASH.
Hull, Mrs. Mary E., C.S. 2 to 5 P.M.

COLUMBIA, WASH.
Wiard, Mrs. Juliaette B., C.S. 1 to 4 P.M.

COLVILLE, WASH.
McCauley, Mrs. Fannie M., C.S. 9 A.M. to 5 P.M. Box 19.
Savage, Mrs. Henrietta L., C.S.

EVERETT, WASH.
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Sheridan, Mrs. Nettie P., C.S. 3422 Norton Avenue. 'Phone, Main 1007.

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Durfee, Mrs. Sarah A., C.S.B.

MOUNT VERNON, WASH.
Barringer, Mrs. Estella, C.S. 1 to 5 P.M. Telephone, Sunset 547.

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Jordan, Mrs. Anna L. Day, C.S. 115 S. 8th St.

PULLMAN, WASH.
Nessly, Mrs. Blanche R., C.S.

SEATTLE, WASH.

Alexander, Mrs. Edith S., C.S.B. Practitioner and Teacher. 1 to 4.30 P.M., except Tuesday. D 2 Hanover, corner 6th and Columbia Streets. Telephone, Main 3450.

Armstrong, Allen H., C.S.B. Normal Course Graduate. Office, 515 and 516 Alaska Building. Hours, 2 to 5 P.M.

Armstrong, Mrs. Maud E., C.S.B. Normal Course Graduate. 930 Sixteenth Ave., No.

Baker, Mrs. Frances C., C.S. Hours, 1 to 4 P.M. "The Fairfield," cor. 6th and Madison Sts.

Corcoran, Mrs. Mary E., C.S. The Kinnear.

Coulter, Mrs. Harriet E., C.S. 713 Boren Ave.

Davis, Mrs. Hannah S., C.S. 751 20th Avenue, North. 'Phone, East 3873.

Dougherty, Mrs. Eliza A., C.S. 3029 21st Av., W.

Eaton, Miss Louisa C., C.S.B. Normal Course Graduate. Practitioner and Teacher. 11 A.M. to 3 P.M. 1006 Terry Ave. Tel. Main 2870.

Frederiksen, Mrs. Erika, C.S. Adrian Court.

Gallagher, Mrs. Nellie M., C.S. 11 A.M. to 3 P.M. The Madison, 722 Madison Street. Telephone, Main 5398.

Gardner, Mrs. Flora S., C.S. 10 A.M. to 2 P.M., except Wed. 1518 3d Ave., W. Tel. Q. A. 1829.

Glanville, Mrs. Lydia Chase, C.S.D. Practitioner and Teacher. 14 Denny Way.

Green, Mrs. Mary E., C.S. 1625½ Belmont Av.

Hackey, Mrs. Louisa M., C.S. 2107 4th Ave., W.

Harding, Mrs. Lillian, C.S. Mornings, except Friday. 624 Alaska Building. 'Phone, L. 1976.

Hensley, Mrs. R. Ella, C.S. 5001 Brooklyn Av.

Hinsdale, Mrs. Frances C., C.S.B. Normal Course Graduate. Practitioner. The Taylor, 1415 11th Avenue. Private 'Phones, Sunset East 8038; Independent 5061.

Hinsdale, Theodore R., C.E., C.S.B. Normal Course Graduate. Teacher and Practitioner. The Taylor, 1415 11th Avenue. Private telephones, Sunset East 8038; Independent 5061. P. O. address, Lock Box 715.

Jackson, Mrs. Bessie Pearce, C.S. 10 A.M. to 12 M. 540 22d Ave., So. 'Phone, R. 8201.

Jones, Mrs. Callie Stephens, C.S. 1 to 5 P.M. 401 Northern Bank Building, 4th and Pike Sts. Tel. A 2589. Res. Tels. A 2856; East 6938.

Juleen, Mrs. Charlotte E., C.S. 834 15th Avenue. Telephone, East 5658.

Kirby, Mrs. Annie J., C.S. General Delivery.

LaBee, Mrs. Mary B., C.S. 10 A.M. to 2 P.M. The Madison, 722 Madison Street. 'Phones, Main 2242; A 5068.

Morse, Mrs. Nettie E., C.S. 1201 James Street. 'Phone, A 3065.

Playter, John E., C.S. 9 A.M. to 3 P.M. 701 "The Waldorf," 7th and Pike. Both 'Phones.

Playter, Mrs. Nellie G., C.S. 1 to 4 P.M. 701 "The Waldorf," 7th and Pike. Both 'Phones.

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Romans, Mrs. Josephine P., C.S. Afternoons, except Saturday. 624 Alaska Building. Office telephone, L 1976; Res. telephone, E 5995.

Sheldon, William K., C.S. 12 M. to 4 P.M. Room 767, Empire Bldg. 'Phone, Main 2374.

Sims, Mrs. Ethel M., C.S. 9 A.M. to 12 M., except Sat. 1121 Howell Street, Flat 14.

Watkins, Mrs. Julia A., C.S. 1 to 4 P.M., except Friday. 2123 1st Ave., N. Tel. X 7681.

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Carruthers, Mrs. Maria M., C.S. 332 Auditorium Building.

Cole, Mrs. Ella A., C.S. 10 A.M. to 12 M., 2 to 5 P.M. 1218 E. Sprague Ave. Tel. M. 7563.

Davis, Mrs. Louisa B., C.S. E. 813 Augusta Ave.

Davis, Mrs. Virginia, C.S. 1408 10th Avenue.

Griffin, Mrs. Lydia F., C.S. 9 A.M. to 5 P.M. 04017 Post Street. 'Phone, 4001.

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McLaughlin, Mrs. Sarah J., C.S. San Marco.

Vliet, Mrs. Sarah J., C.S. The Westminster, B 6.

Wright, Miss Mary Louise. C.S. Office hours, 1.30 to 4.30 P.M. 514 Mohawk Block. Telephone, 4805; Residence telephone, Main 872.

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Crocker, Mrs. Mary P., C.S. 506-507 Bank of California Bldg., cor. Pacific and 13th Sts.

Eaton, Clarence C., C.S.B. Normal Course Graduate. Practitioner and Teacher. 624 North 3d Street.

Hiatt, James F., C.S. 423 California Building.

Hitchcock, Mrs. Frances, C.S. 9 A.M. to 2 P.M. 320 So. K Street.

Thomas, Mrs. Eva V., C.S. 302 Fidelity Bldg.

Weaver, Mrs. Ella L., C.S. 114 N. E. Street.

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Lytle, Mrs. Eliza J., C.S.

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Mead, Mrs. Catherine, C.S. 1702 Covert Street. Telephones, Bell 274 J; W. Va. Western 1187.

Noonan, Mrs. Elizabeth Paxton, C.S.

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WHEELING, W. VA.

Clark, Miss Elizabeth J., C.S. 1119 Chapline St.

Miller, Mrs. Marie, C.S. 1515½ Chapline Street. Bell 'Phone, 961 L.

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Skeels, Mrs. Mary H., C.S. 1239 S. Farwell St.

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Briggs, Mrs. Jennie W., C.S. 183 Lakeside St.
Goodnow, Mrs. L. Pettit, C.S. 10 A.M. to 12 M. 334 West Main Street. 'Phone, 897.
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Post, Mrs. Lottie E., C.S. 206 E. Mifflin Street.

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Bangs, Miss Gussie E., C.S. 1707 State Street. 'Phone, West 3509.
Bevier, Mrs. Desdemona I., C.S. 201 11th St.
Brown, Mrs. Clara E., C.S. Tues., Thurs., and Sat. 626-627 Wells Bldg. Tel. Main 1167.
Castle, Mrs. Frances Gould, C.S. 9 to 11 A.M., Tuesday, Thursday, and Friday. 872 Shepard Avenue. Telephone, Lake 2690.
Conger, Herbert L., C.S. 10 A.M. to 1 P.M. 231 Knapp Street. Telephone, Lake 382.
Conger, Mrs. Jeanie A., C.S.B. Normal Course Graduate. 10 A.M. to 3 P.M., Tues., Thurs., and Sat. The Everett, 231 Knapp Street.
Graybill, Mrs. Henrietta E., C.S.B. Normal Course Graduate. Res. 431 Juneau Pl. 'Phone, Main 460. Tues., Thurs., and Sat. Office, 1146 Wells Bldg. 'Phone, Main 2608.
Grossenbach, Mrs. Emma, C.S. 10 A.M. to 12 M. 658 Cass Street. Tel. Lake 218.
Hambright, Mrs. Lucy G., C.S. Juneau Court Apartments, Juneau Ave. Tel. Main 2791 J.
Hannig, Mrs. Amanda, C.S. 550 6th Avenue.
Harper, Mrs. Mary B., C.S. 652 Jefferson St.
Hewitt, Mrs. Julia, C.S. 431 Juneau Place.
Johnson, Mrs. Cora E., C.S. 10 A.M. to 5 P.M. Tues., Thurs., & Sat. Rms. 626-627 Wells Blg.
Kaufman, Mrs. Emily D., C.S. 10 A.M. to 12 M., except Monday and Saturday. 1119 23d Street. Telephone, North 529.
Kuenzli, Mrs. Rose A., C.S. 10 A.M. to 12 M. 3294 Chestnut Street. Telephone, West 1801.
Kuney, Mrs. Ida C., C.S. 642 32d Street.
Kunz, Mrs. Amanda M., C.S. 3011 Vliet St.
Kurdts, Mrs. Emelia, C.S. 211½ Lloyd Street.
Kurdts, George, C.S. 211½ Lloyd Street.
Legler, Mrs. Henriette C., C.S. 845 Hackett Ave.
Luenzmann, Mrs. Agnes, C.S. 3015 Sycamore Street. Telephone.
Martin, Mrs. Margaret C., C.S. 697 23d Ave.
Morgan, Mrs. Mary B., C.S. 678 Murray Ave.
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Phelps, Mrs. Belle J., C.S. 626-627 Wells Bldg. Tel. Main 1167. Res. Tel. Lake 3014.
Pink, Mrs. Lola M., C.S. 162 Biddle Street, Flat 18. Telephone, Main 2643.
Pratt, Mrs. Victoria Carrier, C.S. 9 A.M. to 5 P.M. 542 Jefferson Street.
Rumpel, Miss Anna, C.S. 663 33d Street.
Sabin, Miss Stella F., C.S. 542 Jefferson St.
Saeger, Mrs. Marie E., C.S. 705 Marshall St.
Sawyer, Mrs. Jennie E., C.S.D. Practitioner and Teacher. 497 Lafayette Place.
Schoen, Mrs. Rosa, C.S. 9 A.M. to 12 M. 1155 2d.
Schutte, Mrs. Anna M., C.S. 838 Island Ave.
Schutte, Henry A., C.S. 838 Island Avenue.
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Strohmeyer, Charles H., C.S. Office, Loan and Trust Bldg., 2d and Grand Ave. Tel. Grand 250. Res. 2422 Prairie St. Tel. 2191 West.
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Whalen, Miss Ella Fay, C.S. 2 to 6 P.M. Tuesday, Thursday, and Saturday. 1146 Wells Building. Telephone, Main 2608.
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Mead, Mrs. Helen T., C.S. 107 Eighth Street.
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Scholfield, Miss Margaret A., C.S. 9 A.M. to 12 M., except Wednesday. 410 McClellan St.

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Marshall, Mrs. Olive J., C.S. 'Phone, 34 A.

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Gilium, Miss Mildred, C.S. 2204 Ferguson St.
Weisser, Miss Sophe E., C.S. Corner Maxwell and 25th Street.

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Varey, Mrs. Carrie M., C.S.B. The Manhattan, 1071 Robson Street. Telephone, 3480.
Varey, Charles A., C.S.B. Normal Course Graduate. The Manhattan, 1071 Robson Street. Telephone, 3480.

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Greenwood, Mrs. Nancy W., C.S.B. 87 Pandora.

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Walker, Mrs. Charlotte, C.S. 235 3d Street.

MANITOU, MAN.
Swinton, Mrs. Bessie, C.S.

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WINNIPEG, MAN.
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Darby, Mrs. Sophia C., C.S. Suite 4, The Albany, 91 Edmonton Street. 'Phone, 4118.
Ellison, Miss Margaret M., C.S.B. Normal Course Graduate. Practitioner and Teacher. 7 Westminster Blk., Donald St. 'Phone, 1635.
Gallie, Mrs. Mary, C.S. 81 Hallett Street.
Kastner, Mrs. Margaret, C.S. 610 Spence St.
Mainland, A. William, C.S.B. 42 Steele Block.

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Wood, Mrs. Jean B., C.S. 248 Frederick St.

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Wickham, Mrs. Christina, C.S. 258 Wellington Street, East.

HAMILTON, ONT.
Clark, Mrs. Sarah Jane, C.S. 330 Wilson Street. Telephone, 1995.
Hunter, Mrs. Isabella, C.S. 75 Erie Avenue.
McCready, Mrs. Agnes, C.S. 80 Charlton Av., E.
Wilson, Charles E., C.S.B. 229 James St., S.
Wilson, Mrs. Margaret H., C.S.B. Teacher and Practitioner. 229 James St., S. 'Phone, 1379.

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Reeves, Mrs. Mary E., C.S. 106 Wellington St.
Renton, Miss Lucinda J., C.S. 1 to 3 P.M. The Lilacs, 272 Earl Street.

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Aylsworth, Mrs. Sarah, C.S. 398 Burwell St.
Huyck, William Henry, C.S. 698 Talbot Street. Telephone, 2410.
Stewart, Mrs. Elsie, C.S. Hours, 9 A.M. to 12 M. and 1 to 3 P.M. 224 Central Ave. Tel. 1127.

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Lowe, George R., C.S. 203 McLaren Street. Telephone, 1668.
Reynolds, Mrs. Elizabeth, C.S. 10 A.M. to 12 M. 251 Metcalfe Street.

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Todd, Robert John, C.S. 456 Aylmer Street.

ST. THOMAS, ONT.
Manness, Charles G., C.S. 148 Centre Street.

THOROLD, ONT.
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Ambler, Mrs. Henrietta, C.S. 473 Bathurst St.
Arnott, William G., C.S. 9 A.M. to 12 M., 6 to 8 P.M. 929 Bathurst St. Tel. College 2924.
Beer, Mrs. Mercy E., C.S. 51 Henderson Ave.
Fielding, Mrs. Mary E., C.S. 1 to 3 P.M. 321 Markham Street. Telephone, College 4553.
George, Mrs. Mary D. F., C.S. 33 Bernard Av.
Johnston, Mrs. Elizabeth A., C.S. 1 to 4 P.M. 321 Markham Street. Tel. College 4553.
Kinnear, Mrs. Beatrice W., C.S.B. Normal Course Graduate. 256 Spadina Avenue.
Kinnear, Thomas J., C.S.B. Normal Course Graduate. Teacher and Practitioner. 256 Spadina Avenue. 'Phone, College 264.
Leslie, Mrs. Blanche E., C.S. 10 A.M. to 12 M. 174 Carlaw Avenue. Telephone, 1881.
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